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VOL. XIX. APRIL, 1867. No 1.

ART. I.—FRANCIS L. HAWKS, D.D., LL.D.

IN the unwritten history of the American Church, few men have filled a larger place than he, whose name is at the head of our pages, and of whose life and character we propose to give a brief sketch. There have been, and there are now, men who have made greater attainments in particular departments of study,—Language, Biblical Criticism, Church History, Patristic learning, Philosophy; there are men whose position has brought them more prominently before the public; but in all the elements which form a positive character, in that kind of power which sways the minds of other men, and which moulds public opinion, few men of the present generation deserve to rank higher than FRANCIS L. HAWKS. The greatness of a nation is to be estimated by the number of its really good and great men. It is not mere numbers, it is not physical and material greatness, which make a nation powerful. Nay, it is not merely intellectual gifts and culture, which constitute national strength: these may be, and often are, the sources of its weakness, and the instruments of its decay and ruin.

In forming our estimate of such a man as Dr. Hawks, and of the rank which he should hold among the Church's distin-

guished men and benefactors, there are some things which cannot be measured; and of this kind there was, emphatically, more in him than in most men. We mean that imperceptible, yet mighty influence, which certain men exert upon the age in which they live. It is a magnetic influence, which is resistless, almost omnipotent; yet, it is not less potent because it is, in its workings, silent and unobserved; we might almost say, it is not less effective for the Church's weal, because it is exerted outside of her fold, and not strictly within the line of her appointed professional sphere. The world estimates social organizations, by their harmonious working with other forms of social life. The Family, the Church, the State, though distinct from each other, yet are they all so blended in their practical operations and results, that it is difficult to separate the influences of the one from the influences which flow from the other. The world dares not speak disparagingly of the Church, when it sees one of her avowed, recognized champions, standing first and foremost in all that concerns the well-being and true progress of the age.

We do not follow out this line of thought. It is full of meaning. It has its lesson for the Clergy of the present day. The age of Miracles is past; and the Church is to win her way, not by ignoring, but by using, all the recognized influences which control Society. If Literature, Science, Art, Education, Philosophy; in a word, if Modern Civilization is to be Christian instead of Romish, Rationalistic and Infidel, then the Clergy of the Church have a duty to perform in this direction. How to know nothing else, save Jesus Christ and Him Crucified, and yet, at the same time, to see to it that the noblest triumphs of Modern Civilization are offered upon His Altar, and consecrated to His service, this, paradoxical as it may seem, is a lesson which the Clergy must learn, if they would be true to themselves, true to the age, and true to Christ and His Church. If even a Heathen Poet could say, *humani nihil a me alienum puto*, surely, Christianity is not less ennobling and elevating in its influences.

We are led to these observations in the outset, because they are necessary, in studying the life of such a man as Dr. Hawks.

Whether he would have been more useful to the Church, if he had confined his attention to certain pursuits, may well be questioned. He thought, as we know, that his labors were rendered comparatively useless by these constant distractions; and he once wrote to us, as he was at the time annoyed and wearied, almost beyond endurance, by the pressure of these outside intrusions, "When I die," said he, "let my epitaph be, 'Died of the City of New York.'" And yet, as we look back, now, upon his career, upon the sphere which he filled, and the influences which he wielded, so varied and diverse, we are not altogther certain that that life would have been better spent, had he followed out certain chosen paths of his own.

All that we shall now attempt, is a concise statement of the prominent facts of his life. We shall aim to show, in the briefest manner possible, what he was, and what he did; and, upon one or two features of his history, we shall offer some considerations, which we think are due to his memory. We remind the reader, however, that it is not a complete and faithful portrait that we can draw, within such limits; it is the merest outline. Anything like a fair delineation of his character, and of his life, would require a volume; and this, we hope, will be prepared, for the Church's sake, and for his own. The materials are rich and abundant.

In seeking to preserve upon our pages a memorial of the Rev. Dr. Hawks, it is proper to say, that we have sought information from every accessible source; that the freest use has been given us of everything which can throw light upon his history; and that our only aim is, to pay a just and fitting tribute to one whom the Church will not willingly forget.

Francis Lister Hawks was born in Newbern, North Carolina, June 10, 1798. He was the second son and child of Francis and Julia Hawks. By his father, he was of English, and by his mother, he was of Irish descent. His Grandfather, John Hawks, came to this country from England, with Governor Tryon, so well known in the Colonial History of North Carolina. They were warm personal friends in the old country, and they determined to share their fortunes together in the new. His maternal Grandfather was Richard Stephens, who

was from Ireland. The story, current in some quarters, that Dr. Hawks was a descendant of Pocahontas, has not a word of truth in it. There was not a drop of Indian blood in his veins. The report originated, perhaps, in the fact that he once delivered a Lecture on Pocahontas, in which he showed that she was the ancestor of some of the first and most distinguished families in the country. Besides, there was something in Dr. Hawks, in his dark complexion, in his striking physiognomy, and still more, at times, in his statuesque attitude, which reminded one of that nobility of air and demeanor, which sometimes marks the native sons of the American forests.

Dr. Hawks was one of nine children, two only of whom survive; the Rt. Rev. Cicero Stephens Hawks, Bishop of Missouri; and Phebe Rice, wife of the Hon. Walker Anderson, of Florida. Three of the family have died within a year; John Stephens Hawks, a Lawyer; and the Rev. William Nassau Hawks, a Clergyman of the Church, and Rector of Trinity Church, Columbus, Georgia; both of whom deceased but a few months previous to the death of the Rev. Dr. Hawks.

The mother of Dr. Hawks was a remarkable woman. The children were all baptized in infancy; for the ancestors, on both sides, were Churchmen, and Mrs. Hawks, with that positiveness and individuality of character which marked the son, trained her child to habits of early piety, to reverence God and serve Him, and to walk in the ways of His Holy Church. The father of Dr. Hawks became a communicant only in the latter days of his life. Dr. Hawks himself received his first Communion soon after his graduation at the University of North Carolina, and when he was about seventeen years of age. This public avowal of himself as the disciple of Christ, was a bold step in a young man; for Religion was then at a low ebb; a worldly career of great honor opened before him; and there was, in the Parish at Newbern, but one male communicant besides himself. The child is father to the man; and there were incidents, even in his early career, which exhibited all the chivalric independence of conduct that characterized his subsequent history. Thus he was not only an active layman of the Church, but he became a Lay Reader of St. Matthew's

Parish, and conducted the Services of God's House, when the people were too few in number to sustain an ordained Clergyman. Nor would he, for the sake of worldly popularity, compromise his position as a Christian. He was a Candidate for the State Legislature, and his breast was fired with all the enthusiasm of youthful ambition. It was the custom, then, in that County, in entering upon a political canvass, to throw open one's house to the hospitalities of all who would accept them, and solicit support by encouraging scenes of carousal and dissipation. Francis L. Hawks would have none of this. With a moral heroism which knew no fear, he dared to respect his own conscience, and to abide the consequences.

The fruits of maternal piety were, in the instance before us, manifold. After the death of Mrs. Hawks, two of the younger sons, as we have already seen, became Clergymen; and the future Bishop of Missouri learned his letters, and afterwards studied Theology, under the fruitful care and instruction of him whose early life we are now tracing.

Dr. Hawks graduated at the University of North Carolina, at Chapel Hill, in 1815. His early character, the circumstances under which he entered the Ministry, and some incidents in his domestic life and history, are clearly described in the following Letter, from the Rt. Rev. Bishop Green, of Mississippi. The Bishop says :—

"My first acquaintance with the family was in 1818, while on a visit to Newbern. The father of Dr. Hawks was a man of amiable disposition, but not of a high order of intellect. The intellectual qualities of the family must have been derived from the mother, who, judging from the training of her children, must have been a woman of a very superior order. I first became acquainted with the Rev. Dr. Hawks, at Chapel Hill, in 1815; while I was in the Freshman, and he in the Senior Class. He was, even then, as remarkable for his fine elocution, as at any after period of his life. He took the first honors of his Class, sharing them with the late Isaac Croom, of Alabama. Immediately after his graduation, he commenced the study of Law, under the Hon. Judge William Gaston, of Newbern, N. C. He soon took a high rank at the Bar, and in a very few years was elected to the Legislature, from the town of Newbern. Whenever it was known that he was about to speak, lobbies, galleries, &c., were filled to overflowing, before the appointed hour. His eloquence, at that time, it should be said, though of the most attractive kind, was not

equally distinguished for that close, logical force of reasoning, which characterizes the really able debater.

"Not long afterwards, he removed to Hillsboro, Orange Co., throwing himself in the midst of a Bar composed of such men as George E. Badger, William A. Graham, Willie P. Mangum, the late Chief Justice Nash, &c. Among these, he soon took a high stand. Business flowed in upon him rapidly, and such was the charm of his eloquence, that whenever he was to speak, the cry was raised from the Court-House door, 'that little man is speaking,' and in five minutes the Court-House would be crowded with eager listeners.

"While connected with the Bar at Hillsboro, he also acted as Reporter of the Supreme Court of the State; and as an evidence of the manner in which he performed that duty, I mention the following. Two gentlemen, of high legal standing, were conversing on the merits of the various persons who had filled that office. One of them remarked, 'What an excellent Reporter Frank Hawks is.' The other, though personally not very friendly to him, replied, 'What is it that he cannot do well?'

"It was through his solicitation, chiefly, that I was induced to leave my first charge, in Williamsboro, and organize a Church in Hillsboro; where I soon after settled. In the organization of this Church, Mr. Hawks was the Senior Warden, and most active lay-member. His mind had, in early life, strongly inclined to the Ministry; but his father, having more worldly and ambitious views, influenced him to engage in the study of the Law. He had often assured me that his heart was not in his profession, before he determined to leave it; and I remember well the day on which he finally determined to abandon it. I had just finished my breakfast, when he knocked at my door. On my opening it, he refused to come in, and requested me to take a walk with him. If I mistake not, the Court was then in session; for I remember well my astonishment, when he told me, that he had entered that Court-House for the last time. I looked in his face, and asked him what he meant. His reply was, 'I mean what I say; I am no longer a Lawyer. I wish to become a Clergyman. I wish you to receive me as a Candidate, and let me study with you, and have the use of your books' I was, of course, rejoiced at the announcement, and for a few months he continued to read under my direction. After this, he removed to Newbern, where he completed his studies, and was subsequently, in 1827, ordained Deacon by Bishop Ravenscroft. I am not certain that he had any regular Charge in North Carolina, before he left to remove to Connecticut, where he became Assistant Minister to the Rev. Dr. Harry Croswell, Rector of Trinity Church. I believe he took Priest's Orders before he left North Carolina, but am not certain of the date.

"Dr. Hawks' first wife was Miss Emily Kirby, of New Haven, Conn. Their acquaintance commenced at an evening party in Litchfield, Conn., but extended then no further than a mere introduction. It was while he was completing his Law studies, at the celebrated School of Judge Gould, in that town, and Miss Kirby was a member of the then celebrated School for young Ladies, under the direction of Miss

Pierce. The father of Miss Kirby, having soon after failed in fortune, she thought it her duty to provide for herself; and having enjoyed the benefit of a superior education, she resolved to become a teacher. The South, at that time, presenting a better opening for that employment, and having no aquaintance in all that region but Mr. Hawks, she ventured, timidly and respectfully, to inquire of him, whether a suitable situation was within his knowledge. Mr. Hawks was so pleased with her letter, that he requested the privilege of corresponding with her. This led to such mutual esteem, as to bring on a matrimonial engagement, as soon as their personal acquaintance was renewed.

"I knew her well during her residence in Hillsboro, where her two children were born; and a better woman was never numbered among my acquaintance. It would certainly have been very hard to have found another, equally adapted to the peculiarities of Mr. Hawks' diposition. Gentle, loving, quiet, firm, she knew the proper moment and the most effectual manner of quieting down the occasional stormy outbursts of her husband's temper. Dr. Hawks was, by no means, a *bad*-tempered man, but was, nevertheless, quick to take anger; and that, while in that state, he gave too free use of his tongue, his best friends cannot deny.

"The following scene will serve to illustrate the character of both husband and wife. The Court is in session. The Judge has decided against Mr. Hawks' client. He leaves the Court in disgust, goes home, throws his hat in one direction, his green bag in another, paces the floor rapidly, abusing Judge, Jury, and Counsel. The wife sits by silently, occasionally heaving a sigh in the pauses of the storm. After his wrath is pretty well spent, a gentle voice is heard, saying, 'Frank.' No attention is paid to it. Again is heard, 'Come here, Frank,' 'Come sit by me.' With some reluctance, he complies. An arm is gently thrown around him; and in kindest, softest tones, he is asked, 'Frank, do you know what you have been saying for the last fifteen minutes?' 'Yes, Emily, *why* should I not know it?' 'No, Frank, you don't know what you have been saying. Do you know that you called Judge R. by such and such names?' 'No I didn't, Emily.' 'Yes, you did, Frank; and do you know that you spoke of lawyer W. in the most abusive manner?' 'Surely not, Emily.' 'And do you know that you called the Jury a pack of fools?' 'Is it possible, Emily, that I thus gave way to my violent temper?' He would then lay his head in her lap, shed tears of sincere repentance, and beg her to pray for him. Wonderful man! who, while he could enchain Courts, Legislatures, and Councils of the Church, by his irresistible elocution, yet found it hard, at times, to chain down his own fiery spirit!

"I do not feel able, at present, to give any lengthy and connected sketch of Dr. Hawks' character; but hope you may be able to form a pretty correct estimate of what he was, both in temper, disposition, and as an accomplished speaker, from the little that I have written. Of his various writings and labors for the Church of Christ, I regard you as a more competent witness than myself. I hope that what I have now written will, in a measure, meet your request."

Mrs. Hawks, after a married life at the South of four years, died at New Haven, July 12, 1827, and was buried by the Rev. Dr. Harry Croswell, by whom also the marriage rite had been performed. This domestic relation brought Dr. Hawks into contact and acquaintance with that remarkable man and successful Pastor, the Rector of Trinity Church, and his first permanent engagement was as Dr. Croswell's Assistant, to which he was elected, April 25, 1829. Dr Hawks was then thirty years of age, and in the full vigor of his wonderful powers. The charm of his eloquence had full scope in that City of Schools, and arrangements were soon made to erect a Chapel-of-Ease, now St. Paul's Church. The remarkable growth of the Church in that old Puritan City, where there are now six Parishes, and two more in the immediate suburbs, are the legitimate fruit of the fidelity, firmness, and wisdom of Dr. Croswell, and of the gentlemen whom he selected as his Assistants; among whom Dr. Hawks was first, and among the most distinguished. As an illustration of his reputation at New Haven, a leading Presbyterian Divine has recently said, "that he was then a student at Yale, and was attracted to hear him constantly, not only by his fine elocution, but by his evangelical doctrines, which he regarded as more correct than those set forth in the pulpits of his own Church in that place."

While residing in New Haven, he was united in marriage to an accomplished and most estimable lady, Mrs. Olivia Hunt, formerly Miss Trowbridge, of Danbury, Conn.; who still survives him, and who was thus spared, with fond affection, to soothe and comfort him, in his last hours of helplessness, and to mourn his death. Of the fruits of this marriage, there were six children; five of whom still live. Of the two children by the former marriage, one remains.

Dr. Hawks needed a larger field of usefulness than New Haven, then numbering only about ten thousand inhabitants; and in August, 1829, against the earnest remonstrance of Dr. Croswell, and greatly to the regret of the Churchmen of the City, he removed to Philadelphia, and became Assistant Minister of St. James' Church, of which the Rt. Rev. Bishop

White was then Rector. In the autumn of 1830, he was elected Professor of Divinity in Washington, now Trinity College, Hartford, Conn., and on the 8th of March, 1831, he was instituted Rector of St. Stephen's Church, in the City of New York. Dr. Hawks at once gave to that Parish a prominence worthy of its best days; for it had numbered, among his predecessors, such men as the Rt. Rev. Bishop Moore, of Virginia. His Bible Class, and his Expository Lectures, are still remembered by Churchmen in that portion of the City; for, rare as were his gifts as a preacher, he was almost equally attractive as a didactic teacher and lecturer. We find Dr. Hawks, also, at this period, giving his best efforts in behalf of every effort for the cause of Church Education and Church Extension. The noble stand of the Church, *as a Missionary Church*, had not then been taken, but she had a Domestic and Foreign Missionary Society, as also a Sunday School Society, and of both these Institutions, Dr. Hawks was a frequent and eloquent advocate. The Green Bay Mission, especially, that Church effort in behalf of the Aborigines, whose importance at that period seems now to be almost forgotten, found in Dr. Hawks one of its most efficient friends; and the Church papers of that period show how frequent and successful were his appeals in its behalf.

In 1831, he entered upon an engagement, connected with which were many of the most important events of his life. St. Thomas' Parish, in New York City, having become vacant by the removal of the Rev. Dr. Upfold, now Bishop of Indiana, the Rev. Dr. Hawks was unanimously elected to the Rectorship, and entered upon its duties, on Sunday, Dec. 17, 1831. This Church was then in the very heart of the City, and in the midst of its best population. Here he remained for twelve years, or until 1843; and they were among the most eventful and laborious years of his life. His popularity as the Pulpit Orator, has seldom been equalled, certainly never surpassed, in the history of the American Church. Crowds flocked to hear him; nor was it a merely temporary reputation. Time, that severest of all tests, which tries charlatans, and strips them of their borrowed garb, and exposes their pretensions, tried him; and still he stood forth, year after year, the peer-

less Preacher of the day. Galleries were erected for the accommodation of the crowds of worshippers; and a large and flourishing Sunday School was in vigorous prosperity.

We find Dr. Hawks, at this period, occupying various positions of usefulness. At the General Convention of 1832, he was appointed Assistant Secretary of the Convention. In October, 1833, he was appointed Professor of Ecclesiastical History in the General Theological Seminary, and for a while he gave instruction to the students in that department of learning, and also in Pulpit Eloquence. In October, 1834, he was chosen Secretary of the Convention of the Diocese of New York.

On the 4th of March, 1835, a number of the Clergy and Laity from the Dioceses of Mississippi, Alabama, and Louisiana, convened in Christ Church, New Orleans, pursuant to previous arrangements, for the purpose of electing a Bishop, agreeably to the special Canon of 1832. After a vote of the two Orders, on coming together, the Rev. Pierce Connelly reported, that the Order of Clergy had unanimously nominated the Rev. Francis L. Hawks, D. D.; and F. S. Blount, Esq., reported that the Laity had unanimously approved the nomination. This whole plan of a Missionary Diocese of the South West, was, in part, one of the fruits of the visit of the late Rt. Rev. Bishop Brownell, to New Orleans, who spent the winter of 1834–5 in that City. It is proper to advert to this, as one proof of the Missionary zeal and activity, and the far-reaching wisdom of that lamented Prelate. Bishop Brownell urged the acceptance of the appointment upon Dr. Hawks, from every consideration of usefulness and duty. He was to have been Rector of Christ Church, New Orleans, to which he was called, Dec. 11, 1832, and a prospect of almost boundless promise lay before him.

At the General Convention in that same year, 1835, at Philadelphia, the House of Bishops, on the last day of the Session, informed the House of Clerical and Lay Deputies,—

"That they hereby nominate the Rev. Francis L. Hawks, D.D., as a Bishop of this Church, to exercise Episcopal functions in the State of Louisiana, and in the Territories of Arkansas and Florida; and

the Rev. Jackson Kemper, D.D., as a Bishop, to exercise Episcopal functions in the States of Missouri and Indiana."

Both these nominations were unanimously concurred in by the House of Clerical and Lay Deputies; and the Rev. Dr. Hawks, being a member of the House, and present, declared his readiness to accept the position, "provided provision was made to his satisfaction for the support of his family." On the 14th of October, of that year, the Rt. Rev. Bishop White, Presiding Bishop, announced to the public, that Dr. Hawks had declined the appointment.

It is, of course, impossible to say now what would have been the result, had Dr. Hawks come to a different conclusion. One can scarcely repress the wish, that, throwing himself in simple faith on God, and trusting in the fidelity of the Church, he had entered upon the great work entrusted to him. Tracing the wonderful labors of that noble pioneer Bishop, the venerable Kemper, in the North West, and the growth of the Church in that section of the country, since he was nominated Missionary Bishop of Missouri and Indiana, we may believe that fruits not less abundant would have been gathered from the labors of Dr. Hawks, in an equally promising field. He was admirably adapted to act upon the Southern mind and heart; he was capable of conceiving and executing great things; and, with God's blessing, he would, assuredly, have covered the South West with Churches and Schools, instead of its being left to be overrun with Cumberland and other Presbyterians, and Baptists and Methodists and Romanists. We are sure that Dr. Hawks did not decline the position because he was afraid to make ventures for Christ. He saw opening before him important labors of another kind, for which he was conscious of ability. But he was still alive to the Missionary Work of the Church, and in that same Memorable year, 1835, when the true key note was struck, when the Church formally and solemnly declared herself a MISSIONARY SOCIETY, and published to the world, that "The Society shall be considered as comprehending all persons who are members of this Church," at that great era in the Church's history in

this country, Dr. Hawks' clarion voice was heard, on various occasions, echoing the notes of the Church's appeal.

At this General Convention, another sphere of labor was presented to Dr. Hawks, which had an important bearing upon his subsequent history. He laid before the Convention a Communication, asking its coöperation in "saving, for those who are to come after us, all that can be gathered of our Early Ecclesiastical History." His plan was, the appointment of a Collector and Conservator of books, pamphlets, documents, manuscripts, &c., connected with our Early Church History. The subject of the Communication was acted upon by both Houses, and the following, among other Resolutions, was adopted:—

"2. *Resolved*, That the Rt. Rev. Bishop White, and the Rev. Dr. Hawks, be respectfully requested to apply, in the name of this Convention, to such persons or Societies in England, alluded to in the Letter of Dr. Hawks, as possessing similar documents, soliciting the same, or copies thereof, for the use of the Church in this Country."

Dr. Hawks was also "requested to act as Conservator of the above mentioned books, &c."

In pursuance of the above appointment and request, Dr. Hawks sailed for England, March 24, 1836. Here he spent several months. Libraries and public Records were freely opened to him, and he employed a large force of Clerks, in copying in full everything which could throw light upon the Early History of the Church in this Country.

As the result of his labors, he returned with *eighteen large folio* volumes of MSS., connected with the planting of the Church in Virginia, Maryland, North Carolina, South Carolina, Georgia, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, and Massachusetts. One of these volumes is devoted to matters pertaining to the general subject of the Early Church in these Colonies. We cannot express our estimate of the value of these treasures. They are rich, beyond measure. They will now pass into the possession of the Church, and no time or care should be spared, in placing them beyond the risk of loss. The repeated and pressing calls, by the American Missionaries and Clergy, upon the Mother

Church for Bishops, the imperative need of such supervision, the constant opposition and persecution by Puritans and other Sects, the slanders heaped upon the Missionaries by such men as Whitfield, the record of self-denying labors by those noble men who came over to the New World to lay broad and deep the foundations of Christ's Holy, Catholic, and Apostolic Church,—all these may be found in these volumes.

In the First Volume of these MSS., we find the following statement:—

"In the summer of 1836 I visited England, as the agent of the General Convention of the Protestant Episcopal Church in the United States, for the purpose of obtaining copies of such Documents as related to the Early History of the American Episcopal Church. This volume contains a portion of what was thus obtained. The sources from which its contents were derived, are three, viz: the Archi-Episcopal Library of MSS. at Lambeth Palace; the Records at Fulham, belonging to the See of London; and the documents in the Office of the Society for Propagating the Gospel in Foreign Parts; and I hereby certify, that the copies herein contained are correctly made from the originals, with which they have been compared. They may, therefore, be relied on as authentic documents.

"It is proper to add, that the Archbishop of Canterbury expressed to me the wish, that in the use which may be made of them, great care will be taken to avoid giving needless publicity to matters which concern the character of individuals, lest a wound should be inflicted on the feelings of their descendants. As I understand this to be the implied, though not formally expressed condition on which the copies were granted, I feel it to be a duty thus to perpetuate it, for the information of all members of the Protestant Episcopal Church, into whose hands this book may hereafter fall.

FRANCIS L. HAWKS."

Immediately on his return to New York, Dr. Hawks commenced a work for which, now, he had the most abundant materials; his "Contributions to the Ecclesiastical History of the United States of America." The volume on the Early Church in Virginia, was published in 1836, and that on the Church in Maryland, appeared in 1839. The reception of these volumes by Churchmen, and their sale, did not equal his anticipations. They were, of course, freely and boldly criticized, and he, in his disappointment, at once determined to abandon the undertaking. That conclusion once reached, nothing could swerve him from his decision. To all Church-

men, such a termination of his historical researches and labors, must be a source of profound and lasting regret. His accumulated stores of authorities and details, his thorough familiarity with the whole subject, his facility of composition, and his clear, vigorous style, all qualified him to do such a labor for the Church. As for criticism, severe and unsparing, he should have expected and desired it. So far as his Histories possessed solid worth, they would have survived unjust censure, and have taken their place among the choicest treasures of our Church literature. The materials for writing the History of the Church in New York, and New Jersey, and Pennsylvania, as well as in the New England States, are so rich, and the subject so important, in every aspect, that the Church may well deplore the author's change of purpose.

As an illustration of the value of these Histories, in his volume on the Early Church in Virginia, besides his record of the labors of those noble pioneers, who not only preceded the Plymouth-Rock Puritans, but who illustrated the very highest type of Christian self-sacrifice and Missionary zeal, Dr. Hawks vindicated, triumphantly, the loyalty of the Churchmen of Virginia against the aspersions of Mr. Bancroft, and showed, most clearly, their entire freedom from all sympathy with Cromwell's Rebellion, and with the designs of the factious men who instigated it.

Dr. Hawks, however, gave to the public, in other forms, portions of the valuable Documents which he obtained in England. These appeared in *The Church Record*, published at Flushing, 1840–42; and very valuable selections were also published in the *American Quarterly Church Review*, Volumes III. and IV.; to which, as some of our readers may remember, Dr. Hawks called special attention at the close of Volume II. He also furnished, for this *Review*, some important papers from the pen of the Rt. Rev. Bishop White, on the early Church in Pennsylvania; and also, by the Rev. John Hall, on the planting of the Church in the Diocese of Ohio. The History of the Church in several of the larger Dioceses, is yet unwritten; and is worthy of the very best efforts of the very best writers. To

do such a work successfully, will require years of preparation, and he should not undertake it at all who cannot do it well.

In 1837, Dr. Hawks, in connection with the Rev. Dr. C. S. Henry, established the *New York Review*, a Quarterly, which at once attracted attention by the boldness and vigor of its Articles. A political paper on Thomas Jefferson, involving some important points in our national history, was widely criticized. The *Review* was established in 1837, and was discontinued in 1843.

It was at this period, that Dr. Hawks entered upon another enterprise still more important in its results. Education, in its truest and largest sense, was a subject on which he held positive views. Its province, its power, its imperative need, especially under such Institutions as our own; the superficial, one-sided, and defective character of the great majority of our Training Schools and Colleges, all these induced him, though still retaining his Rectorship of St. Thomas' Parish in the city, to engage in an undertaking, the difficulties of which he did not and could not then foresee. Indeed, to his sanguine temperament and daring spirit, which knew no such thing as failure, the conception of an Educational Institution of the highest character, suited to the needs of American youths, was almost a reality; and in August, 1839, he entered upon the work of its establishment. ST. THOMAS' HALL, Flushing, L. I., was the Institution to which now he gave all the energies of his nature and the influence of his position. It was far enough from the city for purposes of retirement and seclusion; it was near enough to draw from it educational facilities and patronage. With that wonderful fascination which he possessed, Dr. Hawks drew around him hosts of friends, and infused into them the spirit of his own glowing conceptions and far-reaching plans. Buildings were erected and made attractive by their surroundings and appointments, at an expenditure of between fifty and sixty thousand dollars. Teachers were employed and entered upon their duties; scholars flocked in numbers to this beautiful retreat; and, for a little while, ST. THOMAS' HALL bade fair to realize the fondest dreams of its founder. But alas! as there is nothing so successful as success, so there is nothing so disas-

trous as disaster. The financial crash, which culminated at this period, came on just as the experiment had reached its turning point, and at once, in 1843, the whole enterprise, so noble in its inception, and promising in its early fruits, fell in utter irretrievable ruin.

Besides the terrible wreck of all his own cherished hopes, imputations were cast upon him affecting his reputation. He was accused, not only of extravagance and recklessness and visionary schemes, but of false promises, and of want of honesty and integrity, in matters involving the interests of others. That there was a lack of prudence and foresight, such as might have saved the Institution, and averted such heavy loss on the part of its numerous friends, is possible; but that there was a sacrifice of moral rectitude in the management of St. Thomas' Hall, or anything which cannot find explanation in unforeseen and unavoidable circumstances, we believe will not now for a moment be maintained.

So serious was this failure in its consequences, that Dr. Hawks resigned the Rectorship of St. Thomas' Church, New York City, and his resignation was accepted by the Wardens and Vestry of the Parish, Oct. 28, 1843, with every expression of regret, affection, confidence and respect. We have examined with care the facts,—the official statements, documents, &c., &c., bearing upon Dr. Hawks' connection with St. Thomas' Hall,—and we do not hesitate to say, not that he was faultless and without mistakes, but that his honesty and integrity remained untarnished, while his high-mindedness and honor, as a Christian and a gentleman, were exhibited in a manner worthy of all commendation. He now removed to Holly Springs, Mississippi, where his daughter resided, with a view of retrieving his misfortunes, of paying his indebtedness, and, meanwhile, of being useful to the Church. He at once established a School in Holly Springs, and became Rector of the Church in that place.

Almost immediately, however, he was elected Bishop of Mississippi by the Diocesan Convention. This appointment, of course, came before the House of Clerical and Lay Deputies which met in General Convention at Philadelphia, in 1844.

Strong opposition was there made to the approval of his election by some members of the Convention, on the ground of the pecuniary affairs of St. Thomas' Hall. The whole subject was openly and thoroughly discussed, and the speech of Dr. Hawks himself in vindication of his conduct was universally acknowledged to have been one of the ablest and most powerful pleas ever heard in any deliberative assembly. It was the most trying, painful struggle of his whole life. Every possible aspect of the subject was thoroughly examined by him, and with all that luminous order, and clearness of statement, and strength of argument, and touching pathos, and felicitous diction, and impressive elocution, of which he was master. At length the following Resolution was adopted:

"*Resolved*, That, in the opinion of this House, the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated in his reply and proofs in relation to the charge brought against him in the Memorial presented to this House."

This was passed by eighteen of twenty-seven Dioceses, on the Clerical vote; and by eighteen of twenty-two Dioceses, on the vote of the Laity. There were no votes in the negative; but some of the representatives were excused from voting on the subject. It was finally deemed proper to refer the whole question back to the Diocese of Mississippi; and this was done unanimously. That Diocese at once formally expressed its entire confidence in Dr. Hawks; but he now declined accepting the appointment. He felt that he stood before the Church publicly acquitted of the charges brought against him, and with this he was content. This entire affair, as it was one of the most remarkable passages in his whole life, so it revealed all the strong points and peculiarities of this wonderful man.

In 1844, he removed to New Orleans, and became Rector of Christ Church in that city; and this position he occupied for five years. During his residence in New Orleans, the University of Louisiana was established in that city, and he was elected its first President. The Institution rose rapidly in influence, and soon numbered an able corps of Professors and a large body of students.

But New York City was the place for Dr. Hawks, and to it he gravitated as readily as the needle to its pole. In 1849, the

Church of the Mediator being vacant, its Rectorship was offered to him, which he accepted; and soon after, the Parish being merged in the Parish of Calvary Church, he became Rector of Calvary Church, and so continued until the year 1862. This Parish, at the time he entered upon his duties, was deeply involved in debt; the Church was in danger of being sold; and there were, besides, certain old pecuniary personal obligations connected with St. Thomas' Hall, which he had never been able to cancel. His friends and admirers at once removed both these difficulties, at an expenditure of about $30,000, and also settled upon him a salary that relieved him from all worldly anxiety.

Here, once more at home, and at work, he entered upon a career of great activity and usefulness. Besides his duties in the pulpit, for which the listener would suppose he had done nothing else in the previous week than prepare, his time, and labor, and influence, were freely devoted to the demands which various public bodies constantly made upon him. The Historical, Ethnological, and Geographical Societies found in him a constant supporter and counsellor; and not a few of his noblest efforts were called forth at the meetings of these and similar Associations. The multitude and the variety of objects and interests in which his advice was sought, and his assistance solicited, would seem almost incredible to one who knew nothing of the man, and nothing of the cosmopolitan character of the city, the great centre of the New World, not only in its Commerce and Finance, but in Art, Science, Literature, and organic Charities.

In 1852, he was elected to the Episcopate of Rhode Island; and at the same time he was invited to the Rectorship of Grace Church, Providence. This double duty seemed to Dr. Hawks so utterly impracticable, that he was unwilling to assume it, and he declined the appointment. This was the third time the Episcopate was formally offered to him; an Office which he never sought, certainly not for its own sake. The election at the present time could not but have been gratifying to Dr. Hawks, as it was a proof that he stood before the Church, free from the imputations formerly cast upon him.

In 1859, he was invited to the Chair of Professor of History in the University of North Carolina, his Alma Mater, and his acceptance was strongly urged; but the appointment he chose to decline. It was from this Institution that he received the Honorary Degrees, of Doctor in Divinity, and also Doctor of Laws.

Another important epoch in his life was now approaching. The Civil War of 1861–5 had already been heard in the muttering notes of its preparation. They have studied the philosophy of History to little purpose, who have not learned that the primary causes of such a great struggle are not to be mistaken for, or confounded with, the special occasion which developes it. Without defining, much less discussing, Dr. Hawks' private views on certain great social and political questions then agitating the country, it is enough to say, that he did not believe that all the responsibility and guilt of that awful convulsion are to be charged upon the South. And when the terrible storm burst upon the country, and it became a Sectional War, the North and the South arrayed in arms against each other, he did not forget the land of his birth, the grave of his mother, the kindred and friends, whose happy peaceful homes were so soon to feel the fury and devastation which were poured out upon them. He was not a man to contemplate such a prospect unmoved. In his Parish Church, and among his admiring and devoted congregation, were men who were his peers in solid learning, and who, in their several spheres of Jurisprudence, and as pleaders at the Bar, have a national reputation. They had been attracted to his ministrations, because they knew how to distinguish between noisy bombast and genuine eloquence, between pulpit demagogism and the Faith of Christ as addressed to the living men and living questions of the age. Besides, Dr. Hawks was every inch a man, in the pulpit, as well as out of it; and they were capable of appreciating him. But they differed from him utterly, in their conceptions of the great struggle which now convulsed the nation from its centre to its circumference. A time had now come to draw lines distinctly, and every man, whatever might be his private opinions upon this point, that, or the other,

was compelled to take his position. We need not lift the curtain further; nor, indeed, would there be aught else to be disclosed. There was no open rupture, no violation of the courtesy which belongs to Christian gentlemen. Dr. Hawks voluntarily resigned the Rectorship of Calvary Parish in 1862, and removed to Baltimore, where he became Rector of Christ Parish in that city.

He did not, however, remain long in Baltimore. Early in 1865, his friends in New York City invited him to return, and he accepted the invitation. A congregation was at once gathered, which met for Worship in the Chapel of the University, and the Parish of the Chapel of our Saviour was admitted into union with the Convention, on the very day that his death was announced. Preparations had been made for the erection of a new Church, and the Corner Stone was laid at the site on Twenty-fifth Street, by Dr. Hawks, on the morning of Sept. 4th, 1866. He was then in a condition of great physical weakness. All were impressed and alarmed by his changed appearance. He knelt to pronounce the solemn words, and as his countenance, full of meaning, was lifted towards Heaven, and he uttered the sacred Name of the Triune God, FATHER, SON, and HOLY GHOST, and invoked His Blessing on the work then begun, the scene was one of indescribable solemnity and heavenly beauty. In a few words, which started tears from every eye, he thanked his Reverend Brethren and his friends for their presence on this solemn occasion, and said he fervently hoped, when they should all stand before the Judgment seat, they would be rewarded many fold for their work that day.

This was the last public official act of FRANCIS L. HAWKS.

Among the important public movements which engaged Dr. Hawks' attention during the latter months of his life, was the organization of a Parish in New York City, under the name of IGLESIA DE SANTIAGO, and composed of persons speaking the Spanish language. This Parish was to have been admitted to union with the Convention at its last meeting, but by some neglect, the papers, though duly prepared, were not presented. This enterprise was conducted at every step under the guidance of Dr. Hawks, who occasionally officiated for the

congregation in the Service, being able to speak that language. As these people are nearly all Romanists by birth, Baptism and education, but are intensely dissatisfied with the whole Modern Roman System, whose corruptions and abominations they thoroughly understand, Dr. Hawks regarded this movement as one of the most promising in its beneficial and far-reaching influences, of any that he had ever been called to assist.

His public instructions from the pulpit during the last years of his Ministry, were specially adapted to the peculiar necessities of the times. His eagle eye saw distinctly, in their every phase and shape, the drift and tendency of the popular mind. His course of Lectures during the last Lenten Season, was devoted to a presentation of the Faith of the Reformed Catholic Church, as distinguished from the Corruptions of Modern Rome; and every one of these Lectures was worthy of publication, and should be scattered broad-cast over the land, in these days of Jesuit cunning and intrigue. And the last Sermon which he preached to his congregation, just before the Summer vacation, was a defense of God's Revealed Word, against the attacks of Infidelity, under the guise of Modern Science, whose shallow arguments, and transparent sophistry, and miserable delusion, he exposed with a thoroughness and demonstrative power which were irresistible; and which showed that he was a thorough master of the subject. He had, also, in course of preparation, a series of Lectures on the relations of Modern Science to Revelation; a subject on which he thought the public mind was in great need of direction.

Such a record of the life of Dr. Hawks, so busied, so distracted, so harassed with troubles, cares and anxieties, imperfect as our delineation is, would seem to have left him no time for literary and scientific pursuits. Yet the following list of his works, of which he was either author or editor, will show that, in this respect also, he was one of the most remarkable men of his age and times.

"Reports of Cases adjudged in the Supreme Court of North Carolina, 1820–26," (4 vols., 8vo., Raleigh, 1823–8); "Digest of all the Cases Decided and Reported in North Carolina;"

"Contributions to the Ecclesiastical History of the United States," (2 vols., 8vo., embracing Virginia and Maryland: New York, 1836–39); "Commentary on the Constitution and Canons of the Prot. Epis. Church in the U. States," (1841, 8vo.); "Egypt and its Monuments," (8vo., 1849); "Auricular Confession in the Protestant Episcopal Church," (12mo., 1840). Dr. Hawks translated Rivero and Tschudi's "Antiquities of Peru," (1854), and edited the "Official and other State Papers of the late Major General Alexander Hamilton," (2vo., 1842); "The Romance of Biography, illustrated in the Lives of Historic Personages, edited by F. L. Hawks, in 12 vols.;" "Narrative of Commodore Perry's Expedition to the China Seas and Japan, in 1852–54, compiled from Perry's original Notes and Journal, by F. L. Hawks, 1856, 8vo. and 4to." He edited several volumes of Natural History and American Annals, published in Harper's Boys' and Girls' Library, entitled "Uncle Philip's Conversations;" "The Cyclopædia of Biography, based upon Griffin's Cyclopædia of Biography, American edition, edited by F. L. Hawks, 1856, royal 8vo.;" "Physical Geography of the United States," announced in 1859; "History of North Carolina, one volume, 1857, 8vo.;" "Documentary History of the Protestant Episcopal Church in the United States of America, containing numerous hitherto unpublished Documents concerning the Church in Connecticut. Vols. I and II. Francis L. Hawks, D. D., LL. D., and William Stevens Perry, A. M., Editors. New York: 1863–4. 8vo." "Household Prayers, for Four Weeks; with Additional Prayers for Special Occasions. To which is appended a Course of Scripture Reading for every day in the year. By Rev. J. E. Riddle, M. A. Revised, with additions and slight alterations, by a Presbyter of the Protestant Episcopal Church. New York: 1866. 12mo." "The English Language. Elementary Instruction. Number One. By Francis L. Hawks. New York: 1866. 12mo."

Dr. Hawks, as stated in the above narrative, edited and conducted the *New York Review* and the *Church Record;* he was a frequent contributor to various Periodicals, and his Addresses before Literary and Scientific Societies, and on pub-

lic occasions, were numerous, and were among his best efforts. He was also engaged for several years in preparing a work on the Monuments of Central and Western America, a subject of great interest and importance, in the evidence there furnished of the high degree of Civilization that had been reached on this Western Continent, before the period of Spanish discovery and conquest.

This list, and we can do no more than give it, presents, at a glance, abundant proof both of the untiring industry and the varied attainments of Dr. Hawks. If it be said, that he lacked in depth and precision of knowledge in any one of these various departments, we reply, he studied them sufficiently for all the ends to which he wished to apply them; he was no charlatan, and he was too good a logician not to be sure of the ground which he had once taken.

Nearly all the points in the character of Dr. Hawks have been made to appear in what has already been written. We will, however, distinguish a few particulars.

Dr. Hawks was remarkable as a Conversationalist. Indeed, he was one of the very best of talkers. Not all great men, and learned men, and brilliant men, excel in the private circle. Not a few of them, even of those whose names are luminous on the records of literature and science, whose pens have been wielded with almost magic power, have yet been silent or reserved when in society. But Dr. Hawks, by his varied knowledge, his wide course of reading, his ready wit, his quickness at repartee, his retentive memory, the clearness and distinctness of feature with which he stamped the creations of his imagination, his exhaustless flow of language, and the musical, clear-ringing tones of his voice,—with all these at his command, was fitted to be one of the most engaging of companions, and the life of the social circle. None could have met him, even casually, without being impressed with his fascinating power in this respect; but it was only those who were familiar with him at hours when the labors and cares of the day were thrown aside, and when wit, and fancy, and imagination, and intellect, had full play, who knew the wonderful charm of his power as a talker. He did not vati-

cinate like Coleridge, nor dogmatize like Dr. Johnson, nor had he the idiosyncrasies of Charles Lamb or of Sydney Smith; but some of the most splendid creations of his genius, and the profoundest deductions of his reason, touching almost every possible subject, and especially the topics and questions of the day and hour, were thrown out at such times. An attempt was once made to preserve these Noctes Ambrosianæ; but there is a sparkle in such wit, a magic of tone and manner, which cannot be reproduced, and the effort was abandoned.

As a Churchman, he belonged to that class of men who have always given a predominant character to the American Church; a school which is wide enough, and Catholic enough, to embrace the names of White, and Ravenscroft, and Hobart. Educated, in part, under Bishop Ravenscroft, that great and good Prelate, to whom the American Church owes a large debt, confirmed and ordained by him, he always spoke of him with filial affection and veneration, and learned his early Churchmanship under such a master. He abhorred extremes in each opposite direction; and had little patience with the men who seemed to lower the Church to a level with either Romanism on the one hand, or Sectism on the other. He believed in the Reformed Church of England, and in our own, with all the warmth and devotion of his whole nature; in their Organization, Ministry, Faith, Worship, and Articles. He knew, with all the certainty of his acute, well-trained intellect, that they are Scriptural, Apostolic, and Catholic. He scorned treachery, and he abominated everything like trifling, either in thought, word, or deed, with the deep mysteries and blood-bought treasures of Christ's Mystical Body. Dr. Hawks, on one occasion, published his own views of what constitutes true and sound Churchmanship. He said:—"With Low Churchmen, *as a party*, we have not, and never had, any communication or sympathy." He then made the following quotation from Bishop Ravenscroft:—

"On the Doctrines of the Cross, then, he takes his stand, endeavoring to preach them in the simplicity and sincerity of a heart that feels them, and with the earnestness of a man who wishes to save his own soul and the souls of others." What are these doctrines? "The en-

tire spiritual death and alienation of man from God, by the entertainment of sin; the reconciliation of GOD to the world, by the sufferings and Death of His only begotten Son; the Atonement of His Blood; Justification by Faith; acceptance through the merits of the SAVIOUR; conversion of the heart to God; holiness of life, the only evidence of it; and the Grace of GOD in the renewal of the HOLY GHOST, the sole agent, from first to last, in working out our salvation from sin here, and from hell hereafter. In fewer words, *Salvation* by Grace, through faith, not of works, lest any man should boast.

"But with these vital and heaven-blessed doctrines, other points of edification require attention; particularly that of the distinctive character of the Church. On this, a most lamentable ignorance prevails; and to permit this ignorance to continue, undisturbed, is to be false to Ordination Vows, to acknowledged principles, to the interests of the Church, and to the souls committed to the Pastor's care."

Dr. Hawks then adds, "This is an outline of the High Church principles which we avow. We learned them many years ago, in an unexceptionable school, before some, who would now dictate and anathematize, knew what the Church meant. To the maintenance of these principles we have consecrated, for more than half our life, all we had; for these be the principles, expressed in the words of our good old father, and teacher, and friend, Bishop Ravenscroft. It was in his school we learned our Churchmanship, and we think that the Church, at this day, cannot afford us any wiser or more honest teacher."

Concerning Bishop Hobart, Dr. Hawks wrote and published: "He did more than any man of his day, to make known, defend, and establish, what we believe to be true views of the nature, and constitution, of the Christian Ministry. To his labors, we religiously believe, is it chiefly owing, that, at this day, Episcopacy is so firmly fixed in the affections of the Clergy of our Communion."

At the time that the influence of what was known as the Oxford Tract movement began to be felt in this country, and especially when that movement culminated in Tract Ninety, Dr. Hawks, in the Church Record, of which he was Editor, set himself to oppose a course of reasoning, which he believed to be disingenuous and treacherous; and, for the time being, he was ranked with men with whose Ecclesiastical views he had no sympathy. It was at this time that Dr. Hawks, in com-

mon with Dr. Jarvis, and others of the most learned Divines of the Church, published his work on Auricular Confession, and other controversial points of that day; and he lived to see the day when most of those who had denounced him as "no Churchman," were fulfilling his prediction, and were open apostates from that Faith and that Church which they had already betrayed; while some, from whom he had temporarily differed as to the proper policy on the Oxford Tract movement, and on some local and personal questions, became, near the close of his life, among his truest and latest, as they had been among his earliest friends.

If we were to speak critically of Dr. Hawks, as a teacher of Christian Theology, we should say, that there was the same characteristic in him, which belongs to the great mass, even of the very best and soundest Anglican Divines; to wit, a looking to Christ too exclusively as a Saviour, rather than as also a Life-giver; and that this view threw its influence over all his conceptions of the office and work of the Church. This feature of modern English Theology has its historical and philosophical explanation. It will be unlearned, as Churchmen catch their type of Churchmanship more directly from Scriptural and primitive teaching and example. Perhaps, also, Dr. Hawks appreciated too slightly that power of adaptation, by which alone the Church, in her modes and methods of working, can reach, and gain, and save, the vast multitudes of the people, in any and every age of the world.

It is due to Dr. Hawks to say, that in his later years, he modified somewhat his views of the true methods of the culture and growth of the Christian Life. He saw the indissoluble connection between Form and Spirit, Body and Soul, and this, from the very nature of man, and by God's own appointment. Hence he saw, also, the necessity, and especially in these our days, of holding and teaching, not merely Christ *and* the Church, but Christ *in* the Church. His convictions on this point, in his last sickness, were expressed with an earnestness and an emphasis which will never be forgotten. It is proper also to record, that he felt and acknowledged the importance of the Weekly Communion, as in the Scriptural and

Primitive Church; and that he declared his determination to return to such a practice in the administration of his new Parish of the Chapel of our Saviour.

As a Pastor, it will not be claimed that he was so generally known, as in other fields of Ministerial labor. We do not mean, that he undervalued the Pastoral Office, or that he was incapable of discharging these important specific duties. On the contrary, he read human nature at a glance, and he was quick to discern the sources of doubt and difficulty. And a warmer, tenderer heart, or a more sympathizing nature, never dwelt in the bosom of imperfect man. In the chamber of the sick, in comforting the mourning, in guiding the enquiring, multitudes will remember how gentle and faithful he was in such ministrations of mercy. But his engrossing public labors so occupied his time and care, that he could know little of the inner life, the secret spiritual wants of the individual members of his flock. May we not say, that the practical recognition of the Pastoral relation is, in these busy days, in great danger of being lost sight of, on the part of the Clergy?

As a Preacher and Orator, Dr. Hawks possessed all the qualifications of great eminence. His perfect self-possession and commanding presence, and that sort of power in reserve, which the really great orator always exhibits, inspired, in the outset, respect and confidence. His legal studies, and long training at the Bar, had taught him method, and the use of argument, clearness of arrangement and precision of language. His vivid imagination, and his wide course of reading, enabled him to throw the charm of metaphor and beautiful illustration around the dryest and most abstruse point of doctrine. His earnestness and directness of appeal, aroused the intellect, and unsealed the fountains of the heart. And, at times, his outburst of genuine feeling, always measured by the greatness of his theme, and rising with the grandeur of his subject, carried with him the convictions, and prejudices, and sympathies of his audience. With all these, the full, deep, rich tones of his musical voice, with its distinct articulations and graceful modulations, possessed a melody and a power beyond that of any other voice we ever heard. Dr. Hawks was a wonderful orator.

On one occasion, in General Convention, composed of men not easily moved, when he made one of his greatest efforts—it was a speech in defense of himself—so completely did he sweep away from before him every charge, every suspicion, and carry with him the judgments and sympathies of his audience, that a member rose, and moved an adjournment of the House before a vote should be taken; for he said its members were in no condition to vote calmly and deliberately. And yet, with all Dr. Hawks' transcendent gifts as a Pulpit Orator, there was nothing of the theatric tricks of a mere declaimer and performer; there was no stamping, and startling, and attitudinizing, and screeching; nothing that was artificial, and which the sharpest critic could say was done for mere effect. He was too great and true a man for this. He was thoroughly simple, and perfectly natural; and yet he stood deservedly among the very first of the few really great preachers of the American Church, and he will hold a high rank among the distinguished Orators of his age.

There is one gift which has been publicly attributed to Dr. Hawks, concerning which something should be said. It has been reported, that, with all his other rare qualities, he was also a Poet. If by this it is claimed, that he was endowed with what, in the truest sense, is termed Poetic Genius, we should hesitate to accord him such a distinction. It is only at rare intervals, that a brilliant star of this class flashes across the heavens; and the age, we fear, is growing too empirical and materialistic to permit us to look for exhibitions of this kind. Genius, as distinguished from talent, Dr. Hawks did undoubtedly possess, and in a high degree. The gift of Poetry, and the gift of Oratory, are, both—Cicero to the contrary notwithstanding—when seen in their most perfect forms, natural endowments. The latter quality, as we have already said, belonged to Dr. Hawks.

But if by a Poet is meant one who has great facility in using language according to certain rules of measure and rhythm, of this sort of power Dr. Hawks was, or might have become, an acknowledged master; and of this kind of composition he left specimens enough to show that with his command of words,

and brilliant imagination, and lively fancy, and severe taste, he might have surpassed in excellence most of those who write what is called Poetry, and which the public accepts as such. Those simple Ballads, "The Blind Boy," "The Little Boy who Prayed," "The Little Sunday. School Girl," are each marked by such felicity of expression, and true touches of nature, and tenderness of sentiment, that we feel that the pen capable of inditing them, might have reached almost any measure of excellence in this sort of composition.

In this connection, there is one passage in his life of such exquisite beauty, that we cannot pass it by unnoticed. It was at an early period in his history, or about the time when he took Holy Orders in the Church, that his attention was arrested by some of those poetic gems which occasionally dropped from the pen of Mr. N. P. Willis. Dr. Hawks inscribed and sent to the Boston bard the following lines, which we now give, as also Mr. Willis' reply, neither of which has before been published. The brief interval between the deaths of these two men, imparts a deep and special interest to the words of both; and especially is it a pleasing thought, that Mr. Willis, in the latter years of his life, though born and educated a Congregationalist, became a Communicant of the Church, and warmly attached to her Services, and devoted to her interests.* Surely we may believe that they, whose acquaintance began under such peculiar circumstances, being redeemed by Christ's Death and Resurrection, made members of His mystical Body, and washed in the Fountain of His most Blessed Blood, are both united now, in tuning their golden harps, and mingling their songs together, around His Throne,

"Amid the mighty Orchestra of Heaven."

TO N. P. WILLIS, OF BOSTON, MASS.

I know thee not,
And yet I feel, as if I knew thee well:—
The lofty breathings of thy tuneful lyre
Have floated round me; and its witching notes,
With all thy bright and bold imaginings,

*Mr. Willis died at his residence, at Idlewild, on the Hudson, Jan. [illegible] age of 60 years. The Burial Services were performed Jan. 24th, in [illegible] Church, Boston, Mass.

Stealing and winding round my inmost soul,
Have touched with gentlest sweep its trembling chords,
And waked a thrill responsive to thy melody.
Therefore it is, *I know thee;* and I fain
Would proudly hail thee Brother, if I dared.
Co-worshippers, indeed, I know we are,
Kneeling in homage at the Muse's shrine;
But thine is a devotion so surpassing,
And thou hast so imbibed the very soul of Poetry,
Making so sweetly blend and harmonize
All that is bright, and beautiful, and tender
In thine offerings, that I, methinks, should
Turn away, and on the willows, pensive
Hang my tuneless Harp.
I worship at another Shrine,
The Shrine of Him Who true repentance loves;
And so, perchance, may'st thou—I cannot tell:—
If so, we too may meet in other worlds,
And there (for naught but harmony is breathed
In Heaven) may mingle strains alike melodious,
And, unlike those which we have mingled here,
Bearing, with kindred soul, our happy part,
Amid the mighty Orchestra of Heaven.
Till then—Farewell. F. L. Hawk

TO MR. HAWKS.

As men may meet, we have not met;
We're strangers, save in name alone.
I know no look of thine—but yet,
I could not, if I would, forget
How well I love thy minstrel tone.

And wouldst thou call me Brother? Death
Has breathed upon the only one
I ever loved; his parting breath
Went by, like that which withereth;
I caught it, but was left alone.

My spirit lingereth round his rest;
Communion else I have not; Earth
Is but to me a wave at best,
And Hope the foam upon its crest,
As transient as 'tis little worth.

I thought the only one like me
Was in that grave—yet surely thou
Resemblest him whose wing is free;
And God hath given back in thee,
The spirit which He claimed but now.

I know it will not be our lot
To meet on Earth—'twere too like Heaven
To love and be divided not—
Earth's ties are broken and forgot,
Their history—"They were—are riven."

"We are co-worshippers." I bow
Like thee to Jesus and His Word.
My lip hath breath'd the sacred vow,—
Baptismal drops have bath'd my brow,—
I've said that I would serve my Lord.

I know I love my lyre well;
I know thou lovest thine—my knee
Hath bow'd too oft to lyric spell—
Thou know'st it. Farewell, Farewell;
We meet, where love and Lyre are free.

N. P. Willis.

The death of Dr. Hawks, and to that final event we now come, was a scene rich in all the associations which ever attend the dying bed of a Saint. In the Narrative from the pen of the Rt. Rev. Bishop Green, allusion was made to the hasty, turbulent temper of Dr. Hawks, in his early life. All this was now gone. The stormy muttering cloud, which sometimes hung in the horizon, is dissipated; and there is felt the soft breath of calm and tranquil repose, and of perfect peace; even as the golden tints, the glow and effulgence of an autumnal setting day seem to reflect the light and glories of Heaven. And so, his sun went down; to fade away, and be swallowed up in the brightness of an unending day. That "City had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." The Holy Ghost the Sanctifier, and the Providence of God, had both done their work in training this manly spirit for another, brighter, and purer state of being. Humble now as a little child, submitting without a murmur to his sufferings, bowing sweetly to God's will in thus suddenly and unexpectedly interrupting his prospects, he received with tender and grateful consideration all those little kindnesses, with which deep affection ministers to the sick and the dying. Not long before his death, he partook, with great devotion of manner, o[illegible]

the Blessed Sacrament. He exhorted his friends to "cling closely to Christ, and live nearer to Him;" and he bade them, as his dying counsel, to adhere with unswerving fidelity to "the Church of the living GOD, the Pillar and Ground of the Truth." And thus at last, peacefully, and as if sinking into a sweet slumber, he fell asleep in JESUS. He died on Wednesday, Sept. 26, 1866.

That scene at the death-bed of Dr. Hawks, so calm and peaceful, was in itself a sermon more eloquent than he ever delivered in the meridian splendor of his best powers. His last sermon, as we have said before, to his congregation, was a refutation of that specious Infidelity of our day, which seeks to undermine the Revelation of the Gospel of Christ, by the pretended discoveries of Modern Science; which is trying, in some way, to get rid of the Unity of the Race, the Fall of Man, and his recovery by the Gospel of Christ. Compare the closing hours of such a man as Dr. Hawks,—and Church History is full of such illustrations,—with the death-bed scene of one of these Apostles of Modern Infidelity; such a man, for instance, as Henry Thomas Buckle, who spent his whole life in endeavoring to undermine and write down Christianity. Try the Two Systems by this test. See which will bear the ordeal of that honest hour. See which will then meet the wants, and answer the deep questionings, of the undying spirit. It is a fair test. Man, at that crisis in his history, sees and feels that he is a sinner. It is not a dream, or a delusion, but a fact which he must meet. How an infinitely Holy and Just God can overlook transgression, and yet vindicate His Government, is a question which Reason and Philosophy never have solved, and never can solve. Atheism, or the Cross as presented in Revelation, is at that hour the only alternative. Mr. Buckle, if he did not die amid the tragic horrors which attended upon the death-beds of Voltaire and Paine, was yet an object of compassion. Finding himself in the immediate presence of that GOD Whose Word and authority he had scorned and defied, with the unseen world and all its realities just before him, appalled at the retrospect of the past, and the prospect of the future, he exclaimed, 'Oh, I am going mad!' His friend,

who was with him at that hour, writes: "His incoherent utterances were most painful to listen to; in the midst of all, exclaiming, 'O my book, my book! I shall never finish my book!' and after running on quite incoherently, crying, 'I know I am talking nonsense, but I cannot help it!' and burst into tears. Four days afterwards he was attacked by typhus fever, and after a three days' stupor, died." Let the men of learning and genius in our day, who are scoffing at the Faith and Church of Christ, and who are proposing New Creeds to the simple hearted, and who are striving in every way to hold themselves up before the public as the representatives of Modern Civilization, let them gather around the dying beds of these two representative men, and there let them learn a lesson for themselves, and for the times in which we live.

There was one marked feature of Dr. Hawks' character exhibited in his last sickness, not hitherto alluded to. Again and again he pointed the weeping and beloved friends, who gathered about him, to the CROSS OF CHRIST. This was his great theme, in his life and in his death. To that and that alone, he trusted for acceptance at the Bar of God. His clear logical mind, and the conscious intuitions of his own heart, had taught him, that that which was a stumbling block to the Pharisaic Jew, and foolishness to the Philosophic Greek, was yet the foundation Stone of all true Christian Theology. He knew that the world hates the Cross now, as bitterly as it hated it of old; and in every way tries to ignore it. And he knew that CHRIST, the Prophet, Priest and King, is still the Power of God and the Wisdom of God. And so, over his lifeless remains, there was sung that beautiful Hymn (the Sixty-second) which he loved so well, and to which so many of the greatest Divines of the Church have turned in their last moments:

"When I survey the wondrous Cross."

In the efficacy of that Cross, he beheld a fountain to wash away his sins; in its tragedy, he saw a love and wisdom before which he bowed with the affectionate confidence of a little

child ; and in its purchased Gifts, he discerned the only hope for a disordered and suffering Humanity.

His Funeral was a fitting tribute to his memory. It was appointed at Calvary Church, on the afternoon of Saturday, Sept. 29th. The Rt. Rev. Bishops Potter of New York, Lay of Arkansas, Talbot of Indiana and Quintard of Tennessee, and between one and two hundred of the other Clergy of the city and surrounding country, attended the remains from the house of the deceased to the Church, where a multitude had gathered within and without its spacious courts. The simple, solemn, impressive Services were over, and crowds lingered long at the porch, to catch one more last look of the noble countenance of this great Master in Israel.

The Clergy, assembled at his Burial, passed an appropriate token of respect in the form of Resolutions ; and the Vestry of the Chapel of the Holy Saviour gave expression to their deep sense of bereavement in his death, and their affectionate veneration for his memory.

Art. II.—SHEDD'S HISTORY OF CHRISTIAN DOCTRINE.

A History of Christian Doctrine. By William G. T. Shedd, D. D., Professor in the Union Theological Seminary, New York.

When a book commands respect and attracts sympathy, the critic's task becomes an especially ungracious one. And yet, probably, it is never more needful than in just such cases. Where there is likely to be neither respect nor sympathy, criticism is a work of supererogation: while the greater these are, the greater becomes the danger from anything imperfect or erroneous, (if any such things there be,) in the work which possesses such attractions.

Thoughts like these have often been in our mind, as we have turned over the pages of Dr. Shedd's History of Christian Doctrine. It is imbued with such an excellent spirit, it contains such noble passages, passages that ring so truly and so stir the soul like a trumpet, its line and tone are both so right and true, that one's very instincts seem to shrink from fault-finding. And yet, because of all these excellences, failures may not be overlooked: rather should they be more carefully pointed out and commented on. This we propose to do; reserving the more grateful task of speaking of excellences, till this shall be accomplished. Whatever we say, we desire to say with the most sincere respect, and in no captious spirit.

The fault which underlies all parts of Dr. Shedd's History, and crops out all along its course, is a fault of confusion. He either does not clearly understand the wide difference there is between the construction or development of *a Doctrine*, and the construction or development of the *scientific expression* of a Doctrine, or, if he does, he fails to carry out the distinction in writing.

Thus, (p. iii.) he speaks of "the *gradual construction* of all the doctrines of the Christian religion," and on the very next page, (p. iv.) calls attention to the fact, that "the objections

of the heretic or the latitudinarian, only elicit a *more exhaustive*, and, at the same time, *more guarded statement.*" On p. 6, he asks, "Shall the whole system of Christian Doctrine be described together, in its origin and *gradual formation?*" And again, on p. 52, he says, "In investigating the influence which secular Philosophy has exerted upon the *construction* of Christian Doctrine, the limits to which we are shut up by the character of this work will not permit an examination of the great multitude of schemes. . . . . We shall therefore confine our attention to those two systems, by which the *theoretical apprehension* of revealed truth has been most decidedly modified." Other passages might be added, but these may, we think, suffice. The italics are our own.

Now, here there is, to our mind, great confusedness and obscurity. The construction of Doctrine, its theoretical apprehension, and its more guarded and exhaustive statement, are all spoken of as if they were interchangeable terms. Surely, they are nothing of the sort. By what possible nomenclature can construction, apprehension, and expression, be applied to the same intellectual process? And is there, in any permissible or safe sense, such a thing as a human construction of a revealed truth?

We are perfectly aware that Dr. Shedd may say, he has not used the word *construction* in the sense in which we have used it. But he has, at least, used an equivocal term, where the utmost care should have been exercised to use only an univocal one. If *he* entertains no opinions in common with Popish or Rationalistic theorizers on development, still, his unguarded language may endanger his readers in one or the other of these directions. We cannot forget, that many years ago, when Dr. Hampden justified his Bampton Lectures, on the ground that he had been misunderstood, the then Archbishop of Canterbury, Dr. Howley, quietly told him, that the question did not involve merely his—Dr. Hampden's—individual belief, but also his power so to express himself as not to mislead his hearers, and, therewith, his capacity to teach. That Dr. Shedd can speak clearly on any point, we are quite well assured. If he has failed here, and the failure arises from

no confusion in his own mind, it has happened, we fear, because he does not estimate the immense importance of the utmost possible distinctness.

It can hardly, we think, be necessary to enlarge upon the importance of keeping this distinction clearly in view. For as it is thus kept in view, or, on the other hand, lost sight of, so, on the one hand, is the Catholic view of development maintained; or, on the other, the Popish and Rationalistic one. Never, perhaps, did more vital interests hang upon this question than there do to-day.

Obviously, all depends upon the view taken of the revelation of Doctrine made through the Apostles, and committed to the Scripture and the Church. Is it a mere germ, rudimental, "seminal, imperfect," incomplete? And if it is, under what guidance is the full domain of truth to be finally reached,—an infallible oral tradition, an infallible Pope, or an infallible individual reason? Or, is it given once, given complete, given by inspiration; so given, that even an angel shall be accursed if he preached aught else; so given, that while the New Testament says never a word about completing or perfecting it, it does speak continually of "keeping" and "contending" for it? And if this view be correct, then is, or is not this doctrine "capable of varieties of statement, applications, differences of aspect, combination of parts, exactness of identification?"* These four questions cover, unless we are mistaken, the entire ground.

It is hardly necessary to say, that the assertion of what is interrogatively put in the last two, expresses the Catholic view; *i. e.*, that the Faith was given whole and entire to the Church, in the beginning; and that when, from time to time, heresies arose and denials were made, then the Church discharged her duty of defence, "not by making new Doctrines, to serve as exterior lines, or redoubts to guard her original tenets, but by re-adjusting the logical terms in which her original tenets were expressed." And this is Catholic development—if one chooses to use a now objectionable word—"in purpose, *defensive*; direction, *negative* or *protesting*; in manner of

* Dr. Moberley.

logical." And this, we strongly hope, is what Dr. Shedd really holds; for, not to quote many other passages entirely to the purpose, we find him saying, "The Christian experience is one and the same in all ages and periods, but the ability to make scientific statements of those Doctrines which are received by the believing soul, varies with the peculiar demands for such statements, and the intensity with which, in peculiar emergencies, the theological mind is directed towards them. We do not, therefore, find in the first two centuries of the history of Christian Doctrine, so much fulness and exactitude of technical definition, as in after ages, though there was, undoubtedly, full as much unity of internal belief." We greatly wish he had so written, as to prevent all danger of mistake or misleading, in so vital a point.

In a history of Doctrine, the portion relating to the Nicene Council is always a crucial one. Such, therefore, is Dr. Shedd's third Chapter. We notice some errors and some careless statements, which detract from the finish of the Chapter. Thus, on p. 309, it is not stated, with sufficient clearness, that, although the Council of Nice employed a word—ὁμοούσιος—which the Council of Antioch, A. D. 269, had rejected, still, the word, as used by Paul of Samosata, in the earlier controversy, was intended to set forth identity of *person*, while, in the later, it indicated identity of *substance*. Again, the assertion, on p. 311, that the Nicene Council declared the Son to be ἀυτοθεὸς is, surely, very wide of the mark. This word was specially applied to the Father; and it was held, as Bishop Bull has shown, that its application to either or both of the other Persons of the Trinity would lead to Ditheism or Tritheism. What the Nicene Synod did declare, concerning the Son, was, that He was Θεὸς ἀληθινὸς ἐκ Θεοῦ ἀληθινοῦ, very God *of* very God. And this excludes the application to Him of ἀυτοθεὸς. In stating, on pp. 360, 361, the arguments for and against the procession of the third Person from the first and second, only two lines of thought are indicated, and the whole *great* argument of the East is passed by. And besides, on p. 364, occurs this expression, "Ἐκπόρευσις;" with its *equivalent* "Ἔκπεμψις;" and, again, on p. 372, it is said that these words "were terms em-

ployed to denote the *hypostatical* character and relationship of the Holy Spirit." These are, surely, erroneous statements. The former word—in Latin, *processio*, in English, *procession*—is applied to denote the hypostatical character and relationship of the Holy Ghost, *in eternity*; but the latter—in Latin, *missio*, in English, *mission*—is applied to the sending of the Holy Ghost, *in time*, into the Church, as the Paraclete. On this last head, there was never any dispute between East and West. The terms ought not to have been thus confounded. These errors, and some others of less moment, are spots which we hope to see removed, in another edition, from what is otherwise a most admirable Chapter, whether it be considered critically or historically.

One can hardly help comparing this third Chapter of Dr. Shedd, with Dean Stanley's four Lectures on the Nicene Council. The comparison is, by no means, to the advantage of the Dean. In catching readily, and painting vividly all that lies on the surface, Dr. Stanley is unrivalled. The natural position of Nicæa, its surrounding hills, its chestnut woods, its tranquil lake and the overbrooding Olympus; the Hall of the Council, the entrance of the Emperor and the splendor of his attire, the personal appearance of the great actors in the drama, the diminutive Athanasius and the giant Arius,—all these things and persons are very real to us, as we read. But this is all. The deeper life, the real issues, the far-off bearings of decision and debate, lie in regions that Dr. Stanley does not penetrate. How utterly confused all, that pertains to anything but the merest outside of the Council, is in his mind, appears, amusingly enough, from two passages, in each of which he undertakes to state the process by which a decision was finally reached. At the close of Lecture III.,* he says, "The eager discussions of Nicæa present the first grand precedent for the duty of private judgment, and the free, unrestrained exercise of Biblical and historical criticism." But in Lecture IV. we are told, that "The solution of the difficulty was sought in the production of an ancient Creed, which had existed before the rise of the controversy."† The first statement appears to

* Eastern Church, p. 208. † *Ibid.*, p. 226.

have been penned in the interests of the Essays and Reviews. The second states the truth: for it was not free criticism, but credible and authoritative testimony, on which the decision of Nice was placed. The Council evolved, by dialectic processes, no new doctrine, nor did it even, by such processes, establish the true one; but it solemnly bore witness, by undeniable testimony, to the antecedent faith, and it *expressed*, in its *completeness*, the doctrine of the Trinity, as involved in the true Doctrine as to the nature of the Son of God.

Moreover, distinctness of doctrinal statement is distasteful to Dr. Stanley, and he frets under it. Laxity and latitudinarianism always fret under doctrinal precision, and they undervalue, therefore, that which they dislike. Dr. Stanley plainly considers Constantine, ill informed, writing to Alexandria to entreat the combatants "to abandon futile and interminable disputes," as on altogether higher and better ground than Constantine, better informed, summoning the Council. The serene heights of an all embracing philosophy are not to be disturbed by such paltry strifes.

And here, we ask leave to enter a caution. This feeling, which rejects precision of doctrinal statement, is not to be confounded with that condition of the believer, which does not require it. A warm and living love does not, *for itself*, demand it. A lax latitudinarianism rejects it. The one, because it holds all the truth so livingly and lovingly; the other, because it rejects the truth, in part or in whole. The latter may, sometimes, be mistakenly identified with the former. In reality, they have nothing whatever in common.*

Now, in all these regards, we much prefer the Congregationalist Professor to the Anglican Dean. He who reads the pages of the latter will gain, which is all very well, a vivid idea of places, scenes, actors, passing and superficial motives. But he will never be led to those *penetralia* and inner shrines, to which the former will conduct him; while he will be compelled to feel that the former surpasses the latter as much in reverence of tone and true Catholicity of temper, as he does in power of appreciation and of insight.

* Shedd's History, Vol. I., p. 247.

We cannot deny ourselves the pleasure of quoting—it is far better than anything we can say—the conclusion of the Chapter of which we have been speaking. "The theological controversies, that resulted in forming and fixing the theoretic belief of Christendom in the Tri-une God, appear unprofitable and valueless to the merely secular mind—to the mind that is absorbed in the finite, and making no comparisons between time and eternity. The sneer, that this whole contest of five Centuries was merely about a single letter, merely whether the term should be ὁμοούσιον, or ὁμοιούσιον, expresses the feeling of many a mind, for which, notwithstanding all its culture in other directions, the invisible is less august than the visible, and the temporal more impressive than the eternal.*

"But he who feels a proper practical and philosophic interest in the paramount questions and problems of Christianity, and in their bearing upon the destiny of man, as immortal and everlasting, will always look upon these Centuries of intense metaphysical abstraction, and profound moral earnestness, with more veneration, than upon any section of merely Pagan and secular history, however striking and imposing. These bloodless, metaphysical victories, secured to the Church Universal a correct Faith, and attained for her all those benefits that flow, perennially, from the possession of the real and exact truth,—from the revealed idea and definition of the Tri-une God."

Yet, even at the beginning of the Section from which these excellent words are taken, we find Dr. Shedd saying, "We have seen the theological mind, partly from its own impulse, and partly from the necessities of its position, first *collate* from the written word the various and scattered data there given, then *combine* them into a general statement, as in the Apostles' Creed, and then *expand* them into a more special form of doctrine, as in the Nicene and Athanasian Symbols. Collation, combination, and expansion, are the parts of the scientific process."

We are fain to ask for more definiteness here. We will not

*The value of a letter in an algebraic problem, or a formula of the calculus, is not greater than in this Trinitarian technical term.

insist on the vagueness of the term, "the theological mind," but we must press the point, that the process of *collation* was not made without a guide in the making. For there was the Baptismal Formula, the sum and substance of all Creeds, the "Name of the Father, and of the Son, and of the Holy Ghost;" of which Bishop Bull does not hesitate to say, "Formula, quâ primitus ad baptismum venientes fidem suam de SS. Trinitate profitebantur, simplex erat, atque his fere verbis concepta, 'Credo in Deum Patrem, Filium, et Spiritum Sanctum;'"* and concerning which Bishop Pearson declares, "From this sacred form of Baptism did the Church derive the Rule of Faith."† This was what guided the collation of the "scattered data" of the "written word." And what confirms this view is, that every Catholic Creed can be analyzed by it, and all its parts grouped around these several names. Can the same be said of the Creed of Pius IV., or of the metaphysical subtleties of Calvinistic Confessions?

We have indicated, cursorily, what seem to us the defects in the work before us. It is not clear, as to the precise manner in which the Symbol was framed, frequently confounding the construction of a Doctrine with its scientific expression. It betrays a certain lack of apprehension of the Catholic terminology. It neglects to take into the account the almost certain existence of an Apostolic Summary of the Faith, and its influence and value on what Dr. Shedd calls the Church's work of collation. These are three important points; and yet they are points to which the work could be easily adjusted. Might it but be done! But, we venture to say, no History of Doctrine can be complete, which is not framed upon these following data. 1. The Apostles preached the Word before they wrote it in the New Testament Scriptures. 2. This, summed up in a brief Symbol, probably the Baptismal Formula, was a *depositum* to be transmitted; and the guide, in collating and arranging the unsystematic doctrinal statements of the Gospels and Epistles. 3. Expansions of this *depositum* were not *positive*, enlarging the domain of actual truth, but *negative*, and *defensive*, as against the encroachments of error, and

* Jud. Eccl. Cath., vi. 19. † Article I.

logical, as stating that scientifically, which was held before unscientifically, and making that explicit, which was before implicit.

While, however, we must say thus much in the way of caution and dissent, we can hardly speak too highly of the spirit and the method in which Dr. Shedd has carried out his plan, and the generally accurate and discriminating scholarship which marks his pages. He will have to be content—any such writer in our day and country must be—with the "fit audience though few." But from them he will receive a richly deserved meed of gratitude and honor.

We wish we could hope that the study of Christian Doctrine was not on the wane, even among the Clergy. But alas! we fear it would be hoping against hope. We have taken up, lately, several numbers of two English Journals, in which letter after letter is filled with talk about vestments and colors and cloths, and such like. For a moment it brought to our minds, raising a smile as it did so, the scene in the Monastery, where Sir Piercie Shafton is describing, with such prolixity, the braveries of his wardrobe, till poor Abbot Boniface exclaims in dismay, "St. Mary preserve our wits! were ever man's brains so stuffed with silk and broadcloth, cutwork, and I wot not what besides?" But sadder thoughts soon came. Are these the topics to which, in this day, men's minds are to be turned? Amid such signs as surround us now, so many and so awful, are we to be taken up with things like these? With the Papacy reeling and quivering in its sore distress, with Mohammedanism tottering to its downfall, with Anti-Christ mustering his legions for, possibly, his last attack, are we thus to turn to the "mint, anise and cummin?" We do not care to pursue the topic here. It is, in no point of view, a pleasant one.

It will be objected, probably, to those who press the study of Christian Doctrine, that such pursuits have a tendency to narrow and dwarf the mind. The only reply to this is, *solvitur ambulando.* Has it been so in any age or portion of the Church? How was it with Athanasius and Augustine? How with Hooker, Pearson, Bull, Waterland? What is meant by narrowness? If it be considered the synonym of a

settled Faith, a firm persuasion, the charge is accepted; and not only that, but claimed. And that, in many quarters, does, just now, seem to be the meaning attached to narrowness. It is said that Joseph Mede was in the habit of saying to his pupils, *quid dubitas?* And if the answer was *nihil*, then came the rejoinder, *nihil didicisti.* But this was quite another thing from that "sacred agony of doubt," which seems now, in some minds, to be the highest conceivable intellectual and spiritual state. The true study of Christian Doctrine will, certainly, not promote this state, but it may help to something better,—"peace in believing."

And so, again, we are told that this line of study engenders uncharitable tempers. At the utmost, this would only show that we must be on our guard against the danger. But, we suspect, we come in contact here with another strange error of definition. In the New Testament, charity never means indifference to truth or principle; and it always involves a gentle judgment of individuals. In the cant of to-day, all this is reversed; and doctrinal latitudinarianism, accompanied with any, the severest judgment of individuals, passes for charity. Let a man, for instance, with all fullest admissions of personal excellence, holiness of life, sanctification of the Spirit, find himself unable to admit another's view of ordination, and he is an uncharitable bigot. Let another declare that one view of ordination is as good as another, and he may call those who differ from him all hard names, and impugn their characters, and deny them any living godliness, and still be a charitable man! So things change. Laxity as to principle, not kindly judgment of individuals, is what nine men out of ten mean, now, when they talk of charity. Certainly the study of Christian Doctrine will not promote the former temper. But, as certainly, we know no line of study that will do more towards cultivating the latter.

But enough, too much, perhaps, of this. We end as we began, with the wish, that the defects in Dr. Shedd's History, which we have pointed out, might be remedied. But we are thankful, in spite of them, for all his labors, and feel well assured, that his reward lives for him in a higher region than the merely passing present.

Art. III.—DIVISION OF THE DIOCESE OF NEW YORK.

We now resume a discussion on which we entered in an Article in a former Number of this Review. In that Article we presented statistics in abundance, showing the appalling destitution of large portions of the Diocese of New York, and the failure of the Church hitherto to meet these real and pressing wants. We now enter upon the task of suggesting the proper remedy. We have nothing new to bring forward; no plans of our own devising. We are not advocates of novelties in Churchmanship or Church work, and have no need of them. In many of the useful Arts and Sciences, advances have been made in modern times; but in Church Government and in Church working, the old is better. All that we propose to do, is to show how the old ways of Apostolic and Primitive origin may be adapted to meet the present position and wants of the Church in our country, and especially in this Diocese.

The social wants of our age and times are felt and acknowledged by men holding very different views; and a variety of means have been tried to relieve them. We have had all kinds of Societies,—Missionary, Pastoral Aid, Brotherhood, Tract, Temperance, Odd Fellows, &c., &c.; some connected with the Church, more of them entirely outside of her influence. By these, more or less has undoubtedly been done, but still the cry is heard, "Who will show us any good?" Just so far as they have been of human origin, they have failed. Men are beginning to lose their faith in them, and are looking for surer means of social reformation. Certainly these have not supplied the place of the Church, they have not done the work which she was intended to perform. Let us go back then to the old machinery. We cannot improve it. It is God-given. Let us see that it is kept in good repair, perfect in all its parts, with no obstacle to hinder its free action. We shall find that we need nothing better.

We begin then by stating plainly, that to give new life and efficiency to the Church, arousing men to a sense of her true mission, and rendering her aggressive, we must restore to the Ministry the power of fully exercising the proper functions of the Three Orders. Here is the root-source, the fountain-head of all our organic troubles. As we have said, again and again, and it cannot be said too often, our whole American conception of the Episcopate is, in one important respect, a false one. It came from the English Church, when that Church was Hanoverianized and Erastianized. The English Bishop is an English Baron and Lord. An impassable gulf separates him from the sympathies and necessities of the people. Here was where the power of John Wesley was felt. He went where the Bishops should have gone before him. He organized what was virtually the Diaconate, an Order not practically known in the Church then, or since. We must get rid of this false notion of "dignity" and "respectability." The Church is dying of it. And then we must have the subdivision of our Dioceses into natural and working sections; and then, their arrangement under the Provincial System. This, as has been shown again and again in this Review, was the Apostolic plan. It commends itself to common sense, and to the practical wants of the Church. It is adapted to the civil condition of our country.

The first practical step then is so to divide our large Dioceses, that the Bishops may be able to perform all their duties; and, as a consequence, the Presbyters and Deacons, theirs. We have shown in a former Article, how impossible it is for them to do this under our present system. The obvious remedy is to remove this difficulty by forming Dioceses of a size not beyond the reach of one man's administrative capacities. But on what principle shall this be done? This is an important question, which ought, if possible, to be settled for the future. Shall each case be met as it occurs, and divisions be made, only when, and just so far as, absolute necessity compels? Or shall some general plan be adopted, suited to the wants of the whole Church, based on well established, Catholic principles? Let us illustrate by the State of New York. In 1839, the pressure upon the Bishop, and the needs of the Diocese, were so great,

that a division was agreed upon ; and, by a special act of General Convention, two Dioceses were formed, entirely independent. Now, both of these sections, because of the Church's growth and needs, feel the need of further division. Let us suppose this agreed upon, and the special consent of General Convention obtained : then the State of New York will contain five distinct Dioceses. It is moreover possible that, with the rapid growth of the Church, even this will not long suffice. But, at no distant day, we shall have the whole State subdivided into at least five independent Dioceses. Now, is it probable that the General Convention will agree to divisions which, however necessary, would give one State such a preponderance in the National Synod ? and which also, if carried out in other Dioceses, would render that body unwieldy from its very size ? And also would not such divisions, so made and so fixed in character, though answering a present purpose, be ultimately found injudicious and inconvenient ? Is it not then better now, at the initiation of these changes, to seek some general principles, and, based on them, seek to obtain such general legislation, as may suit the position and wants of the whole Church in America ? We shall recur to this more fully by and by.

We are aware that in the Diocesan Convention of New York in 1865, after an earnest but brief debate, a vote was taken upon the Preamble and Resolutions of the Rev. Dr. McVickar, in the following form :

Whereas, The time has come when, by reason of the increase of the population, and the growth of the Church in these United States, a greater number of Bishops is now, or is likely soon to be, required ; and, whereas, it is desirable that, in providing for this increase in the number of Bishops with their Dioceses, as little change as possible should be made in the conservative spirit of the Church ; therefore

Resolved, That it is the opinion of this Convention that a Provincial System, adapted to the present position of the Church in this country, should be established. It therefore prays the General Convention to make such provision as may be necessary for the organization of "the Protestant Episcopal Church in the United States of America" into Provinces.

The vote in favor of these was almost unanimous, and that, in a full Convention ; the strength and tone of the *ayes* being unmistakable. For some reason, the General Convention failed

to respond to this appeal from the Diocese of New York. The Convention seemed to feel, that it would be time to legislate for the wants of this Diocese, when such wants existed in reality, and not in anticipation. And hence the Diocese has already entered upon a work which is evidently called for by absolute necessities.

But how far shall the work of division be carried? We propose the following general principles, by which all Diocesan divisions should be guided:

1st. A division should be made on a comprehensive plan, based on a full appreciation of the mission of the Church; one, in which its future developments shall be provided for, so as to allow of other divisions when required. We think this a very important principle, because it does not demand such small divisions at first, and yet leaves the way open for future ones as needed. For instance, such a division of New York might be made sufficient for the present, which would easily allow of other division when found necessary.

2d. Let the Dioceses be of such size, that the Bishops can really oversee them, can become acquainted not only with the Clergy but with the Laity, can have time to become truly heads of the Dioceses, chief Missionaries, &c.; in short, can do something more than hasten from Parish to Parish merely to confirm, and ordain.

3d. In forming these new Dioceses, facility of intercommunication must be considered. Modern means of travelling have in this respect done away with many of the old geographical lines. Two Counties may be contiguous, and yet intercourse between the inhabitants very inconvenient. It is often easier to travel forty miles in one direction, than ten in another. Hence Railroad and Steamboat lines must have an influence in dividing old Dioceses.

4th. As a general rule, there ought to be, in each new Diocese, at least one large city or town, as a centre, in which shall be the Episcopal residence, and from which the Diocese shall take its name. This was the custom of the Ancient Church, and, in previous Articles, many reasons have been given to show the advantage of adhering to it. This local centre should be

selected from its business relations with, and influence over the rest of the District, and its ease of access.

Let us now suppose, that, in accordance with these principles, the present Diocese of New York shall be divided into three new Dioceses, as now seems probable, with a Bishop consecrated for each. What will there be for each Bishop to do, and what will be the great gain to the Church? This we shall endeavor to answer. We confess that we do not look for a very wonderful immediate growth. Growth, to be healthy and permanent, must not be too rapid. Our duty is, faithfully to use the means which Christ has given us in His Church, and to leave results to Him. Still, as we are looking for this return to old customs, it may be well to show the probable good results, and therefore we attempt it.

In the first place, there would of course be the usual duty, which, then, as now, would constitute a great part of a Bishop's work of Visitations in the various Parishes. It is not likely that any Division of the present Diocese will be made leaving much less than fifty Parishes in each. Long Island, the circumstances and position of which seem to demand that it shall be a separate Diocese, now contains fifty-five Parishes. If Visitations be conducted so that the Bishop may become familiar with each Parish, the superintendence of these will occupy a large part of the Bishop's time. He will be able to be in the closest sympathy with each Minister in charge; to give advice with understanding and with effect; he will be prepared to make suggestions, to stimulate the negligent, to restrain the imprudent, to administer discipline. The Clergy, who now so often feel isolated and alone, will find they have a friend to whom they can apply in all difficulties; a superior who watches over and appreciates their efforts, and sympathizes with their sorrows and joys. The Laity, too, will know the Bishop, and will learn that the Episcopacy is of use, is a living power in the Church. In it they will perceive the bond of union and Unity between the Parishes, and so with the Church Catholic. In dissensions between congregations and their Ministers, the Bishop will be the natural umpire, friendly to both, whose interest it will be to promote peace. His advice

will have weight, for it will be given from knowledge. All this presupposes that the Bishop have full time and opportunity to be, what a small Diocese would permit him to be, a Chief Pastor of Christ's Flock.

Some persons, indeed, object to this Episcopal supervision on this very ground. They say it would degenerate into a system of intermeddling, and so prove a source of constant trouble between the Rectors and their Parishes. Such an objection will scarcely be urged seriously, except by those who have something to apprehend from a faithful oversight; and it does not deserve a more attentive consideration. If the Bishop be fitted for, and worthy of his Office; a man sagacious, prudent, pious, humble; a man of high and noble character; a man deeply imbued with a feeling of responsibility, it is absolutely certain that new life will be infused into the new Diocese; there will be a Head, a Centre of Unity and of Action.

But, besides all this, the Bishop will now have time to "set in order things that are wanting." Instead of the Presbyters being obliged to leave their Parishes, and plan and inaugurate Missionary work, which now they cannot do, the Bishop will now take the lead. It will be his place to seek out the waste places. Either alone, or with a band of his Clergy, he will go forth and examine the ground; he will be able to show the Church as a living power to those who now scorn her weakness, or almost ignore her existence. After careful inspection and selection of the field, he will plant new Parishes; he will interest the Laity in them; he will nurse and tend them with special care; there will thus be an economical disbursal of money and labor. The Church will see and feel that work is being done, and, because something is done, will be animated to do more. In this way unity and efficiency will be imparted to Missionary work. It is in this new creation of sympathy between Minister and people, that we look for great results. The English Church, from which we have too largely borrowed our conceptions of Church life and work, has always depended too much on mere organizations. Look at Canada. The Church there, with all her *prestige* and endowments, has failed to reach the people. The Canadian Almanac for 1867 fur-

nishes the following figures, giving the number of Clergymen in Canada connected with the various denominations: Methodists, 1,003; Roman Catholics, 905; Church of England, 420; Presbyterians, 415; Baptists, 230; all others, 219.

In the Island of Jamaica, according to the Reports of the year 1864, about £29,000, or about $145,000 goes from the Island Treasury every year for the support of the Church. The Bishop of Jamaica, who is permanently resident in England, has £1,400; the co-adjutor Bishop of Kingston, who lives in Jamaica, has £1,600; and three Archdeacons have £1,800 from the Home Government. And yet only *one* out of *three*, even of the worshippers, attends the services of the Church.

These Visitations and Missionary tours, however, will not take up the whole of the Bishop's time: if they do, his Diocese is still too large. He must have a home, and work to do at that home, and leisure for it. The Episcopal Residence will be a central and rallying point for the Diocese, easy of access. There will be of course a Bishop's Church. We do not mean that the Bishop should be the acting Rector of a large Parish, in the chief city of his Diocese; for this would be fatal to his usefulness; but, as an important part of a Bishop's duty is to preach the Gospel, so it is right that he should have a pulpit of his own in which he may perform this duty. So it was in the Primitive times, and this usage has been departed from only under the pressure of large Episcopal cures. This Church would be the common, central rallying point of the Clergy and Laity. Here would be held Conventions, Convocations, Committee Meetings, &c. Its doors should never be shut. Here the Laity from all parts of the Diocese should feel that they have a right to come for Worship. It is not necessary that such a Cathedral Church should be a grand structure; but it ought to represent fairly the wealth and culture of the Diocese. It should be forever free.

Around the Bishop's Church will gather various Institutions. We can but hint at some of these. There ought to be a Diocesan Library, consisting mainly of Theological books of such character and value as few Clergymen can afford to buy, yet many long to read or consult. Most of the Clergy, and many of the Laity, would find this an invaluable aid.

Here, too, should be the central point of a system of Ecclesiastical Institutions, for which now there is such pressing need. We hear much about the policy of the Roman Church, at the West. Bishops Clarkson and Randall tell us what they see and meet with, everywhere. Yet here, in these cities of New York and Brooklyn, the same policy is established and carried out, to a degree, and with an efficiency of which the public knows nothing. We hear a little muttering about it, now and then, from some of our Clergy ; but nothing is done to counteract it, and nothing will, or can be done effectually, under our present System ; and Rome knows it, as well as we. We have some statistics, showing the Educational work of the Roman Church in these two cities and the immediate vicinity, which we think would surprise the reader, and perhaps alarm him.

Here, too, would be established, or rather here would be the main-spring,—the directing and controlling influence,—of the Benevolent Institutions of the Diocese ; such as Orphan Asylums, Houses of Mercy, Hospitals, Homes for the Aged, &c., &c. It is impossible to enter into detail concerning these. It is enough to say, that they are the necessary fruits of the Gospel ; and the Church is treacherous to Christ, false to herself, and a stumbling block to the world, when she fails to meet these wants of poor suffering humanity. It is the Bishop's place to be a leader and guide in all such philanthropic movements as these.

It is not possible to calculate the relief and the benefits which would arise from this one feature of small Dioceses under one proper, controlling, leading mind. That perpetual clashing of Charities, by which the Rectors of prominent and wealthy Parishes are now annoyed almost beyond endurance, and their people wearied and disgusted ; that constant starting of new schemes of Benevolence, at the whim and caprice, or even the well-meant intentions of individuals,—so many of which prove utter failures,—all this would come to an end. The Clergy and the Laity would all see and feel, that the time had now come for prudent, judicious, effective work ; and almost any amount of means and of effort could be secured, easily and pleasantly, without such ceaseless din from the Pulpit and the Desk. The

influence of all this would be felt every way. Good old Bishop Griswold, whose quaint and true remark about "Church respectability" has become a proverb, once wrote:

"If Episcopacy were what it was in the first three Centuries; the Dioceses not too large; the Bishop truly the head of the family, laboring incessantly for their temporal and eternal good; declaring faithfully all the counsel of God; and giving, in his own life, an example of humility, faith and love,—the greater part of those who are called Protestants would admire, and, we may hope, soon embrace it."

The present Bishop of New York, in his Address of 1859, said:

"I shall never *agitate* for such an object; but, if I had a quadrangle in a poor part of the city, with a Church and dwelling and dormitory for resident and stranger Clergymen, and a staff of ten or fifteen devoted Presbyters and Deacons for work among the poor of the city, I should know how to use it!"

We think we have shown some of the work to be done in smaller Dioceses, and some of the benefits which would result from enabling a Bishop to fulfil his Ministry in the Church. When this great Diocese of New York shall be divided into three, with Bishops in Brooklyn, New York City, and Albany, surrounded by the Institutions which we have named, and engaged in the active supervision of each part as suggested, they will find enough to do. And who can doubt that new life and vigor will be infused into the Church; that Presbyters and Deacons will receive new impulses for good; and that sure and rapid increase to the Church will follow?

Before we leave this branch of the subject, there is one point to be noticed, of some importance; at least it has been made such by the Committee of Fifteen appointed in 1866, at the New York Convention, on the whole subject of the Division of the Diocese. It is the question, how these Bishops are to be supported? or the matter of Endowment. We are surprised that Christian men, here in this great City and State of New York, should for one moment raise such a question. If it was a question of forty millions, instead of forty thousands of dollars, it might be well to pause a little and consider. But with two millions of money spent every year in New York City at

Theatres and places of Amusement, the mere matter of providing $40,000 as an endowment for the Episcopate of Long Island, or Albany, is one so insignificant, that there is not a business man in Brooklyn or New York who will not laugh at it. The new Diocese of Pittsburgh did not first stop and dicker about the pecuniary value of a Bishop. They knew they could support him, if they had a mind to do it; and they elected a Bishop. A Fund was at once raised of about $50,000, which can be doubled and fourfolded if necessary. And yet there were only 17 self-supporting Parishes in that Diocese, and 27 resident Clergy; while on Long Island there are 52 Parishes nearly all self-supporting, and 72 Clergy. We will leave this question of Endowment, therefore, as one not worthy of further consideration. It was a mistake to introduce it among the queries to be answered as primary conditions in the settlement of the subject.

There are some popular objections to the Division of the Diocese of New York, and some real difficulties to be adjusted; on which we now beg to offer a few considerations.

The first objection, is the alleged loss of dignity which will accrue to this Great Diocese, in the event of Division. Or, as the Committee of Thirteen briefly and forcibly express it, (Journal N. Y. Con. 1862, p. 79) "impairing the influence, power, and dignity, which belong to the Diocese of New York in its one and undivided capacity." Weight is added to this objection in the fact alluded to by that Committee, "of a tendency everywhere evinced to disintegration and radical change," which certainly the Church should be very careful in no way by her example to countenance.

Now, we would not speak slightingly of this objection. We have already alluded to it. The Diocese of New York does exert and always will exert great influence, not only in the Church, but outside of it. The action of its Convention is looked upon with much interest. It brings together many of the ablest men in our country. There is not merely a Church feeling, but also a State pride in keeping this up; and we can scarcely wonder at it. It is doubtless important, also, that men from distant parts should be brought together. It promotes a

kindly feeling. It prevents narrow and selfish views from prevailing.

Let it be remembered, however, that all these objections will be overcome by and by, and in the natural course of events, when those Provincial or State Synods shall be organized, which are sure to be grouped to meet the real wants of the future. Besides, as we have already more than intimated, we do not like this objection; and we are sorry that Christian men should ever use it. It is worldly, and of the world, in its whole meaning, tone, and spirit. When the disciples came to our Blessed Lord with this very question, "Who shall be greatest?" He met it in a manner, and by laying down a principle, which is as applicable to us as it was to them. We leave the objection with this answer.

There is another objection to the Division of the Diocese, which is more real, and deserves some attention. It is the injury which will accrue to the weaker parts of the Diocese by separating them from the great centres of population and wealth, and the loss that must result to the feebler portion by "cutting it off from the main body from which it derives a very large portion of its support."

This objection would have more weight, if the matter of Division were to be pushed to any very great extreme. If, for example, each County were to be made a Diocese, there would be pertinence in a reason of this sort. But in the proposed new Dioceses of Brooklyn and Albany, the objection does not lie at all. At the Convocation of Northern New York, at St. Paul's Church, Albany, Dec. 11th, the Rev. Dr. Tucker, speaking of the new Diocese of Albany said:

"Albany, however, was strong already. It had *one-sixth* of the Clergy, *one-sixth* of the Baptisms, *one-fifth* of the Communicants, and *one-fourth* of the Confirmations of the present Diocese. It gave *one-seventh* of the offerings in 1865, about $125,000, and had *twice* the population of the proposed Diocese of Brooklyn. He believed that the development of the Church resources of Albany would cure all difficulties about the Episcopal and Missionary Funds.

At a Special Meeting of the Northern Convocation, in St. Paul's, Albany, Jan. 8th, called to discuss answers to the

Queries of the Committee of Fifteen, the Rev. Hobart Brown said:

"The population of the whole Diocese was 2,431,851, of which the proposed See of Albany had 821,157, or *one-fifth* of the whole; while that of Brooklyn had 411,690, or *only one-ninth* of the whole. In 1835 the population of the whole State was 2,174,517, and in 1855 it was 3,466,118. The population of the proposed Diocese of Albany was 585,475 in 1835, and in 1855 it had *increased* to 781,540,—an increase of *nearly* 40 *per cent.* In a list of all the Dioceses in the United States, that of Albany would stand about the *tenth* of all, in population; the *ninth* in Baptisms; the *seventh* in Confirmations; the *tenth* in the number of Communicants; and the *eleventh* in contributions."

At the Joint Convocations of Long Island, held in Grace Church, Brooklyn, Dec. 11th, statistics were presented showing most conclusively the abundant ability of that portion of the Diocese to take care of its own interests. These Tables we give for their present value, and permanent interest.

STATISTICAL TABLES.

COMPILED FROM OFFICIAL DOCUMENTS OF 1865.

Showing how a Diocese on Long Island would compare with other Dioceses, in the elements of Strength.

BAPTISMS.		CONFIRMATIONS.	
New York,	7,150	New York,	3,250
Pennsylvania,	3,737	Maryland,	1,750
Maryland,	2,748	Western New York,	1,582
Western New York,	2,224	Pennsylvania,	1,553
Connecticut,	1,864	Connecticut,	1,073
LONG ISLAND,	**1,562**	New Jersey,	835
New Jersey,	1,557	Massachusetts,	689
Massachusetts,	1,336	Ohio,	564
Illinois,	1,182	Illinois,	551
Michigan,	987	Michigan,	539
Wisconsin,	846	LONG ISLAND,	**532**
Ohio,	762	Wisconsin,	387
California,	618	Rhode Island,	323
Minnesota,	541	Kentucky,	289
Rhode Island,	496	Missouri,	212
Pittsburgh,	431	Pittsburgh,	197
Indiana,	423	Indiana,	165
Kentucky,	377	Iowa,	150
Delaware,	369	Maine,	129
Missouri,	364	Delaware,	120
Maine,	328	Vermont,	117
Iowa,	309	New Hampshire,	110
Vermont,	188	California,	92
New Hampshire,	150	Kansas,	38
Kansas,	60	Minnesota,	24

Communicants.		Contributions for 1865.	
New York,	33,318	New York,	$843,456.96
Pennsylvania,	22,041	Western New York,	288,094.27
Western New York,	14,062	Pennsylvania,	235,729.83
Connecticut,	12,596	Connecticut,	216,909.02
Maryland,	10,059	LONG ISLAND,	**214,905.51**
Massachusetts	9,619	New Jersey,	162,844.31
LONG ISLAND,	**8,300**	Massachusetts,	150,928.36
New Jersey,	7,930	Ohio,	135,121.93
Ohio,	6,984	Illinois,	131,332.08
Michigan,	4,247	Maryland,	130,627.83
Rhode Island,	3,928	Missouri,	62,568.72
Illinois,	3,854	Wisconsin,	59,262.73
Wisconsin,	3,373	Michigan,	58,544.28
Vermont,	2,110	Rhode Island,	45,612.55
Kentucky,	2,045	Kentucky,	32,545.66
Pittsburgh,	1,963	Pittsburgh,	32,011.55
Maine,	1,589	California,	28,775.03
Indiana,	1,510	Iowa,	24,629.93
California,	1,245	Minnesota,	21,339.25
Iowa,	1,208	Indiana,	18,741.87
Delaware,	1,172	Delaware,	14,366.16
Missouri,	1,162	Maine,	11,639.21
Minnesota,	1,106	Vermont,	6,732.35
New Hampshire,	1,085	New Hampshire,	5,722.60
Kansas,	171	Kansas,	-------

Number of Clergy.			
New York,	395	Minnesota,	37
Pennsylvania,	233	Iowa,	35
Maryland,	160	Indiana,	32
Connecticut,	150	Vermont,	30
Western New York,	149	Pittsburgh,	29
Massachusetts,	116	California,	28
New Jersey,	113	Kentucky,	28
Ohio,	100	Missouri,	22
Illinois,	89	New Hampshire,	22
LONG ISLAND,	**72**	Maine,	20
Michigan,	62	Delaware,	16
Wisconsin,	61	Kansas,	10
Rhode Island,	38		

Strength of the various Dioceses, in Clergy and Communicants, at the time when each elected its first Bishop.

Number of Clergy.		Number of Communicants.	Number of Clergy.		Number of Communicants.
Connecticut,	10	Not recorded.	Iowa,	8	200
New York,	5	Not recorded.	Georgia,	9	302
Pennsylvania,	6	Not recorded.	Maine,	10	560
Virginia,	7	Not recorded.	New Hampshire,	11	500
Massachusetts,	5	Not recorded.	Vermont,	12	975
Maryland,	23	Not recorded.	Tennessee,	12	152
South Carolina,	6	Not recorded.	Texas,	12	700
New Jersey,	9	Not recorded.	California,	13	733
Ohio,	6	Not recorded.	Alabama,	14	349
Missouri,	5	Not recorded.	Indiana,	16	552
Illinois,	6	39	Mississippi,	17	[illegible]
Kentucky,	7	217	Minnesota,	21	[illegible]
Louisiana,	7	222	Wisconsin,	45	[illegible]
North Carolina,	8	480	Rhode Island,	24	[illegible]
Delaware,	8	339	Pittsburgh,	29	[illegible]
Florida,	8	264	LONG ISLAND has	72	[illegible]

STATISTICAL TABLES,

FROM OFFICIAL DOCUMENTS,

Showing how a Diocese on LONG ISLAND would compare with the recently formed Diocese of Pittsburgh, and the proposed Division in Western New York.

The Convention of Pennsylvania gave its consent to the Division of that Diocese, when the reports for 1864 exhibited the following figures, as compared with New York:

	Clergy.	Baptisms.	Confirmations.	Communicants.	Contributions.
Pennsylvania, 1864,	228	3,912	1,772	18,196	$395,508.87
New York, "	383	6,381	3,287	30 318	677,898.13

The Counties in Pennsylvania, which form the Diocese of Pittsburgh, compared with LONG ISLAND, as follows:

Pittsburgh, 1864,	29	431	197	1,963	$32,011.55
LONG ISLAND, 1864,	**72**	**1,524**	**673**	**7,293**	**155,095.52**

The Convention of Western New York, in August, 1866, on the recommendation of the Bishop, referred the matter of a Division to a Special Committee, to report at the next Convention. The statistics of that Diocese for 1866 exhibit the following result:

	Clergy.	Baptisms.	Confirmations.	Communicants.	Contributions.
A.—If two Dioceses—					
1. Utica, or E. Dist.,	79	1,498	1,169	7,485	$146,208.20
2. Buffalo, or Western,	78	1,251	565	7,370	157,017.99
	157	2,749	1,734	14,855	$303,226.19
B.—If four Dioceses—					
1. Utica District,	39	639	570	3,598	$66,714.93
2. Syracuse District,	40	859	599	3,887	79,493 27
3. Rochester "	37	576	342	3,731	62,305.43
4. Buffalo "	41	674	223	3,639	94,712.56
	157	2,749	1,734	14,855	$303,226.19
Totals of same Districts for 1865,	149	2,224	1,582	14,062	288,094.27
LONG ISLAND, 1865,	**72**	**1,562**	**533**	**8,308**	**214,905.51**

The conclusion from the foregoing tables is unavoidable, that LONG ISLAND is better prepared, in all the elements of Church strength, to be set apart as a Diocese than any of its predecessors. And if Connecticut, and Western New York, and Pennsylvania, and Maryland, are ready to follow the recommendation of their Bishops for Division, surely LONG ISLAND is fully able to sustain the dignity and responsibility of a Diocese.

In the Division of the Diocese there will, of necessity, be some matters to be adjusted; we do not speak of them as objections and difficulties. We allude to certain "important Societies and Funds, which belong, in their measure, to the whole Diocese. How are these to be dealt with, in case of Division?" Much the larger part of the Missionary Fund of this Diocese, comes from the Southern Counties; New York and Kings alone, contributed, in 1864, about one half of the whole amount: yet all parts of the Diocese have helped to form

these Funds. How are they to be divided? Questions, such as these, may safely be left to the wisdom of judicious men. Their final settlement must depend, somewhat, upon the relations which the new Dioceses shall sustain to each other and to the Mother Diocese. But they are questions which must be met, at some time. Division, sooner or later, is inevitable; it is only a matter of time. We may dodge and evade these practical details, for the time being; we do not get rid of them. The sooner they are settled, fairly, and on a true and just basis, the better will it be for all concerned.

The real difficulties will be found, in arranging the New Dioceses into what is called the Provincial System. That System grew up in the Primitive Church, under the practice and teaching of the Apostles, as a matter of course, and of necessity. It will be adopted, sooner or later, in our own Church. We earnestly commend this part of the subject, not only to the Clergy, but to the thoughtful Laity among us. The ablest and soundest scholars and Divines in our branch of the Church, have delineated clearly the main features, and the practical workings of the Provincial System, as it existed in the Primitive Church, in the earliest and purest days of her history. We ask attention to these Articles.* In the last of the Articles alluded to in the Note, which was by the Rt. Rev. Bishop Williams, of Connecticut, one popular objection to the Provincial System was noticed, and clearly answered. It is sometimes said, that that System tends to Popery, and that the prevailing drift in our Church is towards something, against which both Clergy and Laity had better be on their guard. Now, it is proved, in the Article referred to, that, whatever else may be said about the Provincial System, there is no Popery in it; and no well-read man will venture to say that there is. On the contrary, it was the practical upsetting and destruction of the Provincial System, which brought in Popery. Besides, the System is not only Apostolic, but it can readily be shown that it is in perfect accordance with the structure, genius, and spirit of our Civil Institutions.

*See Am. Qu. Ch. Rev., Vol. X., pp. 321—367. Vol. XIV., pp. 587—616. Vol. XV., pp. 193—218. Also, pp. 576—584; and especially Vol. XVII., pp. 215—230.

Not only will the arrangement of the Provincial Syste demand attention, but also the relations of that System to ot General Convention. What these shall be, will be one of th important problems to be solved. The question is not alt gether a new one in our Church Legislation. Many years ag the late Rt. Rev. Bishop DeLancey, brought before the Ge eral Convention his plan of a Provincial System. This pla contemplated the grouping of four or more of our present Di ceses, i. e. States, into a Province, having a Presiding Bisho or Metropolitan, with a Provincial Council, which shall exe cise many of the functions of the present General Conventio

In 1847, a Canon "of Suffragan Bishops," was introduc by the Committee on Canons, of which Dr. Jarvis was Chai man, and which included among its members, Messrs. Hug Davy Evans, and E. F. Chambers. This Canon was, by bo Houses, referred to a Special Joint Committee, to sit durir recess. That Committee, however, appear to have made r Report, and the matter was, in 1850, indefinitely postpone In 1859, the same subject was again brought up, in the Hou of Bishops, in the form of an Amendment to Article V. of th Constitution. On this, a Committee, consisting of Bisho Elliot, Johns, and Upfold, reported adversely, not so much the general principle, as to certain features; but they ad "In the opinion of this Committee, the time will soon com when the Church shall have to meet the question of small Dioceses and an enlarged Episcopate."

In the Diocesan Convention of New York, in 1862, th "Committee of Thirteen" reported as their opinion, "that large increase in the number of separate Dioceses, witho their association into Provincial Synods of extended territori jurisdiction, may be fraught with much evil to the peac stability, and conservative character of the Church."

In the Convention of Pennsylvania, in 1864, a Committe to whom the question of Division had been referred, say their Report,—

"That immediate Episcopal supervision and frequent visitatic are very desirable, in every portion of the land, to give efficien

and increase to our Church; that the Division of large Dioceses ought to be accomplished, so soon as it can be done consistently with the interests of all parts of them; . . . . . that where a great Diocese is thus divided, there might, with advantage, still subsist some organic relation between the several parts into which it may be resolved, whereby they shall be able to confer and coöperate for the promotion of their mutual interests."

And, in the Address of the Bishop, (A. Potter,) noticing difficulties in the way of Division, he mentions—

"An obvious remedy, by confederating the several Dioceses which are formed in any large State, by some bond, which will render concert and coöperation easy. In this respect, the suggestion of the Committee appointed last year, whose printed Report is on your table, (just quoted,) appears to me to be timely and wise."

Surely, it will not be pretended, that the subject of a Provincial System is altogether a new one in the Church. We leave here, for the present, the question of the Division of the Diocese of New York, and the arrangement of the New Dioceses into new relations, suited to their needs.

It is scarcely possible to over-estimate the important position which the American Church is already assuming. Now that peace is restored to our land, her growth must needs be rapid. There is a need felt for her conservative and spiritual influence. As men's minds begin to sober down, and cast off the excitement under which they have long labored, they are beginning more and more to look to her, as the Christian body which has held, through all, a consistent course, eschewing politics, yet teaching their duty to Cæsar, as well as to God. Among the conflicting teachings and changing doctrines of Sects, she firmly and clearly holds forth "the Faith once delivered to the Saints." The only Historic Church of the land, she at home offers to the inquirer the sure testimony of the Universal Church, thus teaching with authority, and uniting the Present with the Apostolic days. To those abroad, in her Ministry, Doctrines, and Sacraments, she presents herself, in all fulness, as a true branch of the Church Catholic. Thus is she, at home and abroad, eminently fitted to take an active lead in attaining that great object, so longed for by pious hearts, the restoration

of Visible Unity among Christians. Her Primitive Discipline and Doctrine, her independence of State rule, and freedom from suspicion of political action, give her a spiritual power and influence, which no other religious body can wield. How all-important, that her sons should be aroused to a sense of this deep responsibility resting upon them; and bestir themselves, to place her in such a position, at home, that she may make full use of all her privileges, and be prepared to perform the leading part which Providence seems to have allotted to her.

ART. IV.—BISHOP COXE'S CRITERION.

The Criterion; A means of distinguishing Truth from Error, in Questions of the times. With Four Letters on the Eirenicon of Dr. Pusey. By the Rt. Rev. A. CLEVELAND COXE, D. D. New York: H. B. Durand. 1866. 12mo. pp. 129.

ST. BERNARD is called "the last of the Fathers." He ends, that is to say, the line of those ancient doctors and writers, who, up to the Twelfth Century, taught the Doctrines of Christianity as Truths above Reason, positive dogmatic statements to be received on Divine Authority.

Even while he lived, another School had begun. In his great adversary, Abelard, he met the ablest and subtlest of all the men who have made Christian Dogmas subjects of dialectic discussion. Up to the Twelfth Century, with very few exceptions, the Logicians had been skeptical. The great name of JOHN SCOT, the Irishman, had associated, as early as the Tenth, Logic and license. In the Eleventh, Roscelin had used the revived study of Dialectics to defend his aberrations from the received Dogma. The Church was, as it were, compelled, at last, to use the weapon with which her conclusions were assailed. At first she did it timidly. She had not proved it. She half feared it. Anselm complains that he is forced to take it, in defence of Orthodoxy against Roscelin. His adversary drives him to meet him on the ground of Logic. Nevertheless, he understands the limits of Faith and Reason, and, even while he grasps the Aristotelian weapon, he announces the maxim, which has been the watchword of reverential reasoners ever since,—"I believe, in order that I may understand."

But, in the Twelfth Century, the Church saw that, by the revival of Logical Study, then made an essential in the *curriculum* of every rising University, this weapon was put into the hands of all educated men. The Church, therefore, determined to sanctify it to her own uses. She appropriated this power-

ful instrument. Even while Bernard was opposing, not with logic, but with Dogma and authority, the great Dialectician Abelard, there were men in training, who, in defence of Bernard's Dogmatism, would use Dialectics as subtly as his great adversary had used them in opposition.

Here begins the New Theology. The Patristic, the Positive, the Theology of Dogma, ends. The Scholastic, the debating, the arguing Theology, begins. Peter Lombard links the two Schools in harmony. He mediates between the Past and the Future. He sums up, in his Four Books of Sentences, from Scripture and the Fathers, the conclusions of Theology so far. He arranges those conclusions in order. Whether right or wrong in any special conclusion, he has followed the Vincentian Rule—"*semper, ubique, et ab omnibus.*" His Sentences contain what he at least honestly believes to be the sum of Catholic Doctrine held from the beginning, on divine Authority alone.

But this Summary of Ancient Dogma was gathered for the New School. It was Antiquity collected into form for the use of the Present and the Future. The Deductive process is, hereafter, to be applied to these conclusions, as First Principles, and a Logical Theology is to be built up on their Dogmatic foundations. Hence originates Scholastic Divinity. These are its two factors. *First*,—The Dogmatic conclusions of Authority, collected, better or worse, on the Vincentian principle of Universal Consent; and *Second*,—the Aristotelian process, applied to them as maxims, and from them deducing results. Scholastic Divinity, as represented by Thomas Aquinas, or Duns Scotus, is the product. The principles, on which the Scholastic Theology proceeds, are thus plainly seen. The Dogmatic decisions of the Church, as set forth, more or less correctly, in the Book of Sentences, were received as the *axioms* of the New Science. They were held to be infallible. The Logic of Aristotle was held to be an infallible process of reasoning. Therefore, any conclusion deduced from infallible axioms by an infallible process, was held to be also infallible.—Q. E. D.

This Theology, until the Reformation, became the sole Theology of the Western Church. The greatest minds in Christ-

endom exercised themselves in its study. The great "Schoolmen" were the masters of European thought. The first race of Reformers were, of course, like all educated men of their day, educated Scholastically. Luther was as much a Scholastic divine as his opponent Eck. Cranmer, Latimer, Ridley, were trained in Scholasticism as thoroughly as Gardiner, Tonstall or Bonner. When the accepted Romanism of their day was opposed by these Reformers, it was opposed in the Scholastic methods. Luther and Eck argue and split hairs in the style of Aquinas and Scotus. Logic is the weapon used on both sides at first. The Doctrines of Scholasticism are opposed on the principles of Scholasticism. The Consubstantiation of Lutheranism is as much a Scholastic conclusion as the Transubstantiation of Rome. The Continental Divines never forsook the Scholastic basis. The powerful genius of John Calvin made a new *Summa Theologiæ* for Protestantism. Scripture and Human Reason are the two factors used, and his *Institutes* are the Product. He was opposed on his own principles also. Scripture and Logic were used to assail the conclusions of Scripture and Logic. The whole wearisome debate, begun between Luther and Erasmus, and carried on, until now, between Arminians and Calvinists, on Predestination, Free Will, and the rest, is a purely Scholastic debate, with all the old subtleties of the Thirteenth Century.

At first, the English Reformers assailed the errors of their day, with the weapons of their day. They went, side by side, with the Continentals. Cranmer, driven from Transubstantiation, now swerves towards Lutheranism, and now towards Calvinism. He still craves some logical, Scholastic statement of the mystery. The first to break away from Aristotelian fetters, and indicate the road the Church of England is to travel, is Ridley. He finds *the Book of Ratramnus* on the Body and Blood of the Lord. It determines him, and he determines the Primate. For her Doctrine of the Eucharist, the Church of England goes to dogmatic Antiquity. She leaves Rome, and she also leaves Luther and Zwingle, each at the same distance. She refuses any Scholastic statement, any dialectical explanation of the mystery. She accepts the Primitive doctrine of

the Real Presence, *as a Positive revelation*, and stops argument by the authoritative,—"This is My Body and this is My Blood." The road, pointed out by Ridley, was not sparsely travelled. The great divines of the Elizabethan age forsook the discussions of Calvinism and Lutheranism, and appealed to the Primitive Church and its decisions, in their controversy with Rome. Jewell and Hooker and Andrews, gave the tone to English Theology. And Taylor and Bull, and their compeers, only take the road travelled by these older men.

The Theology of the Church of England, therefore, differs not in *degree*, but in *kind*, from Romanism, and also from Continental Protestantism. Circumstances forced the Island Church to appeal against Rome, and against the mere wrangling of Protestantism, to a tribunal *above them both*. This tribunal was the Primitive Church. The English divines planted themselves on the old dogmatic Theology. They reasserted St. Vincent's rule against Rome. They invoked the Fathers against the Schoolmen. They cited Cyprian against Aquinas, and Augustine against Scotus. They called on Authority against dialectics, on Faith against mere argumentation. To any man at all acquainted with the course of the English Reformation, and the development of English Theology, all this is clear. There is no mistaking the position of the Church of England on the point of Authority. She defends herself, at all points, by the appeal to Antiquity. At that bar, she rejects and condemns the whole mass of Scholasticism.

And here she parts company with Rome, as we have said. For Rome committed herself to Scholasticism. Not content with receiving it as opinion, she held her Council of Trent; and deliberately reduced to dogma, and stamped henceforth with authority, the conclusions of her great Schoolmen. The dogma of Trent is not the dogma of Peter Lombard. It is all that dialectics for four hundred years had invented, by way of deduction or inference from the *Book of Sentences*. The Trent Council formally accepted that Theology, whose main factor is *the infallibility of human reasoning*. The Creed of Pius is a Creed, whose truth depends, *not on the infallibility*

of the authority imposing it, but, *on the infallibility of Aristotelian Logic*. It is composed of the two factors, as we have seen,—the accepted dogma of the Twelfth Century, and Logic applied to that dogma as a sum of axioms.

One has only to try the experiment, to be convinced. You say to Father O'Toole, that you accept the Doctrine of the Real Presence. The Father at once replies, "Then you believe Transubstantiation." You say, "By no means. I accept the doctrine *revealed*. I believe the words of our LORD." "Ah but," the Father says, "if you admit the *Presence*, you must admit Transubstantiation, because, do you not see, it follows, etc." That is, Father O'Toole at once *sets to arguing with you*, like any mere Protestant. He goes as far as you go on *dogma*, on the words of Revelation,—"This is My Body." But the moment he goes beyond, and introduces Romanism, he has to turn to private reasoning. The Real Presence, that is, is *dogma*. It is revealed by *Authority*. Transubstantiation, the logical deduction from the revealed dogma, stands only *on human reasoning*. It is a mere conclusion drawn from the Primitive Doctrine, by human brains.

Continental Protestantism, in this respect, agrees precisely with Rome. The Romish Faith, to-day, is Revelation *and* Logic, as we have seen. The mere Protestant holds just the same factors,—Revelation *and* private Reason. In both cases, equally, a fixed dogma is impossible. In both cases, equally, there can be no final conclusion. For the variable factor of human reasoning enters into both products. In the case of Romanism, it is the reasoning of great doctors and logicians. In the case of the Protestant Sectarian, it is the mere shallow reasoning of every private man or woman. But, in both cases, the result is vitiated by the quality of uncertainty. There is no finality. Christian Doctrine is in perpetual flux.

In the case of the Church of England, Doctrine is the result of two factors also,—*First*, the Scriptures, and, *Second*, the interpretation of Antiquity. Both these factors are invariable. The product is also invariable. The Theology of the Church of England, and our own, is absolutely different, therefore, from both Romanism and Protestantism, inasmuch as it ex-

cludes the element of Human Reasoning from matters of Faith, and accepts only what is revealed by Authority, and, as it is revealed. In other words, Romanism is Rationalistic, Protestantism is Rationalistic. The Theology of the Primitive Church is purely dogmatic, and authoritative.

It would seem a hard thing to bring two such things as Modern Romanism and the Primitive Theology of the English and American Churches into agreement. To prove black and white to be the same, is usually considered a desperate undertaking. It seems a no more desperate feat than that of reconciling the Rationalism of Trent with the simple dogmatism of Nicæa. Yet the enterprise, as we all know, has been attempted. And, curiously enough, through the only piece of Scholasticism which the Reformed Church retains,—the Articles. For the Articles are Scholastic, in form and method. They are designed to meet Scholastic errors, and they meet them in Scholastic style. Of all the Formularies of the Church, the Articles were those to be seized upon by the acute logician, and twisted into any shape that the hair-splitting faculty may invent.

Mr. Newman, in the famous *Tract Ninety*, undertook the job of proving, that a man may hold the Articles, and yet deny all that they assert, and assert all that they deny. He showed, in that performance, how utterly the Logical faculty is separable from Reason and from Conscience; how utterly useless it is in the discovery of Truth. There is no greater satire on Scholasticism than that very Tract. If a man wants to be convinced that reasoning is not Reason, and Logic a harlequin, he has only to read that ingenious bit of hair-splitting, by which the Church of England is proved to hold all that she denies, and to deny all that she holds, in thirty-nine paragraphs of apparently plain English! If he wants also to know how thankful he ought to be, that the Reformation delivered his soul from the endless quibbles of this sort of Logic, which had ridden Europe for four Centuries, we commend him to the same extraordinary production.

That Mr. Newman never understood the basis, on which the Theology of his own Church rests, is clear from his own con-

fessions in his *Apologia*. He was a rationalist as a Low Churchman. He was a rationalist as a High Churchman. He rationalized himself into Popery. He quibbled and split hairs, as he shows, himself, from first to last. He could never accept the Faith as a finality. His natural end was a Communion, whose Creed is always variable, which may accept, to-morrow, what it denies to-day. The Romanism of Trent, the result of four hundred years of logical hair-splitting, declared to be eternal truth, was the natural resting place of a man who could prove black to be white, and argue for or against any possible statement, in a style quite as ingenious as the *Sic et non* of Peter Abelard.

Mr. Newman found he had mistaken the Church of England. He had fancied she stood on Rationalism. He found she stood on Authority. His double-edged logic was out of place, in a Church whose very position is an appeal against logical quibbling in matters of Faith. The Church remained where Mr. Newman found her, fixed on the unchanging dogma of Antiquity, appealing to the Primitive Church against Private Opinion, and he quibbled himself out of her, in consequence. His book and himself were pretty well nigh forgotten. The man had left admirers, indeed, as all such men do. Although turning Papist on purely Rationalistic grounds, his unhappy subtlety imposed on them, perhaps imposed on himself, so far as to make him appear to be submitting to Authority. And, to this day, a pure Rationalist is supposed by many to have been, once at least, a sound Churchman, and many more suppose, that sound Churchmanship must consist with nearness to Rome.

The aberrations of this unhappy man, wrecked by following only his own diseased subtlety, have been called to mind once more by another and a very different man. The Rev. Dr. Pusey has undertaken, virtually, the work which Mr. Newman undertook and failed in, so long ago. THE EIRENICON is expressly intended to cover the same ground, and make the same experiment, as *Tract Ninety*. It proceeds, indeed, from different motives, and looks at the question from a larger and nobler stand-point, but its idea is the same. Dr. Pusey, in-

deed, is far from being a logician like Newman. He has none of the subtlety of that Abelard of the English Church. He can only imitate Mr. Newman's fatal facility of rationalizing. He writes, too, from a motive, noble, no matter how vain,—that of reconciling opponents. He is a peace-maker; and, though a peace-maker between right and wrong, between a true thing and a lie, yet still a peace-maker, professedly: and we would not narrow the blessing pronounced.

Nevertheless, to any man acquainted with the world, and with men, and understanding the position of the two Churches, it is manifest that Dr. Pusey's attempt will only be used as Mr. Newman's was meant to be used. That is to say, the dream that Rome is going to compromise for Unity, that she is going to bate one jot or tittle of her demands, is a mere fond dream. *The Eirenicon* can have no effect on Rome. Its amiable author is, perhaps, the only man alive, who is so much a stranger to the living world as to suppose it can. Its only effect will be within the Church of England itself. Indeed, from the first, its defenders and opposers have, evidently, never considered it as of the slightest consequence as an *Eirenicon*. They have both looked at it solely with reference to its effect *at home*.

That effect, it has been acknowledged on both sides, is the effect formally sought by *Tract Ninety*. It is merely to convince men, that they can remain in the Church of England, and yet hold Romanism. The book formally undertakes to show, that the Articles may be, by subtle quibbling, tortured to mean what they expressly deny; and that a man may hold the infallibility of Rome, and yet sign a statement that she has erred; may hold to a Purgatory, and yet sign a denial of it; may believe in Transubstantiation, and yet put his name to its flat contradiction; and so on, through the entire list: may, in short, find Logic (so-called) to justify him in flat lying, cheating, and perjury; which, we take it, is a Logic not at all unfamiliar to the leaders in that very Communion, with which Dr. Pusey is anxious to make friends! As a matter of fact, that is the only practical result of the Book; a result which we are far from believing its author intended; a result which, however, has been eagerly accepted, by men who have as little of Dr. Pusey's honest simplicity, as they have of his learning.

The Eirenicon has been accepted, in England, as a proof, that a man may be a Papist, and still hold an English living. Dr. Stanley thanks Dr. Pusey, too, in the name of the skeptics, for having shown, that the Articles may be twisted to say anything. What is good for the Romanizers, is good for the Deists. If a Romanist may sign the Articles, a Colenso may sign them too. The logic which proves that they do not deny Transubstantiation, or Purgatory, or the Infallibility of Rome, will also prove that they do not assert the Divinity of Christ, or the Inspiration of the Scriptures. Therefore, Dean Stanley shakes hands with Dr. Pusey, and expresses his obligations. Instinctively the Dean recognizes the Rationalistic position of the so-called High Churchman? They are both chopping logic alike.

But the Church of England has her own difficulties. They are peculiar to her. We have ours, peculiar to us. We are not called upon to import any troubles from over the water. We have had sad experience of the error of meddling in strife. *The Eirenicon* is no concern of ours. Popery is here, at our doors. We fight it as a deadly foe. There is no talk of compromise on its side. It is not the English dignitary, talking with the Gallican dignitary, on the possible Union of two historic Churches here. It is the Primitive Faith, pure and simple, meeting Popery; slavish, Irish Popery, with every corruption, and every lie, and every extravagant claim, and every trick of Jesuitical craft, and wrestling with it for the possession of a New world. *The Eirenicon,* for us, is more meaningless than the whistling of the wind. We are not prepared to talk of an *Eirenicon* between Christ's Gospel and Pope Pius' last idolatrous lie. More than in England, the only effect of Dr. Pusey's book with us could be, to persuade some unhappy souls, that they might remain in the Church, and yet hold and teach Popery. But with us, discipline is more direct. The Church is free. Bishops may speak. Church Councils and Courts may act; and we may have the hand of Constitutional authority laid on deceivers and deceived, promptly and effectively.

To stop the evil on the threshold, one bold Bishop has spoken out. The Bishop of Western New York, who, perhaps,

more than any man among us, represents the real, living conviction, the temper and tone of the American Church, as she is, and is to be, was just the man to meet this imported piece of confusion, and refuse it entrance, on the threshold. In some respects, it was a bold step. The Bishop was sure to have a cry raised against him. He was nearly certain to lose friends, to frighten timid souls, to be attacked with outcries, for daring to disagree with "the great Dr. Pusey." There are, unfortunately, so many good people who are governed by *names!* All this has come to pass as he, possibly, foresaw. He has been assailed for presuming to think differently from Dr. Pusey. And, as if that was not enough to annihilate him, an ingenious argument has been framed, to make the matter sure.—Mr. Keble was a friend of Dr. Pusey. Therefore, every thing which Dr. Pusey holds, Mr. Keble held. Therefore, Bishop Coxe differs from Mr. Keble; which is, of course, something terrible to think of, and decides the matter!

We say, the Bishop undoubtedly foresaw all this. Nevertheless, *he* was the Bishop of Western New York, and not Dr. Pusey. He had taken an oath, before God and His Church, to do a Bishop's duty for that Flock, over which he had been made Overseer. If Dr. Pusey were ten times Dr. Pusey, we really cannot see what difference that makes in the case. Bishop Coxe is responsible to God for his Bishopric. If he sees what he considers false Doctrine introduced, he is bound to put it down, if all the Doctors in Oxford and Cambridge both should be preaching it. It is really time for us to awake to the duties of the Episcopate. We have talked an enormous amount about them. It is somewhat startling to find, that men are surprised when a Bishop acts upon them; that they are astonished, when a Bishop has the temerity to differ from some private pope of their own enthroning, on the other side of the world!

Bishop Coxe had no choice. He stood upon his Office and its solemn responsibilities. He announced his course for himself and his Diocese. We confess we were pleased, never more, than when we saw him take the stand he did. There was a new day dawning; when a Bishop, once more, could boldly

plant himself on his great Office, as a Successor of the Apostles in the Church of GOD; and declare,—'this poison shall not infect the Flock over which the Great Bishop, to Whom alone I am responsible, has set me.' Had he not long since known the truth, of what, we believe, Charles Kingsley somewhere says,—"There is no man can snub a Bishop like your Puseyite," we would have been surprised at the folly of men, claiming to be Churchmen, who could suppose a Bishop was to be frightened from doing his duty to his Flock, by shaking Dr. Pusey's, or any other man's name, *in terrorem* in his face. Had the thing not been pure impudence and ill-manners, it would have been laughable for its childish folly.

Bishop Coxe's first word on the subject was, we believe, a Letter to one of his own Candidates for Orders. His utterance came in the natural line of his duty. His counsel was sought by young minds, which looked canonically to him for guidance. He gave his judgment as a Bishop should; boldly, clearly, and as before GOD. This Letter was published in the official paper of his own Diocese,—*The Gospel Messenger.*

His next notice of the *Eirenicon* was, we believe, in a Letter to a Presbyter. Here, also, he was acting in the strict line of his official duty. As his action, so far, had been assailed and deliberately misrepresented in certain quarters, he seems to have been induced to write out, more fully and elaborately, what he conceives to be the error of Dr. Pusey's position, and to contrast that position with the Primitive stand-point of the English and American Churches. The result is, "A CRITERION, or a means of distinguishing Truth from Error, in questions of the Times." To this *Criterion* are added the Letter to a Candidate for Orders; that to a Presbyter, another to a Layman, another to a Deacon, still another to a Gallican Layman, written ten years ago, and re-printed from the Bishop's Translation of the Abbè Laborde's book on the Immaculate Conception; and, last of all, "A Letter to a Bishop," concerning that last very queer book of Bishop Hopkins, on Ritualism.

In looking at this little work of the Bishop of Western New York, thrown off in the narrow leisure of a most ener-

getic Episcopate, in a fast-growing Diocese, written because duty demanded the work, and from no anxiety to show himself in print, it would be unfair to look for any array of far-brought learning, or any perfection of literary form. Still, the book is the product of a full, thoughtful, fruitful mind. The results of large reading and of much study, are evident throughout. The Bishop gives only the *results*, and so much the better for the purposes of the book. The old charm of style is here, also. Bishop Coxe writes the lucid, idiomatic, graceful English of the cultivated gentleman.

When we turn to the essence of the work, we find that Bishop Coxe thoroughly comprehends the utter difference between Dr. Pusey's position, and that of the whole mass of the great Anglican Divines, whose footsteps it would be the Doctor's highest wisdom most humbly to follow. He sees that the book of Dr. Pusey, as an *Eirenicon*, is an utter failure. It is on the *Index*, and that ends it as far as Rome is concerned. That is the Papal return for the Oxford Professor's olive branch. His *Eirenicon*, as any man with the slightest knowledge of the living world could have informed him, is thrown back in his face. Bishop Coxe, therefore, has nothing to say about it, in its nominal character. He looks on it solely with reference to its effect in the Church itself. He deals with it as representing a tone of thought and a set of principles, which are sought to be introduced into the English and American Churches.

There are *seven* tests, which the Bishop applies, to distinguish Truth from Error. He places *Catholic* against *Occidental*, Primitive against Mediæval, Vincentian against Isidorian, Episcopal against Papal, Liturgical against Ritualistic, Anglican against Gallican, and Nicene against Trentine. Between these, he declares, there "is a gulf, deep as that of Hades." And the Bishop is right. The one represents what we have set forth here as the dogma of the Universal Church; the other, as the Scholasticism drawn from that dogma, by the warping logic of four corrupt Centuries. The Primitive Faith, dogmatic, authoritative, planted on the two changeless foundations of Scripture and Unanimous Consent, is placed in oppo-

sition to the Mediæval Faith, the result of human argumentation, reduced to dogma at Trent.

Now it is this very Trent dogma, an essentially rationalizing dogma, as we have seen, which, the *Criterion* shows, Dr. Pusey is ready, under certain circumstances, to adopt. He is ready to accept, *as of the Faith*, a dogma, whose foundation is the Infallibility of Human Reason! The battle which the Church of England has been fighting for three hundred years, for *Faith* against *Rationalism*, for *Dogma* against *Logic*, for the *Fathers* against *Aristotle*, for the authoritative Revelation of God against the hair-splitting of the Scholastics, seems utterly to have escaped the vision of Dr. Pusey. It was known by all the Divines of his own Church, his predecessors. They took brave part in it. They knew their friends and their enemies. They understood the causes of the contest; but Dr. Pusey, positively to this hour, does not understand what the Reformation was all about, nor what Andrews, Jewell, Hooker, Pearson, Bull, and the rest, were writing upon. It has been left to an American Bishop, to show the blindness of the Doctor's position. We, here, where Church is not confused with State, see the game better than the players. Romanism is at our doors. We are not sentimentalizing about it, in the manner of learned gentlemen in the cloisters and libraries of Oxford, who are sheltered from all possible notion of what the thing really is.

Bishop Coxe puts this strongly, for us of the American Church:—

"If the scheme of the *Eirenicon* be a good one, we have no excuse for our existence. We must succumb, and be swallowed up without a *Concordat*, by Tridentinism, in its meanest shape; for such it is, as exhibited in this country, where gross impudence and mendacity, with a faculty for political intrigue, are considered prime qualifications for its Episcopate, and where the bloody Bedini, known in Italy as the Butcher of Bologna, was lately imported to renovate its Succession, and to supplant the decent Gallicanism of Dr. Carrol by a rabid Celtic Ultramontanism."—(Page 53.)

Yes! it is one thing for Dr. Pusey to write a Utopian *Eirenicon*, looking, from his safe watch-tower of strength, in a rich and powerful historic Church, across the Channel,

another powerful historic Church, adorned, like his own, with splendid names, and noble lives. It is quite another thing for us, when his amiable dream is repeated here, and is interpreted to mean submission to the meanest, grossest, and most slavishly ignorant Sect in all the world, which calls itself 'Catholic;' a Sect without dignity, honor, or truth, and whose utmost learning is that of a bog-trotting Irish priesthood, of the Maynooth measure! The English Church is strong enough, perhaps, to tolerate nonsense of this sort. The American Church, most certainly, *cannot.*

Therefore Bishop Coxe puts himself on the record in the following distinct and decisive style :—

"As an American Bishop, I have taken my stand, and am resolved to carry out our Canons, and the requisition of the Ordinal, not only in their letter, but in their spirit. I have given notice that I shall reject any Trentine applicant for Orders, and that any one proposing to me to make his affirmations on the scheme of *Number Ninety*, shall be rejected, not so much for unsound doctrine as for *immorality*. I call it immorality for any one to seek Holy Orders on such false pretences. It is also sacrilege, in view of the vows made to the Holy Ghost, and sealed by the Holy Sacrament of the Eucharist. On this point, I care not who differs from me; I am strong in my appeal to the conscience of mankind against any one, who holds the Doctrines of Trent, and yet seeks a cure of souls in our Church. I do not think the case will arise in Western New York, but when it does, I shall, most assuredly, reject the applicant, and notify his Rector that I have done so, on the ground of his scandalous immorality, in seeking Holy Orders on the false pretence of having neither "written taught, nor *held* anything contrary to the Doctrine" of our Church There my duty will end. But should the Rector, who gave him his testimonials in good faith, and the Vestry who united in the same find themselves justly scandalized, and the flock grieved and injured by such duplicity, and the Rector proceed to suspend the offender accordingly, under the Canon, for his "wickedness," I should sustain him Canonically, and thank him personally, for his fidelity to Christ and His Church."—(Page 19, 20.)

We like that. It has the ring of the true steel. A Bishop talks like a Bishop, once more. These are the words which were laboriously misrepresented, a while ago, in a poor attempt to bring odium against the Bishop of Western New York, as though he would excommunicate a man for mere error of opinion. It is not error in opinion, only; it is downright *lying* and *perjury*, about which the Bishop is speaking. It is about

time to call things by their right names. From the poor, State-bound position, in which the Church of England is placed, her Bishops cannot discipline men who are lying traitors at her Altars. They did not discipline Newman. They cannot discipline Colenso. But that sort of disability does not lie upon an American Bishop. There has been a good deal of very poor stuff written, of late, about English Church Law, as being binding upon ourselves. But, certainly, *dead* Church Law, *buried* Church Law, Church Law, which "no man can read and no man can spell," Church Law, which cannot turn an Infidel out of the Episcopate, nor a Papist out of a Rectorship, is *not* binding on any sane and alive branch of God's Church. English Church Slavery must not be carried over here, says Bishop Coxe. Because the Bishop of London must admit a Romanizer to Orders, or at least dare not refuse him, is no reason why the Bishop of Western New York, a free Bishop, in a Church that rules itself, and has no "head" but Christ, should be unable to do *his* duty. That inability is "no essential part of the Doctrine, Discipline or Worship," which we declare ourselves so careful to retain.

The *Criterion*, as we have said, takes no account of the *Eirenicon* as an Eirenicon. It never could have been such. Rome has dealt with it as it was certain she would do. She has flung it back in Dr. Pusey's face. The only point of interest, therefore, is its effect *inside*, on the members of Dr. Pusey's own Communion. To this point Bishop Coxe confines himself. And as, in this respect, the *Eirenicon* covers the same ground as *Tract Ninety*, he takes these productions as mutually illustrative of each other. The gist of both is only to show, that a man may remain in the Church of England, and hold the Decrees of Trent, at least with some explanation. Bishop Coxe denounces this as immorality. Apart from any question about the truth of the Decrees of the Trent, if we understand his position, it is that no honest man can accept the Thirty Nine Articles, and those Decrees too.

And here he has something to say about the disgusting laudation of Dr. Newman, by the friends of Dr. Pusey, and, indeed, by Dr. Pusey himself. They have only "superlatives

of praise," he says, for a man who confesses, with the most utter unconsciousness of moral distinctions, that he was for years consciously disloyal to the Church whose honors he bore, and a traitor at the Altars of her whom he called Mother! On this point, the Bishop introduces that scathing lecture which Mr. Justice Coleridge delivered to the unhappy pervert, before sentencing him "among the first class of misdemeanants in the Queen's prison," in the case of "Achilli *vs.* Newman." It is a good thing that he has reprinted that calm, dignified, and yet scorching rebuke, administered by an honest English gentleman to an apostate English Priest. The honied words of Dr. Pusey and his friends towards this man, whose life for years *was a lie*, on his own printed confession, sound strangely enough, in contrast with the downright, honest English disgust of Judge Coleridge for the trickster and the reckless slanderer of the Mother that bore him.

The position of the *Criterion* is, that the Newmanite or Puseyite method of interpreting the Articles, is plainly *dishonest*, apart from all question of the Theological truth or error of the Trent Decrees. That is, the Articles are point blank against Romanism. They were so intended. They have been so interpreted by the long catena of English divines, compared to whom Dr. Pusey is as a child. And the assertion, that a man can profess to hold them, and yet hold Tridentinism, simply amounts to saying, that he can be a cheat and a liar. A conscience, that has not already got into the deadly atmosphere of Jesuit morality, may be safely trusted for *that* decision!

But that, of course, is not enough. Bishop Coxe goes over, again, the ground of difference between England and Rome, to show how utter is the fallacy of holding, that there is any possible *concordat* between these two. The Church of England does not differ, as Dr. Pusey thinks, in *degree*, but absolutely *in kind*, from the Church of Rome. The one is Primitive, the other Mediæval. The one is Dogmatic, Authoritative, in her Theology. The other is Scholastic. The one believes in the Holy Scriptures, interpreted by Unanimous Consent; the other accepts the infallibility of the heathen Aristotle, and

makes a deduction of logic a Rule of Faith. England is Catholic, Rome is Sectarian; England is in Communion with the whole Church, Primitive and undivided. Rome has separated herself, and set up a New Gospel. England appealed to the Primitive Church. She stands by that appeal. Rome does not, and dare not. England's Faith is a fixed quantity. It can never be less, never more. Rome's Faith is a variable quantity. It is always in flux. It was made over at Trent. It was patched up again a few years ago; and may be patched with another rag or two next summer. To be *in* Communion with Rome, is to be *out* of Communion with the whole Church of the Past, and with the great Eastern Churches now. The Council of Trent is, therefore, "a mere abortion," "another Rimini." It concerns no Catholic Christian. He must *not* accept it *in any sense*. To accept it, is to become involved in Schism. It is an imposition, a cheat. The business of Christendom is, not to compromise with it, but to get rid of it. Till it has passed away, with the Arian Councils of the Fourth Century, and the *Latrocinium* of Ephesus, there can be no Unity for Rome with the Church Catholic.

It strikes Bishop Coxe as something strange, that Dr. Pusey should, just at this juncture, put himself to the trouble of offering submission to the Pope. It is, certainly, indicative of the distance from the living world in which the good Doctor lives, and is also a striking example of that peculiar insularity in which many an Englishman spends his life. For, the Bishop reviews the Pope's position,—"The age of the Papacy is past." "Is this the time for re-actionary dreams, and for Dr. Pusey's *Concordat* with the Pope? When Italy abjures the Papacy, are we to accept it? When the whole Trentine fabric breaks down, with the weight of the abominations it has piled upon the Latin Churches, is England to adopt it?" The Pope's throne is knocked from beneath him. He is, apparently, to be a wanderer on the earth. Italy casts him out. His own children bid him depart. France, Austria, have no word to speak in his favor. He is the *nuisance* of Europe, the one thing to be got rid of, for the good of all Continental countries. And now is the time when an Englishman proposes to [redacted]

The experiment of Dr. Pusey has been tried, says Bishop Coxe. Bossuet's *exposition* sets forth the Doctrine which Dr. Pusey thinks the Church of England *should* accept. Bossuet, even, "strikes Rome harder blows than Pusey." And yet, Bishop Bull, reviewing the Trent Decrees, wonders "how a man like Bossuet could remain in a Church which held so corrupt a Confession." So far was the great Bishop of St. David's from accepting the most modified Trentism, which Dr. Pusey supposes a man may hold in the Church of England.

Perhaps the most powerful portions of the Bishop's little book, are the "Letter to a Presbyter," and a "Letter to a Layman." In the first, he sets forth the *immorality* of the proposal to hold Romanism, and yet profess to accept the Prayer Book. The other follows out the results of Dr. Pusey's plan, (if a man *can* suppose it to be acted on,) upon the Church of England and ourselves. In this Letter occur these words—a full answer to Dr. Pusey, a complete statement of the utter self-stultification of his proposal;—"If the unity of the *Eirenicon* be a good thing, these holy martys (Cranmer, Latimer, and Ridley) went to the stake for a bad cause, and we have lived, for three hundred years, in unjustifiable Schism!" That is just the matter in a nutshell. If Dr. Pusey be right, if any such scheme as he proposes be right, the Reformation was a blunder, and the entire Church of England has been precisely what the Papists have called her, an *Heretical Sect.* If there is any possible interpretation, by which Romanism may be received, if it be not utterly inadmissible by a Catholic Christian, then the position of the Anglican Church is a folly and a sin!

We are here, in this Western Continent, to save this land from Popery; to prevent, if possible, with the blessing of God, the miseries and woes it has brought on all lands in Europe. What those miseries are, we need not at this day to be told. We have seen what it is in lands where it has had undisputed sway. We know about Italy, and we know about Mexico, and South America. We have heard of Spain, and have had some experience of Ireland. The same power is here, with the old spirit, and the old weapons, to strive for the possession of this new land. There is no compromise possible; there is no truce

tolerable. It is a war to the extremity. It is truth against lies; it is Christ's Gospel against the Papal forgery. It is the Catholic Church, against a Heresy worse than Arianism; and a Schism more implacable than Donatism. If we did not know this, Popery here would tell us; is telling us, indeed, daily. Till Romanism ceases to be Romanism, till Popery ceases to be Popery, there can be no agreement. Therefore we thank Bishop Coxe for speaking out. We are rejoiced that his trumpet gives no uncertain sound. He will do no better work in what, we pray, may be a long, and what, we are sure, will be a noble Episcopate, than in sending forth this little book, which again draws the line, and again re-states the grand Catholic position of the Church, with such clearness and precision.

The divided state of Christendom is a probation to our Faith and patience. The Church prays daily for the restoration of lost Unity. But Unity was lost by no act of ours. We occupy the only ground on which it can ever be restored. It was broken, when Rome enthroned Human Reason in the seat of Faith. We appeal to the Primitive Church. We stand, or fall, by that. We appeal against Schism, and for Unity; against Provincialism and for Catholicity; against the inventions of men, and for the Revelation of GOD. To compromise that position, for a moment, is to betray our trust. To do so, is to destroy the hope of Unity for ages. To strike hands with the Schism, is to become *particeps criminis* in the sin. If we, by any compromise with Rome, become Schismatics also, where is the hope of Catholicity in the West?

But while the individual Priest or Layman longs for Unity, and prays for Unity, let him possess his soul in patience. God governs the world, and especially governs His own Household, the Church. Unity will come without any intriguing, or manœuvering, on man's part. Busy-bodies will do no good, in meddling with God's matters. Dickering with Truth and Error, will never help the Oneness we pray for. It is hard to get every ready talker or writer to see this. But it is, surely, easy to see, that we of the Reformed Church, help Unity best of all, by proclaiming its grounds, and by manifesting, by our

existence, its meaning and reasons. If we occupy the Catholi position, we certainly are helping Unity, *in precisely the degre in which we cling to that position.* Having taken our stand on the ground on which the One Church stood at the first, ou only way to bring back the lost oneness, is, *to stand there still* immovable, proclaiming that ground to all men. If we are *no* on that ground, why, the sooner we get on another, the better And there is just the treason which Bishop Coxe combats. Th assumption of that treason is, that we are not Catholic Therefore it can talk (and on no other assumption could it) o making compromises and *Concordats.* The ground of a tru Churchman is one which he cannot yield. It is not of hi making. He cannot unmake it. He can only stand and say "Here I am, I can do nothing else. God help me!" Th bonds of the Lord are upon him. He has no inventions of hi own to barter. He has only God's unalterable Truth. Th changeless Gospel, the deposit of the Catholic Faith, forever more the same, is committed to the guard of his two feebl hands, in his small degree. He can neither add to, nor tak from, the heavenly trust. He is called, simply to hold it, an ask the world to accept it, as he has. He does this duty, sa at heart, for a divided Christendom, for a Church that has los the old glory of her splendid morning. He prays and hope But ah! he dare not loose his grasp upon the treasure h holds! That is the one hope, now, for Unity again. Hi first duty, and his last, his surest work for Unity, is *to hol fast the deposit!*

So, to us the *Criterion* is a work in the interests of Unity and so is not the book which it exposes and condemns. What ever tends to bring to clearer consciousness the real basis o Catholicity, whatever shows, more distinctly, the ground o which Christ's Church stood at first, when it was One, an whatever sets forth, to the members of our own Church, th impassable gulf—"deep as Hades,"—between her positio and that of all Sectarianism, is a genuine *Eirenicon*, a tru work of peace. We give this name to the little book of th Bishop of Western New York. The Changeless Gospel, th unalterable Faith, the Catholic Order, the Divine Covenant,—

these are the burden of the book. To these, Popery stands in blank opposition. It has changed the Faith, overturned the Catholic Order, broken the Divine Covenant. It is in Schism and in Heresy. It teaches for Doctrines the commandments of men. All we have to offer it, is the Faith, and Truth, and Unity, which it has forsaken. We keep these, and testify to these until such time as GOD shall touch the eyes that are blinded, and the hearts that are darkened.

We close with Bishop Coxe's own emphatic statement of the same truth. "Just so soon as the Latins are willing to return to Catholicity, then we stand ready; then we are willing to receive them."

Art. V.—CHURCH WORK AND PARTY WORK.

No. II.

Church Work and Party Work; Reprinted from the *American Quarterly Church Review* for Jan., 1867. New York: 37 Bible House. 1867. 8vo., pp. 27.

This pamphlet is already out of print, and its re-publication is called for. The spirit of Party in the Church has become so virulent, it has inaugurated and is determinedly prosecuting measures and methods of acting, which are, in their whole spirit, in such direct violation of Canon Law, and of all sound Church principle, that the movement must, inevitably, if unchecked, lead to open Schism in the Church. Such revolutions never go backward. Their very momentum, at length, becomes such, as to put them quite beyond the control of the men who were their instigators. Indeed, Schism is already contemplated, and threatened.

For example, there has lately been commenced, at Brooklyn, N. Y., the publication of a Weekly Paper, devoted to the spread of the principles of what calls itself, "The Church Union" Society. Its "Bond of Union" is set forth, every week, in the following Summary, placed conspicuously at the head of its columns:—

> "We, the undersigned, believers in the Doctrines of the Holy Scriptures, as set forth in the Apostles' and Nicene Creeds, do hereby pledge ourselves to secure, under God, an open Communion, and the recognition of one Evangelical Ministry, by the interchange of pulpits, thus to make visible the Unity of the Church.
>
> And we furthermore solemnly pledge ourselves to stand by each other in securing these ends."

There are two Organizations in this country, against which this new paper is specially directing its opposition; First, the Baptists; who hold that Immersion, and on a personal profession of Faith, is the only valid Baptism; and Second, and mainly, the Protestant Episcopal Church, which holds to a

divinely appointed Ministry in Three Orders, the Bishops alone having the right and authority to ordain. It is this Church Doctrine, Scriptural, Primitive, and Catholic, against which these "Christian Union" (?) men are aiming their sharpest arrows. They clamor for Union, but they will have it only on their own terms. They talk much about their own conscience; but they forget the conscience of others. We observe, in passing, that a contributor to this paper, who signs himself a "Protestant Episcopal Presbyter," is publishing a series of Articles in defense of Presbyterian Ordination. For illogical reasoning, unfair and impertinent quotations, and a blind use of second-hand authorities, we have not seen the equal to these Articles, since the huge volume of Mr. Shimeall; a work which died of syncope several years ago. If this "Protestant Episcopal Presbyter" is capable of writing on the subject at all, he knows, that for the first fifteen hundred years of the Christian Church, there was not a single clearly attested case of Presbyterian Ordination; while both Canon Law and Common Law were distinct and positive, in limiting the right of Ordination to Bishops, and to Bishops only. As a question of historic fact, it is one not open to dispute, as every reader of history is well aware. Bishop Griswold said:—"Down to this present time, *no ancient Church has been found, or can be named*, that is, or has been, without the Episcopal government."

However unworthy of attention this new paper may be, in itself, yet the *Western Episcopalian*, published at Gambier, Ohio, and the reputed organ of Bishop McIlvaine! in its issue of Jan. 24th, 1867, utters the following sentiments:—

"But we write, at present, simply to point out, that this great and significant movement has, just now, and among ourselves, entered upon what we may not unfairly call a new era.

"The Bond of Union is, of course, aimed at these two facts—existing, the one in our own, and the other, in the Baptist Church—which form the only remaining, palpable, formal obstacles in the way of a fully realized external Unity. *The Church Union is, no doubt, right in first directing the battering-ram to the levelling of these formidable obstacles.* Since it is of the highest importance, that the external hindrances should be, if possible, first gotten out of the way, that the power of the real, inward, spiritual grace of Unity, the true divine affection of love, may have a free and unobstructed field for its blessed operation."

"Doubtless it will not forget, however, that this is but the beginning of the end, and that true *Scriptural*, and—let us use the term in its only full and proper meaning—*Catholic* Unity exists and flourishes, solely in proportion as Love binds together in one all who bear at heart the Apostolic injunction;—'Whereto we have already attained, let us walk by the same rule, let us mind the same thing,' and that other fervent exhortation;—'I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.'

"We remark in the numbers of the *Church Union*, already received, many features of interest, and several Articles of much energy. Some of them we shall transfer to our own columns with satisfaction.

"The first Number advertises the third in order of the 'Joint Communion Services' of 'the Church of Christ in Brooklyn,' to be held in the Sands Street Methodist Episcopal Church, and the second Number gives a brief notice of it, *from which we are pleased to see that our own Scripturally expansive Church was well represented.*

"The next Service of the kind will be held in July, in the Church of the Messiah. Once let the Churches establish the habit of mutual recognition in this external way, and *maintain* it till it comes to be a *generally acknowledged* symbol of Unity, and other and better things will follow."

That this formal union with the Sects is no sudden and undesigned thing, is evident from another leading Editorial, in the same paper, of Dec. 13, 1866:—

"The charge of treason, especially treason to the truth and purity of a Scriptural Church, is a serious and solemn one indeed." "We accept, then, and we speak under the awful adjuration of that loftiest tribunal, when we reiterate that charge against those who are, with so much intentness and so much energy, pushing those doctrinal, ecclesiastical, and practical advances, *which promise speedily to generate a crisis, both in our own Church and in the Church of England.*" "Basing itself on a radically false and unhistorical interpretation of a very few unfortunately ambiguous expressions in some portions of our standards, there has existed, at various periods of English and American Episcopal history, and most notably during the last thirty years, or more, a false, anti-Christian, and deadly *Doctrine, allying with itself an equally erroneous and mischievous Ecclesiastical theory*, and both naturally efflorescing into a great variety of perverted *habits*, and corrupt *practices*, which, in this present year of Grace, seriously and actively threaten the entire Scriptural standing and Spiritual life of the Protestant Episcopal Church, on both sides of the water."

"This result in our own Church has been reached—or reached thus early at least—very mainly through a wretchedly unfortunate, but pretty well understood, *compromise*—blank *Evangelical surrender* we should rather call it—whereby, some thirty years ago, the whole

vast field of Episcopal expansion in the then outlying and unorganized territorial possessions of the United States, was surrendered to the operation of this subtle, triply compacted system of error and mischief. This, however, is far from all the evil issuing from that blind compromise. It is brought to pass by the same circumstance that already the preponderance, in our various constituent bodies, is on the side of this system to so great an extent, that there is not only no prospect, but no possibility of any longer resisting its development according to the law, and in the line of its own nature; at least, *not by ordinary means.*"

"New Dioceses are created, old ones 'put through' the process of subdivision, Evangelical ones similarly put through a process of transformation, vacant ones quietly grasped, and congenially supplied; and every step tells exactly in the desired direction." "Their purpose is simple TREASON, the crushing and extinction of that sole Evangelical life of our Church, which they already bluntly declare has but 'a faint vitality,' and 'is falling into the place of amiable anachronisms.' *Too amiable*, alas—too lacking in the vigorous nerve, which does not fear, or hesitate to strike, sharp and strong, at the tap-root of this prolific, spreading growth of evil. 'Much easier said than done,' some one significantly parenthesizes:—quite true; to do it will *cost* now, and cost sharply. Twenty or thirty years ago it would have been, comparatively, a light thing; but the time was not then ripe, and only here and there a few even so much as prognosticated any such issue as that, into the rush and turmoil of whose perilous navigation we are now fairly brought.

"'But you will make a Schism,' interposes another. *Better Schism, if that were the alternative, than universal death.* But it is *not* the alternative. The excision of a cancerous growth, the abscision of a mortified member, is no schism in the body.

"'But suppose your excision or your abscision should be found to work the other way, to turn against yourselves,' persists some very practical interrogator. Very well—if it be likely to, at least it can do us no good to shut our eyes to the possibility, and thrust our silly heads into the sand. It would be a sharp alternative, indeed; but if it were the only one, it would be just as much wiser, better, and happier in result, to accept it promptly, in all its sharpness, as it ever is to stand on the Lord's side, though no son of man stand with us. Whether or not this be, or be likely to become, the sole alternative, we leave it to wiser heads than our own to determine.

"Whether it be, or be not, likely that, supposing the movement of the last thirty years continue with accelerated impetus for the next ten, there will be left, at the close of that period, so much as a single Evangelical Diocese to serve as a nucleus, and, whether, if this were the case, it would be better to abide that posture of circumstances, we also leave to older and wiser heads; *with a slight inclination, we confess, to wonder whether Elihu's rather bold pronunciamento concerning those of that class in his day can be supposed at all likely to apply in our own;* with a strong inclination also to lapse into sweet day-dreams, and to paint to ourselves bright pictures, having for their

subject the power, the freedom, *the new spiritual enthusiasm of the Lord's purged remnant, with whom abides the secret of His Spirit,* and to whom belongs the manifold blessing of His promise, and the exhilarating assurance—given prophetically to Israel's remnant—that 'a little one shall become a thousand, and a small one a strong nation.'"

"Any one who will can fill up the outline and can judge, for themselves, whether it were better thus, with the small, but Christ-quickened remnant; or, as it is, linked with the body, entire indeed, but enfeebled and more than half paralyzed by the deadly poison of error, and sunk in the lethargy of spiritual pride and self-boasting. May the Lord help us to see, to judge, to act wisely and promptly."

We have quoted thus largely from this professedly Church paper, because such language from such a source, in these days of rebuke and blasphemy, is not to be entirely overlooked. How far the Bishops of Ohio, and that Diocese at large, are ready to endorse such views, we do not know; we do know, that one of the strongest arguments for the divine constitution of the Three-fold Ministry, and the Apostolic Succession through the line of Bishops, that has ever been published, was from the pen of the Rt. Rev. Bishop McIlvaine. Surrounded, as the Church in Ohio is, by the rankest and rapidly increasing Pelagianism and Infidelity on the one hand, and by the active and well-marshalled hosts of Romanism on the other, while she herself, with all her golden opportunities, is becoming comparatively the merest cypher, such a Church policy, an "interchange of Pulpits," and "Joint Communion Services" would, and will, if allowed and persisted in, prove simply suicidal to the Church.

There should be noticed in the above extract, the self-complacent Pharisaism, with which such men advertise themselves as "the Lord's purged remnant, with whom abides the secret of His Spirit," "the small but Christ-quickened remnant," &c., &c. Cicero wondered how two augurs could look each other in the face without laughing. We remind these gentlemen, that really devout and humble Christian men never use such language.

There is still another feature, standing out in bold relief, in the above language. It is that intense Judaism which, in this case, assumes the form of Calvinism. These men are the "Israel's remnant," "the little one," which is to "become a

thousand." There is more in this characteristic than meets the eye. Puritanism is Judaism Ethically and Politically. Romanism is Judaism Ecclesiastically and Ceremonially, as well as Politically. Both Puritanism and Romanism, starting upon this baseless assumption that *they* are the "Elect," the "Israel of God," and endowed with all the prerogatives which were specially given to a limited temporary System, look upon all outside of themselves as Amorites, and Hittites, and Perizzites, existing only by sufferance, and richly deserving to be treated as were those heathen nations of old. In this one fact, is the key to unlock the secret of centuries of history, with its tyrannies, and persecutions, and frauds, and social corruptions. It is a stupendous falsehood, which is filling the world with injustice, cruelty and Infidelity.

In the above extract, there is to be noticed another feature; viz., the spirit of unyielding hostility to what is yet confessed to be the overwhelming and rapidly increasing majority of the Clergy of the Church; and the open confession that this same party, which might have made some resistance thirty years ago, is utterly and rapidly dying out. They are not mistaken as to the fact; they seem incapable of interpreting the meaning of that fact. They may perhaps understand it, when they shall have learned that Christianity is not Judaism, and that God's "chosen people," are not quite limited to the narrow circle of their own dwindling clique. Judging from the signs of the times, this lesson is not to be learned without a struggle which will try men's souls.

In respect to the new position which these men are determining to assume towards the Sects, there are some things which should be clearly understood in the outset.

This "interchange of Pulpits" and these "Joint Communion Services," will, if persisted in, inevitably lead to the final and formal separation of these gentlemen from the Church. It will be remembered, that at the last General Convention the Committee on Canons, in answer to a Resolution of inquiry offered by the late Judge Chambers of Maryland, reported, that "no further legislation is necessary to protect the congregations of this Church from the ministrations of men who have

not received Episcopal Ordination," (Journal of Gen. Conv. 1865, p. 119.) The ruling of the Church on this matter is as distinct and positive, as it can be. The Preface to the Ordinal declares,

> "And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination."

In the Eleventh Canon, (Title I.) the Church has enacted that, "No person shall be permitted to officiate in *any congregation* of this Church without first producing the evidence of his being a *Minister thereof*, to the Minister, or in case of vacancy or absence, to the Church Wardens, Vestrymen, or Trustees of the Congregation."

All these Canons and Rules, these Reverend gentlemen have solemnly sworn before God to obey. Have these gentlemen no conscience as to the binding obligation of such an oath? If they cannot remain in the Ministry of the Church thus guarded and protected, as honest men there is but one course for them to pursue. But of this they may rest assured; the Law of the Church will certainly be vindicated. Her Ministry, her Parish Churches, and her Institutions of Learning will be preserved in their integrity. Upon this point there is not the shadow of a doubt. On this question, the Laity are quite as thoroughly alive as the Clergy. They will never consent that the Law of the Church shall be trampled under foot, that Ordination vows shall be made a mockery, and that the pulpits of the Church shall be thrown open to the heterogeneous mass of lecturers and preachers, with which the Church would at once be deluged. Whatever else we are to have in the Church, we shall never have this.

The next thing which we have to say, and we earnestly commend it to such of our Clerical brethren as sympathize in the "Church Union" movement, is this. There can be no real Union of Christians, much less Unity, where there is no

doctrinal basis of such Union. Now that basis, in this new Plan of Union, is said to be, "The Apostles', and Nicene Creeds." And yet, not a few of those who are most active in the new movement are Congregationalists and New School Presbyterians. Is it quite certain, that these Congregational and New School Presbyterian preachers, are ready to subscribe to those two Creeds, in their plain and literal interpretation? They may assent to them, as they have assented to their own "Confessions," as containing what they call "the substance of Doctrine," reserving to themselves the right to determine what that "substance of Doctrine" is. But we are ready to prove that the leaders of both these two Sects utterly scout the authority of all Creeds, and have long since given up fundamental Doctrines contained in the Nicene Creed. We ask the reader to remember that it is the Faith of Christ, as well as the Ministry of Christ, that we are to conserve, in resisting this revolutionary, radical spirit. It requires no prophet's eye to foresee, that, so far from Unity, and Peace, and Love, and Truth being the fruits of such amalgamation, it will end in division, and discord, and animosity, and every form of deadly error.

Look at the present developments among these two Puritan Sects, as they are appearing all about us. A gentleman, evidently well informed, wrote to the (Philadelphia) *Puritan*, of Feb. 11, 1860, reporting the grossest doctrinal defection, among the so-called orthodox New England Puritan preachers. He says:

"These are not isolated cases. In one form or another they are constantly occurring around us. Nobody reports them. Few care for them. The process is going on silently, but effectually. Let the present generation of true Christians pass away, and, unless there be a mighty interference of Divine Grace in the existing Churches, or the introduction of another and purer form, the prospect for New England is dark and dreary. It is notorious, that five of the students of Andover, last year, rejected the doctrine of Future Punishment. It is equally well known, that the faith of many is unsettled upon this great doctrine. The awful thunder of Revelation is whispered down to this, "Excuse me for saying you are all sinners." The most popular preacher in the Congregational body said to a friend of mine, "If Christ were on the earth now, He would not preach to sinners as He did—He preached to His times," &c. The bearing o[illegible]

all this is plain enough and solemn enough. There is a wide dep ure from the old faith of New England, and of the Scriptures, a that faith was true, this is false."

The *New York Observer*, of Feb. 23, 1860, has an acc of a Congregational Ordination at Hartford, Conn., condu in part by one of the most distinguished of the friends of East Windsor Institution. We quote as follows:

"Not a week passes, without our receiving fresh evidence lamentable defection from the truth, on the part of some of the isters and Churches in New England. Recently, we were told pastor, in good standing among the orthodox, who preached a s of Sermons on the "Faults of Jesus Christ."

"A clergyman in Connecticut recently attended an Ordination very prominent Church, where the candidate was publicly exam as to his Theological sentiments. He had no temptation or di sition to conceal them, as the Clergymen, who composed the exa ing body, though professedly on the same platform with the Orth Churches of New England, are not disposed to resist the defec which now threatens such serious results. The intelligent co pondent, who was present, states that the candidate rejected emp ically the verbal Inspiration of the Scriptures; was not clear on Trinity; doubted as to the use of the word *person;* denied that has a Holy nature, or man a sinful nature; he held that the Go is not absolutely necessary to the salvation of adult heathens, s of them being undoubtedly saved without it; he held that death and before the final judgment, there is a state for all s where some who had died impenitent, some who had rejected Chri this life, would have a new offer of Christ and salvation, and the of the Holy Ghost, and be saved: so that, if called to the death of an impenitent sinner, and knowing that he had but a short def time to live, he would not shut him up to faith in Christ within time, or final ruin. These views were in direct conflict with the Art of the Church, to which every private member is required to giv assent. Yet they were not regarded by the Council as a disqu cation for preaching in an Orthodox Congregational Churc Connecticut."

The Clergyman, who communicates these facts, remarks

"I hope that I am not a vain alarmist. Far be it from me to a word which should needlessly disturb the peace of our Chur But can any candid mind look at the events so often now occur and not feel that there is a process going on silently, but su which, by another generation, must entirely change the charact our Churches?

"And one of the saddest things about it all is, that if any m found to express anxiety about these things—if any man arises.

feels it to be a solemn duty to God to protest against the incoming errors, his reward is overwhelming ridicule as a man behind the age, or violent denunciation as a troubler of Israel."

But this is not all. Recently, four young men, students in the Theological Seminary of Yale College, were licensed as preachers by the "New Haven, Connecticut, West Association of Congregational Ministers." Against their being licensed, two of the Examiners openly protested; and their published Protest reveals the Doctrines thus not only taught, but endorsed, and publicly commended to the Congregational community and the public at large. Among these Doctrines, are the following, to wit:

"That the Bible *contains* a Revelation from God to man, but that he is not certain that all the Books of the Bible are divinely inspired; that infants are on the same level with animals, as respects the reason for which they suffer: in giving an account of his religious experience, he said not a word in regard to sin, or Redemption by the Blood of the Lamb."

Let us look at another fact. With this corruption in Doctrine, the System has lost its hold on the people. The General Convention of Congregational Ministers of Vermont, in June, 1856, appointed a Committee to ascertain and report the facts respecting attendance on Public Worship in the State, and the "means of reaching more effectually the mass of the people with the preached word." In June, 1857, this Committee made a report, from which we extract as follows:

"From the above statement, it appears there are in Vermont at least 22,064 families, of which there is no *habitual attendant* on Evangelical worship; which would, allowing five persons to each, embrace 110,220 souls, a fraction more than one-third of the whole population. The *average* attendance on Evangelical worship is 55,410, less than one-fifth of the population. In some localities there is a deficiency of seats, but as a whole, 'there is yet room' in our Evangelical Churches for all the people Nor does it appear, from the reports, that distance is a very formidable obstacle to attendance, for the great body of neglecters is found in our most compact villages and districts. One village is reported thus: 'Two meeting houses—one Evangelical; 115 families; average attendance upon Evangelical worship, 35; habitual neglecters, 475. Other instances of like character are found in various parts of the State."

In New Hampshire, the Congregational Minister at Plymouth, in that State, recently stated:

"From this place, northward to the Canada line, a distance of 130 miles, there is but *one* Congregational Pastor. Many Churches, formerly frequented, are vacant and still."

The Report on Home Missions, by the Massachusetts General Association, for 1858, says:

"From reliable statistics, it appears that in Maine, New Hampshire, Vermont, and Massachusetts, not one more than one-quarter of the whole population are in the habit of attending Church. There are *one million three hundred thousand* people in New England, who, so far as attending Church is concerned, are practically like the heathen. There are twenty-six towns in this State which have no Evangelical preaching."

Such has been the fruit of Congregationalism in New England. What is its present condition in the West and the North-west, where this System is spreading with great rapidity, and where, especially, the Faith of Christ needs the sturdiest defenders, and the most impregnable ramparts? Uniform testimony bears witness to the defection in Doctrine among the nominally Orthodox, the fearful point to which the work of Schism has already reached among the villages and cities of the West, and the boldness with which Infidelity there sets forth its pretensions. Nor is this all. The religious and social contests of the Old World have been transferred to the New. Socialists, Communists, Agrarians, and Infidels, ready to re-enact the bloody scenes of the French Revolution; whose watchwords, "Liberty, Fraternity, Equality," mean liberty to sin, and to violate every wholesome law of God and man; to use every one's property and person, as unbridled licentiousness would require—these men have changed the scene of their operations to our own shores. A writer, from personal observation, says:

"Instead of rejoicing in our political and religious freedom to worship God according to the dictates of our own conscience, they make the public outcry in wide-spread Infidel periodicals, 'Americans are, *to some extent, politically* free; but they are not so in religion: they are a priest-ridden, enslaved people; full freedom remains yet to be won! We will win that freedom, the freedom which was sought by

Thomas Paine, not only from British rule, but from priestcraft and superstition,' both Papal and Protestant; and the birth-day of this vagabond drunkard, this outcast from civilized society, is celebrated at Cincinnati, at St. Louis, at Milwaukee, by torch processions, infidel speeches, feasting and dancing. These Infidels avowedly regret the smattering of religion found even in the Deism of Tom Paine—they call for *Pantheism and Atheism.* A leading German Infidel paper declares, 'It is indispensably necessary to throw off, not only Christianity, but the so-called Deism, as an unworthy fetter, as a restraint no longer to be endured.'

"Seven German Infidel papers in this country, some of them with a weekly circulation of four thousand, advocate this Pantheism, or Atheism. Their main object is, not politics, but to assail the Bible and all forms of religion. One of the oldest of them goes so far as to recommend *the abolition of religious liberty*, declaring that where liberty produces mischief, as it does in this country in the hands of the priesthood, it must be done away."

Here, then, we have the fruits of Congregationalism. That "Private Judgment," or "Human Reason," or whatever else it is called, which dares trifle with and trample upon Apostolic Authority, in respect to the Ministry, and Organization of the Church, must, to be consistent with itself, and will, when the occasion arises, and has, as a matter of history, subjected to the same test everything else in Christianity which rests upon the Authority of Apostolic testimony and example. It will, and it has, guided by its own "inward consciousness," as it calls it, sit in judgment on the Canon of the New Testament. Martin Luther began by rejecting the Epistle of St. James. Michaelis rejected, from the Canonical Books of the New Testament, the Gospels of St. Mark and St. Luke. Eichhorn rejected, from the Old Testament, Zachariah and Malachi. Schleiermacher struck out St. Paul's First Epistle to Timothy. Baumgarten admitted none of the Historical Books as authentic. Selmer threw out Solomon's Song, Ruth, Ezra, Nehemiah, Esther, and the Chronicles; and he pronounced the Books of Samuel, Joshua, Judges, Kings and Daniel, as only doubtful. And then, this same "Human Reason," or whatever else it calls itself, will lay, as it has laid, its sacrilegious hand on the subject matter of Revelation. Baur, the German Rationalist, states this point fairly, when he says that, at the Reformation, "in the consciousness of its freedom, the subjective spirit,

moved by the pressure of the need of salvation, *emancipated itself from everything which was in irreconcilable opposition to the religious consciousness.*"

Congregationalism began with rejecting the divinely appointed Ministry and Organization of the Church. It then laid its sacrilegious hands on Apostolic Doctrines; and then, on the Revealed Word. It has ended, in its latest developments, in open Deism and scoffing Infidelity. If this is Christianity, it is a Christianity without Christ, a salvation without a Saviour, and a Religion without that one only object of religious worship, the Tri-une God, revealed by the Oracles of Heaven for the adoration and love of the world of mankind.

What Jones of Nayland said of Deism in his day, is true of it now.

"It is a religion without Christianity; it has neither the Father, nor the Son, nor the Holy Ghost, into Whose names Christians are baptized. It has no Sacraments, no Redemption, no Atonement, no Church Communion, and consequently no Charity; for Charity is the love and unity of Christians, as such."

Nor is the danger from such a system the less, or the Churchman's duty the less imperious in regard to it, that it has been enabled to enthrone itself amid the elegancies and graceful refinements of social life; and that it finds its way to the hearts of the thoughtful and the learned, by its professed contempt of sectarian bigotry, by the polished periods, and flowing harmony, and chastened delicacy of much of its literature; and by the soft and silvery tones, the sweet and gentle accents with which it sometimes speaks words of consolation to poor Human Nature sunk in ruin.

It is to this extreme, that Congregationalism and New School Presbyterianism have been tending, ever since they had their birth. And yet, these are the men, Congregationalists and New School Presbyterians, who are most active in this new "Church Union" movement; men whose determined and deeply-rooted hostility to the Church, with her strong bulwarks and well appointed boundaries, is now, and ever has been, so bitter, and so openly pronounced. We commend these facts, and undoubted facts they are, to the consideration of such of

our Clerical brethren as propose to enter into new Ecclesiastical associations and connections. Again we say, it is the Faith of Christ, as well as the Ministry and the Church of Christ, for which we are called to contend.

For some reason, these party men in the Church have of late grown bold and insolent in their denunciations of the Clergy of the Church. The very best of them are declared to be "unconverted." Their Churches and Depositories are branded as "Ritualistic Menageries," so vile that the very "Gates of Hell" might as soon, and as safely be entered. We are told, that a "crisis" has been reached; that the Clergy are guilty of "Treason," and are "fit subjects of impeachment." Most certainly, if these men mean what they say, Schism is the very least that can be looked for; and we confess, the sooner such bitter words are at an end, the better.

In respect to Ritual, and modes of Church Worship and Work, these gentlemen should remember, that, within certain fixed and definite limits, liberty is, must be, and ought to be, allowed. The Church cannot be truly Catholic, without it. Both in Doctrine and Ritual, there will always be the two tendencies, the *objective*, and the *subjective*. For example, if Dr. A. believes in Calvinism, talks about the Communion Table, holds Prayer Meetings, and prefers a Ritual as bald, and cold, and repelling, as the doctrine of unconditional Election and Reprobation—let him have the privilege. If Dr. B., on the other hand, has learned what he regards as a more Scriptural and primitive Theology; if he believes that there is, in the Holy Eucharist, a "Sacrifice of Praise and Thanksgiving," and so, of necessity, an Altar and a Priest; if he has, in his Parish Church, what the Church herself has provided, the Daily Service and the Weekly Communion; if he chooses to offer, upon Christ's Altar, the sweetest Flowers, the best Music, the noblest Art, and to use them in Christ's Worship—let us not quarrel about all this. Concede such liberty. If the Law of the Church is broken, in respect either to Doctrine or Ritual, vindicate the Law. If the Law is silent or uncertain, and on some points we believe it is, let it be made clear and decisive. If Mediæval Ritualism, and with it and what is

inseparably connected with it, Mediæval Heresy, can creep into the Church under the uncertainties of our present Ritual Law, let the Church be protected against whatever is erroneous and doubtful. It is a lawless, reckless spirit, a spirit of self-conceit and self-will, which must be met and repressed, come whence it may,—from the one direction, or from the other. Nor does it surprise us, to see in England such men as Stanley, and Maurice, and the Colenso clique, striking hands with Mediæval Romish Ritualists, in resistance to Church authority and Church Law. It is the old story, Pilate and Herod, the blessed Saviour crucified between two thieves. Not unlikely, we shall witness the same combinations in this country.

A mere Ritualist is, of course, one thing; and such frivolous persons, whose hearts and heads are engrossed with the outside of Religion, its shell, and husk, are not confined to the Church; they are found everywhere among those who profess and call themselves Christians. They are the Beau Brummels of Christianity. Beau Brummel was once asked, how it was that his cravat always presented such an extraordinary display of neatness. "The truth is," said he, "I devote my whole time and energies to the subject." The Church, we suppose, will never cease to be annoyed with such specimens of Christian manhood; but she can afford not to be greatly troubled about them.

A Romish Ritual, which represents and teaches Romish errors and corruptions, is quite another thing. Nor is it strange, that, in the revolt from the cold intellectualism which Genevan Theology sought to fasten upon the Church, the re-action should carry some men to the extreme even of Mediæval superstitions and puerilities. What the Church needs, is to distinguish between that which is merely Protestant and negative on the one hand, and that which is truly Catholic and positive on the other. She needs, and if she is true to herself, she will have, a Ritual which shall meet all the spiritual wants, conceptions, and aspirations of the most devout heart, and which is in full harmony with all that is sublime and transporting in Christian Worship. And we beg our readers to remember, that a full Choral Service and a beautiful and attractive Rit-

ual are not in themselves, of necessity, the slightest proof of Romish sympathies or tendencies. It is simply the question, whether the highest and most perfect forms of Beauty and Art, with all their power, are to be offered upon Christ's Altar. The old Puritans, such as Samuel Mather, whose Sermons, (A. D. 1660) are before us, snuffed Popery in all Æsthetic culture. They chose ugliness for its own sake. Gothic Architecture, the Consecration of Churches, Organs and Liturgies, were an abomination to them. A late writer in the *Christian Witness* has some thoughts on this whole matter, which are worth quoting. He says:

"Anybody who visits an English Cathedral, or some of the greater Parish Churches, will be apt to find there Services, in which Music is far more an element than with us, and in which congregational participation in this part of the Service is far more general than with us. In the Cathedrals he will find always the full Choral Service—not occasionally, only, let it be noted, but always. If he goes to Durham, whose Bishop is Dr. Charles Baring, rated everywhere as an uncompromising Low Churchman, he will find it there. If he goes to York, or to Winchester, or to Ripon, (*whose Bishop is a Bickersteth, and whose Dean is Dean Goode, the author of the work on 'Orders,'*) or to Carlisle, (whose Bishop is Dr. Waldegrave, and whose Dean is Dr. Close,) he will find it there also. And that it obtains under the administration of these good men, who have been recognized as always occupying the most advanced Protestant and Evangelical ground, not merely because it is a part of a venerable usage, not easily disturbed, *but rather because of a hearty conviction of its excellence*, by those who employ it, the following, from a recent pamphlet by Dean Close, of Carlisle, will show:—'At the risk of being judged egotistical in this matter, I must testify, that an attendance upon Musical public Services for nearly nine years has created a new habit in my mind; a decided preference to this mode of Worship has been awakened; and, unless I am greatly deceived, my conviction is, that the comfort thus experienced in Divine Worship has been greatly enhanced by the regular cadence, the measured time, the continuous monotone, in which our Prayers are uttered.'

"'Even with the Liturgy of our Church always read as it might be, and ought to be—not only correctly and sensibly, but with true devotion—preference might still be given to an unmusical mode of Worship; but, considering how seldom this is the case, how frequently our Services are disguised and distorted by endless and unsuitable varieties of emphasis and enunciation, there are few persons [illegible] familiar with both styles, who would not prefer the Musical [illegible]

"It ought to be added, that Dean Close, while justifying the Choral Service in Cathedrals, acknowledges the undesirable indiscriminate introduction into Parish Churches. He [illegible]

nizes its adaptedness to certain places, occasions, and classes of worshippers. So do many who have adopted the most impressive parts of Choral Services, the responsive chanting, the mass of voices, and the simpler and more solid Music. And any one, who has worshipped in an English Parish Church within the past few years, will be struck with the wide contrast between the hearty, earnest, almost universal singing and responding that obtain there, and our own more languid or eclectic usage. The one thing is Worship; the other is a decorous, though often critical, and not always devout, listening to a performance by others. That many persons should think the former more desirable than the latter—feeling that the spirit of the Prayer Book demands not only Common Prayer, but Common Praise, and that the evils, even of boy choirs, can hardly be as great as those of *quartette choirs, with their frivolous and perfunctory exhibitions* by those, whom the most liberal charity cannot always deny to be 'vain and ungodly persons,' is not surprising."

These are sensible words, and they are well suited to our own times, when so much superlative nonsense is so solemnly uttered, to alarm the simple-hearted.

In respect to the other charges, of a personal character, brought against the Clergy of the Church, that they are "unconverted men," &c., we ask attention to the following extract from an Article in this Review, Oct., 1860, Vol. XIII, No. III:—

"To speak plainly, opposed as we are to party organization as wrong in principle, we here declare, openly and publicly, *that we will not permit insinuations of this sort to be used for such an end. We mean precisely what we say.* There are those who will know just what we do mean. If comparisons, not only of orthodoxy, but of *practical morality and personal character*, are to be used as arguments here, we shall demand that these arguments be used fairly, that these comparisons be made thoroughly. If the spirit of party is determined, for its own party ends, to rend the Church with Schism, and to hinder the great work of Missions, to which the Church, as such, has pledged herself, *it shall do it on other grounds than this. It is an ungracious allusion, it would be a still more ungracious demonstration.* The responsibility of the one does not, and of the other shall not, rest on us. All that we say, and that much we are compelled to say, is, *that this is a method of argument which must not be used on such a subject.* Churchmen, who are earnestly and quietly laboring and praying for more of the infusion of the Life of Christ in the heart of the Church, and for more of the diffusion of the Gospel of Christ at the hands of the Church, though they may bear in silence the silly slang, the cruel slander, of not being 'evangelical,' yet when their personal piety and their standard of Christian morality are persistently impugned, *they shall be protected from such an assault, coming from such a source, and having only such an end in view.*

In the Article on "Church Work and Party Work," in the last No. of the Review, we only entered on our task. We wish to be distinctly understood. We mean precisely this. There is a Party in the Church, boasting, at the corners of the streets, of monopolizing all the piety of the Church; and complaining, that the Church, the Body of Christ, has become so corrupt with "deadly poison," that "the Lord's purged remnant, with whom abides the secret of His Spirit," must "act wisely and promptly." We have shown, in the first part of this paper, what this "acting wisely and promptly" means. Now what we have to say at this present, is this. If Schism is to rend the Body of Christ, *it shall not do it* on the pretense that these revolutionists are the only truly "converted," the only trust-worthy, and really Christian men in the Church. We do not mean that there are not, in what calls itself the "Evangelical party," good, sincere, and useful men. But loose views of the Christian Ministry, and disregard of Ministerial Vows, are not, in themselves, proofs of exalted piety; and there are portraits, which may be drawn, of some who have been loudest in denunciation, which will put to silence such uncharitable attacks upon the great body of the Clergy. A spirit of self-sacrifice, of whole-hearted devotion, of entire consecration to Christ and His service,—of this, we fear, there is a lamentable want in every portion of the Church.

The late noted English divine, Rev. F. W. Robertson, who is not an authority with us in Theology, but who was born and educated in this so-called Evangelical school, and knew what it was, and who afterwards abandoned it in disgust, left the following description of it. It is not the worst thing he says of it. He draws a more darkly shaded picture, and is distinct in his charges and specifications. Of the party he says:—

"It represents the female element in the national mind; and is, at once, devotional, slanderous, timid, gossiping, narrow, shrinking, and prudish." "As to the state of the Evangelical party, I think it lamentable. I see sentiment instead of principle, and a miserable, mawkish religion, superseding a state which was once healthy."

We only add, in conclusion, that we abhor this method of argument. To a right-minded Churchman, it is repulsive to

the last degree, and offensive to all the instincts of his better nature. If entered upon at all, it will be, only because Christ's blood-bought Gospel and Church call to the labor; because hitherto continued silence, under slanderous assaults, has been abused, and construed into timidity; and because there are times and occasions, where forbearance ceases to be a virtue; and where Nathan's words to David, "thou art the man," are the only true and fitting language. We utterly disclaim, however, all personal feelings; and none will rejoice more than we, if Christian brethren may be permitted to dwell together in unity; and if they shall be found coöperating, heart and hand, in the one great work, to which the Church in our day is so solemnly and imperiously called.

We here proffer our most grateful acknowledgements for the kind and approving words which have come to us from all parts of the Church, from all Orders of the Clergy, and from the Laity. But we do not propose to re-publish "Church Work and Party Work," just now. If the series of Articles is to be continued, it will, when completed, and carefully revised, perhaps, be useful for general distribution.

[NOTE.—In the Article on "Church Work and Party Work," in the last No. of the *Review*, we gave a reported incident in the life of the late Rev. Leonard Woods, D.D. Our object was not at all to impugn the moral honesty of purpose, or the Christian sincerity, of one who ranked so high in his own denomination; but simply to show how Calvinistic Puritanism may become so confident of its own position and "mission" as to be too little regardless of means in the attainment of its ends. History is full of such illustrations. That incident is, however, denied, and we retract it frankly, rather than attempt to substantiate it by the evidence on which we received it.]

Art. VI.—RITUALISM.

(1.) *The Law of Ritualism, Examined in its relation to the Word of God, to the Primitive Church, to the Church of England, and to the Protestant Episcopal Church in the United States.* By the Rt. Rev. John Henry Hopkins, D.D., LL.D., Bishop of Vermont. New York: Hurd & Houghton. 1866.

(2.) *Article in the Church Review*, October, 1866.

The question of Ritualism has now become of great importance and interest. They who have given it but a transient thought, deeming it a novel extravagance, which the educated sober mind of Churchmen would reject, and which would soon die away, may no longer rest in this expectation.

The eminent Bishop of Vermont, crowned by long years of service in the cause of the Gospel, justifies the practices of the Ritualists thus far known among us, and his principles of judgment will sustain many beyond them. Another writer, a Prelate, as we believe, second to none for learning, power of argument, and precision of language, whose fealty to what the Church has prescribed is unsurpassed, has given a similar approval, although upon very different grounds.* Many Clergymen are ready, strengthened by such authority, to adopt these practices. Their growth and diffusion may naturally be expected.

It may seem presumptuous in one, a lowly member of that body of the Catholic Church of which they are sacred Priests, to oppose their opinions, and deny their conclusions. But an earnest consideration of the subject has convinced us, that these conclusions are indefensible, and these practices full of peril. We submit some views, which may aid the enquiry, where is the truth, and what is the guide to it.†

What are the questions to be solved? As raised by Bishop Hopkins, they are the following; and the solution of these will meet all others upon the subject:—

* October Number, 1866, of the Church Review.

† The writer has unavoidably repeated part of his former Article upon this subject, in the Church Review for July, 1866.

Is the placing of Lights upon the Altar, during the celebration of the Holy Communion, or at any time, when not necessary for lighting, allowable in our Church?

Is Incense, or the use of Chrism, or the mixture of Water with the Wine for the Communion, permissible?

Is there any rule, governing the dress of the Bishops, or other Ministers, during their public administrations; if so, what is that rule, and what vestments may be used?

It will not be possible to obtain precision upon this subject, without considering these classes separately. We will examine the cases of the mixture of Water with the Wine, of Altar Lights, of Incense, and the Chrism, in the first place, and distinctly. The question of vestments will be afterwards investigated.

There have been, we believe, but three theories suggested, as to the Law which can be applied to these questions, with us.

First.—That we have no Law whatever, except what our Church has itself prescribed. If the Book of Common Prayer, Canons, and Formularies, do not furnish a rule, we have none. If these are, in various cases, deficient or uncertain, the remedy is with ourselves; to build up a system adequate, in express provisions, or fixed maxims, to meet all exigencies. And, in framing such a system, as far as relates to Ritualism, the model of the Primitive Church should be observed.

Second.—That in the absence of express legislation of our own, the Law of the Colonial Church, which was the Law of the English Church, not inapplicable to our situation, and not modified by Colonial legislation, is to govern us.

Third.—That when our own legislation affords no guide, the Laws and settled usages of the Universal Church are to be consulted. When it is suggested that such a standard must be extremely vague, that the rule of Vicentius cannot be applied to these matters, the proposition is restricted to the Primitive Church, and that is held to mean the Church of the First Three Centuries.

The writer in the *Review*, to whom we have referred, defends the first proposition; the Bishop of Vermont advocates the second. Their propositions may be briefly stated, in

their absolute form, thus. On the one side, that the English Law is to prevail, where we have not abolished it; on the other, that it is not to prevail, unless we have adopted it.

Upon these opposite theories, these eminent Prelates have concurred in considering Lights on the Altar, and Incense, as allowable. The Bishop of Vermont holds, that the mixture of Water with the Wine in the Sacrament, and the use of Chrism, are lawful. We cannot perceive a distinction which would not sanction these also, upon the other theory. Our attempt will be to show, that all the things thus approved are unlawful upon either theory. This will dispense with any enquiry into the large field of discussion opened by the question of the prevalence of English Law. It is sufficient to say, that the present writer's opinion is unchanged. We are not, we cannot be, wholly severed from our relation with, and our heritage of, the discipline of the English Church.

Nor is it necessary for us to treat of the question of the influence of the Jewish Ritual upon these points, so largely dwelt upon by Bishop Hopkins. The authority of the Bishop of Ely,—sanctioned by Bishop Williams,—may induce a doubt of his conclusions. We add another, of no little weight. St. Jerome ("too great a liker and allower of external things") says:—

"Neither let any man object, and allege against me, the rich temple that was in Jewry, the table, candlesticks, incense, ships, platters, cups, and other things of gold. There were these things allowed of the Lord, when the Priests offered sacrifices, and the blood of beasts was accounted the redemption of sins. Howbeit, all these things went before in figure."*

But the Bishop, as we understand him, admits, that in matters of this nature, where National Churches have an undoubted liberty, if there is an English rule, not varied by our Church's enactment, it is to govern. Conformity to Jewish Ritual may confirm a rule, may elucidate a doubt, but cannot, on the Bishop's principle, contravene, or even by itself, establish a rule.

*St. Jerome, cited in the Homily against peril of Idolatry. Part 3., Ed. 1844. p. 228.

We think, distinctness and brevity will be best attained, by stating what was the Ritual System of the English Church prior to the adoption of the First Book of Edward VI. (1549) in relation to Lights upon the Altar, Incense, the mixture of Water with Wine in the celebration, and the Chrism.

I. As to Lights. We are treating of the question of such Lights being used during the celebration of the Communion, in the day or in the night; used as an adjunct to the Service, not for necessity or convenience of lighting.

The *Use of Sarum*, more than any other, regulated the forms and ceremonies of the English Church, before the period mentioned.* After certain previous ceremonies, it directed:—

"These things being done, the candle-bearers place the Candlesticks, with tapers, on the step (Gradum) of the Altar. The Priest then goes up to the Altar and repeats, in a low tone," &c., &c.†

The Romish Ritual directed, that the *vexillum crucis*, (the Crucifix,) be placed in the middle of the Altar, and a candle be lighted on each side, at time of the sacrifice of the Mass.‡

The Constitution of Reynolds (1332) ordered,—

"That the Holy Eucharist be kept in a clean pyx of silver, or ivory, or otherwise as befits the Sacrament. Let two candles, or one at least, be lighted at the time of High Mass.‖

The *Directorium Anglicanum* directs,—

"That the candles are to be lighted immediately before the Communion Service by the Clerk . . . . These Eucharistic lights should never be used as mere candles for lighting the sanctuary. . . . The two Lights are symbols, and in *honorem sacramenti*, and must be *caeca lumina*, save when celebration is intended."§

And the Injunctions of Edward VI., set forth in the first year of his reign, retained and allowed two Lights upon the high Altar, before the Sacrament.¶ The argument is unanswerable, that these Injunctions referred to Lights on either

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* "This Use presents the Eucharistic Office which was used by the Mediæval English Church, until the Second of Edward VI." Proctor's Book of Common Prayer, p. 314.

† *Ibid.* p. 316.

‡ See the authorities in Liddell v. Westerton, Eccl. Judgments. p. 146. Church Review for July, 1866.

‖ *Ibid.*

§ *Ibid.* p. 34.

¶ Proctor's Book of Common Prayer, p. 102. Strype's Memorials of Cranmer. Vol. II., App. p. 34.

side of the Pyx, holding the Host, the Sacrifice.* But we shall treat the question as if the Lights were not so connected, but placed on the Altar, and lit at the celebration, as contended for in *Hierurgia*, p. 187.

II. As to Incense. The use of it in Divine Service, as a part of such Service, particularly of the Communion Office, is, as we assume, intended. The *Ordinarium Missæ*, part of the *Use of Sarum*, directed,—

"After certain ceremonies, (among them the placing of the Lights,) as follows:—The Deacon then puts the Incense into the Censer, and says to the Priest—Bless it. The Priest says, &c. Then the Deacon, delivering the Censer to him, devoutly kisses his hand; the Priest himself incenses the middle of the Altar, and both its corners. Then the Priest is incensed by the Deacon. · · · The oblations being placed on the Altar, the Priest receives the censer from the Deacon, and incenses the Sacrifice.†"

There was used a triquestral Censer, in which the Clerk put the Incense at the reading of the First Lesson, and the Navical or Boat out of which it was poured.‡

III. As to the mixture of Water with the Wine. The *Use of Sarum* directed,—

"After the Introit, one of the Candle-bearers brings the Bread, the Wine, and the Water, for the ministration of the Eucharist, and then the basin, with water and a towel. He, the Priest, places the Bread upon the Corporal before the chalice, containing the Wine and Water."‖

There was on the Altar a vessel, for the purpose of holding the Water to mix with the Wine. It was a metal ball, with screws and pipes, called a Trincinale.¶ The Romish Church, while commanding the mixture, did not hold that it was of the essence of the Sacrament.§ By one of the Canons of the Anglo-Saxon Church, in the time of Edgar, the priest was to have all things pertaining to the Eucharist, that is, a pure Oblation, pure Wine, and pure Water.**

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* We have carefully examined the argument against this view in Hierurgia, p. 187. Many authorities which the writer cites are against him. The complaint of the Devonshire Rebels, in 1549, and Cranmer's answer, are opposed. And we must remember, that at the date of these first Injunctions, (1547) Cranmer's views as to the Corporal Presence were wholly Romish.

† Proctor's Book of Common Prayer, 316, 317, 318.—The forms in the Directorium Anglicanum, are almost the same. Some other ceremonies are added.

‡ Perry's Lawful Ornaments, p. 352.

‖ Proctor, p. 317, 318.

§ Perry, p. 352.

¶ Origines Liturgicæ, cap. § 9.

** Johnson's English Canons, Vol. I., p. 420. Edgar, § 39.

IV. The Chrism. This was properly the mixture of oil and Balsam. In the Baptismal Office by the *Use of Sarum*, part of the ceremony was the anointing with oil; then Baptism in the use of the water; then anointing with *Chrism;* then the putting on the *Chrisom*, or White garment, and placing a lighted candle in the child's hand. So there was to be put into the font, wax, oil, and Chrism.*

By a Canon of Elfric (A. D. 957), the Priest was enjoined to have oil hallowed distinctly for children, and for sick men, and solemnly anoint the sick in their bed. There was a similar Canon of Edgar.† There was a practice to put some of the Chrism in the Baptismal Font, and an order that no oil be put into it except at the time of Baptism.‡ The mode of consecrating the Chrism, and the duty of Priests in procuring and using it, was declared in one of Peckham's Constitutions, A. D. 1279, and in Lynwood's Notes.§

These were the rules and practices in the use of Chrism and of Oil (they being distinct,) in Baptism and sickness. The hallowed Oil was also employed in Confirmation, and giving of Orders.

Such were the ceremonies, the rites, and the articles or instruments used in the Services of the Church, as to these leading points of Ritualistic practice. Two general observations may here be made. The sense of the term *Ornaments* had been fixed before the age of Edward. Instances occur quite frequently in Johnson's Collection of the Constitutions of the English Church.‖ The authorities cited in Liddell's case establish it.¶ They were the articles used in the Services.

The phrase, *Ceremonies*, comprised the external form, order, and the actions of ministers or people, in the ministrations.** Thus kneeling, when prescribed, is a ceremony merely. Bowing at the name of Jesus, is expressly called such. The Incensing is a ceremony joined with the use of an ornament or implement, the Censer. The terms, Doctrine, Worship, Rites, Ceremonies, Forms, Order, Service, Office, and

* Hook's Dictionary *in verbo*. Proctor. Baptismal Office passim.
† Johnson's Laws, vol. I, p. 400 and 425. ‡ Ibid. vol. II, p. 263. § Ibid.
‖ See examples, Church Review, July, 1866.
¶ Ecclesiastical Judgments, p. 197, &c. **Hook's Dictionary *in Verbo*.

Ornaments, exhaust every matter to which Ecclesiastical Laws or Formularies can be addressed.

In this situation of the Ritual of the Church, Edward VI. came to the throne, and the first proceeding we shall notice, is the oft-cited Injunction of April, 1547, forbidding torches, tapers, or images of wax, to be set before any image or picture:

"But only two Lights upon the high Altar before the Sacrament, which, for the signification that Christ is the true Light of the world, they shall suffer to remain still."

As before noticed, we shall, for the argument, concede that the lights sanctioned were not those on each side of the Pyx. Then came the memorable Statute of Edward VI.* Its title is

"An act for the Uniformity of Service, and Administration of the Sacrament throughout the Realm."

It recites the use, in the Realm, of divers forms of Common Prayer, the Uses of Sarum, of Lincoln, &c., and divers other forms and fashions, concerning Matins, Even Song, and the Holy Communion, commonly called the Mass, with *divers and sundries rites and ceremonies concerning the same.* Then it speaks of the great quietness which will ensue upon one uniform Rite and Order in such Common Prayer and Rites, and external Ceremonies, to be used throughout England, &c.

"And from and after Pentecost, all ministers shall be bounden to say and use the Matins, Even Song, celebration of the Lord's Supper, commonly called the Mass, and Administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in the said Book; and none other or otherwise."

The insertion of penalties are imposed upon those

"Who shall wilfully use any other rite, ceremony, order, form or manner of Mass, openly or privily; or Matins, Even Song, Administration of the Sacraments, or other open prayer, than is set forth in the said Book."

And in the Preface, it is said

"That the Curates shall need none other Books for their public Services but this Book and the Bible."

* Statutes at Large, vol. II., p. 405. II. and III. Edward. Jan. 21 or 24, 1549.

In the third and fourth year of the same King, (1550), another most important Statute was passed.* It recited the establishment of the Book of Common Prayer, by act of Parliament, and enacted that

"All Books called Antiphones, Missals, Grails, Processionals, Manuals, Legends, Pyes, Primers, in Latin or English, Ordinals, or other Books used for the service of the Church, (other than such as may be set forth by the King's Majesty,) shall be, by the present Act, clearly and utterly abolished, and forbidden to be used or kept in the realm."

A few notices of co-temporaneous exposition may be useful. In the year of the adoption of the First Book (1549), Edward's second set of Injunctions were issued. Among other things, they forbade the ringing of sacrying bells, the showing the Sacrament openly before the distribution of the Communion, or setting any Light upon the Lord's Board at any time. Another concluding clause was :

"And finally, to use no other ceremonies than are appointed in the King's Book of Common Prayer; or kneeling, otherwise than is in said Book."†

We wholly deny the legal force of these or of the former Injunctions. Both were without binding operation after the repeal, in 1st Edward, of the Statutes of Henry VIII., which and which alone are relied upon as giving them force; but we quote these last, as proof of what Edward VI., his privy Council, and Cranmer, one of its members, and the chief framer of the First Book, thought was the Law; the understanding of men who had enacted it.

On the 25th December, 1549, the King and Privy Council issued instructions to the Archbishop, reciting that the Book of Common Prayer, Administration of the Sacrament, and other rites and ceremonies of the Church, after the Use of the Church of England, had been established by Act of Parliament; and commanding him to charge the Deans, Parsons, Vicars, Curates, and Church Wardens of every Parish, to deliver up all Antiphones, Missals, Grails, Manuals, &c., after

*Statutes at Large, Vol. II, p. 234.
†Proctor's Book of Common Prayer, p. 26, Note.

the *Use of Sarum*, Lincoln, or York, or any other private Use, and all other books of Service, the keeping whereof would be a let to the usage of the said Book of Common Prayer.*

And Bishop Ridley, in his visitation of 1550, orders

"That the Ministers do use only the ceremonies and gestures appointed by the Book of Common Prayer, and none other; so that there do not appear in them any counterfeiting of the Popish Mass."†

What did this Statute of 1549, the great charter of the Reformation, retain, omit, or prescribe anew? It explicitly sanctioned (by directing the use of) a Paten, a Chalice, a Cup or Cups, a Corporas or Corporal,‡ a Font, a Poor Man's Box, a Bell, and a Pulpit.‖ It sanctioned, by a clear implication, a Credence or Seirtable; and it has been expressly decided that Organs were allowed by it, as known adjuncts to singing. Other decisions have held them legal.§ It prescribed as new, the large English Bible, the Book of Common Prayer, and perhaps the Bishop's Chair. It directed by a Rubric the mixture of Water with the Wine. It forbad, by a Rubric, the elevation or showing the Sacrament to the People. And every direction is made in the most full and minute manner for the ministration. Every article or implement specified is necessary or convenient for such Office, and not another is necessary or important.

In Baptism, the signing of the Cross, the Exorcism, the Chrisom, or White garment, and the anointing upon the head, were retained. The lighted Candle was omitted. It omitted everything in the former Uses as to Lights upon the Altar, as to Incense, and as to any vessel or article before used in connection with them. It omitted Crucifixes and Crosses on or above the Altar, which had been before placed there.

Here, as we think, is a fitting place for the statement and

*Cardwell's Doc. Annals, Vol. V, p. 86.

†Apud Perry's Lawful Ornaments, p. 65.

‡After a careful examination, with the aid of a Clerical friend to whom I owe many obligations, it seems clear, that the terms Corporas and Corporal indicated the same thing, viz: the cloths or napkins used in the ministration. They indicated then the white linen cloth covering the Table and the fine linen cloth to cover the elements remaining, as directed in our own Prayer Book.

‖See the Ash Wednesday Service as to a Bell and Pulpit.

§Liddell's case *ut supra*. Hutchins vs. Denistoe, 1 Hag. Consis. Rep. 170.

application of principles and distinctions of the utmost importance, and influencing every view which can be taken of these questions. There are two rules of recognized validity and use in our Civil Codes, which may properly be invoked.

One rule is founded on the maxim *Expressio unius est exclusio alterius*, which is applied in the construction of Statutes as well as contracts.* This maxim has, of course, exceptions and limitations. It may be apparent, from the context or otherwise, that something of a cognate character was not meant to be excluded. The subject may be of so entirely different a nature, as that the rule will not be at all apposite. The ultimate question is,—what, may we infer, was the intention of the Legislating Body?

The other rule, to which we allude, is this. That when a Statute is revised, and portions of it are omitted in the revising Act, those portions are considered as annulled. We are not to suppose that the omitted provisions were left out by mistake. We are bound to presume that all the provisions were in view and considered. The omission is then a clear proof of an intention to repeal. A repeal by implication is not, merely when express provisions are inconsistent, but also when it may be inferred that the Legislature meant to repeal. A revision of previous enactments, and an omission of some of them, is of that character.

There are exceptions to this rule also. But clearly, when the Legislature enacts upon the subject-matter of previous Laws, manifestly with them in view, the presumption of repeal from omission is inevitable. Yet that may be, in particular instances, repelled by plain indications of a different intent.

One of Bishop Hopkins' positions affords so striking an illustration of this view, that we cannot forbear noticing it here. He contends that omission is not prohibition, and illustrates his proposition by the omission from our Book of

*Broome's Legal Maxims, 626–637. The following is an illustration: A statute of the State of New York provides that a sealed instrument shall be presumed to be paid after the expiration of twenty years; but such presumption may be repelled by proof of payment of part, or a written acknowledgment of debt. There are no negative words in the Act. Every other description of evidence, the most positive oral acknowledgment, is excluded.

the Athanasian Creed; adding, that ministers, though thus precluded from using it, may preach its doctrines.

Perhaps the analogy would have been closer, had the Bishop urged, that so the use of Incense might be taught as proper and beneficial, but was not allowed in practice. It is, however, much more important to observe, that the ground on which the reading of the Athanasian Creed is precluded, is not simply because it is omitted, (although really this is conceded by the Bishop,) but it is, because our Convention, with the English Books containing it in view, purposely enacted that the two other Creeds should be used, and purposely left this Creed out. There was direct legislation *ad idem*.

And it strengthens the view now presented, if we adopt and apply the principle ably contended for by the Reverend Mr. Freeman,* that the Prayer Book was no new compilation, but a Revision of former Services, and that the declaration of Cranmer quoted by Taylor, was not an overstatement in claiming, that "there was nothing in it which had not the sanction of fifteen hundred years in the Church." Its great claim to reverence and obedience lies in its retention of what was so sanctioned and hallowed, and its excision of what had been introduced, as corrupt, superstitious, or false. Mr. Freeman's strong language is,

> "While parting with much that was nobly elaborated, the work of the sixteenth century abounded in solid compensation for what of outward magnificence it laid aside, and it would have been less truly great, had it been less fearlessly executed."

Now these remarks are just as applicable to the Rites, Ceremonies, and Implements used in the Services, as to the Doctrines taught in the Formularies.

It is then sound reasoning to say, that, presumptively, legislation upon a subject, with the certainty that previous legislation was in view, comprises all that the Legislature meant to retain or enact, and excludes all that it passes over. With what striking force does this axiom of interpretation apply to the provisions of the First Book. We will concede for the argument, that every Ceremony or Ornament omitted had previous

* Principles of Divine Service, 1855.

parliamentary authority. Deliberately revising the Worship, Rites, and Ceremonies of the English Church; deliberately abolishing all former Uses and Service Books, which prescribed and regulated them; proclaiming one body of Enactments to be the exclusive Law and rule for the future; expressly prohibiting every other Form, Rite or Ceremony, under a penalty; cautiously directing the Forms, Actions, Ceremonies, and all necessary Articles or Implements for the performance of the ministrations; we are presented with a case of Legislation absolute and comprehensive upon these matters, and where omission is as clearly equivalent to prohibition as the strongest language could declare.

Then, in the history of the Prayer Book, we have the establishment of the Second Book of Edward VI., by the Statute 5 and 6 Ed. VI., Cap. 1, (1552.) It was an Act of Uniformity. It recognized the former Act as consistent with God's Word, and as teaching Godly doctrine. It contained a prohibition of using any other Form or Rites, nearly in the language of the First Book; and it was provided,

> "That the former Act was to stand in full force and strength, to all intents and constructions, and to be applied, practised, and put in use, to and for the establishment of the Book of Common Prayer, now explained, and hereto annexed."

It is not necessary for our present purpose to inquire, whether or how far this Book left the provisions of the former unaffected, where they were not in terms varied, or not inconsistent. In regard to Vestments, there was an express annulment of the directions of the First Book; but, as respects many Ornaments of the Church, such as some used in the Communion Office, there is room for arguing that they remained lawful. Queen Mary repealed these and other Acts springing from the Reformation, and one document issued by Bonner, Bishop of London, may be usefully noticed. In his Visitation Articles of October, 1554, he directs the enquiry, whether the Ordinal, Legends, Missals, &c., an incenser, a ship or vessel for frankincense, a chrismatory for holy oil and chrism, were kept and maintained.*

* Perry, Lawful Church Ornaments, p. 118.

After the repeal of Mary's Statutes by the Act of 1st Elizabeth, Articles of Bèlief were set forth, (early in 1559) and the Book of Common Prayer and Administration of the Sacraments declared agreeable to Scripture, Catholic and Apostolic. Exorcism, Oil, hallowing the water in Baptism, were declared abolished, as well as setting up of Candles, praying upon Beads, &c.* Then the Act of 1st Elizabeth, Cap. 2, (1559)† reinstated the Second Book of Edward, declaring that such Book, with the additions and alterations therein added and appointed by this Statute, shall stand and be found in full force and effect according to the tenor of this Statute. Then the alterations are noticed. Then is the direction to use such common and open Prayer, in such order and form as mentioned in the said Book, and none other or otherwise. Then the prohibition against "using any other rite, ceremony, order or form," in the language of the First Book, with a penalty for neglecting to use the one, or disobedience in using the other. The oft-cited provision is as follows :

"Excepting that such ornaments of the Church and of the Ministers thereof shall be retained and be in use, as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI., until other orders shall be therein taken, by the authority of the Queen's Majesty, with the advice of her Commissioners authorized under the Great Seal of England, for causes Ecclesiastical, or of the Metropolitan of this Realm. The Queen's Majesty may, by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further rites and ceremonies, as may be for the advancement of God's Glory."

"And be it further enacted, that all laws, statutes and ordinances wherein or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth, to be used within this Realm, or any other of the Queen's dominions or countries, shall from henceforth be utterly void and of none effect."

And in the Preface it is repeated, that the Curates will need no other Books for their public Service, but this Book and the Bible.

After this Book was adopted, and in 1569, the Archbishop of Canterbury issued Visitation Articles. One question was,

* Perry, Lawful Church Ornaments, page 156.
† Statutes at Large, 2, p. 517.

"whether they do use all rites and orders prescribed in the Book of Common Prayer," and none other."* In 1571, the Archbishop of York, Grindall, issued Injunctions.† Among them, (Item 4,) is the following:

"Ye shall not use at the Ministration of the Communion, any gestures, rites, or ceremonies, not appointed by the Book of Common Prayer, as crossing, &c., nor any showing or lifting up of the Sacramental Bread and Wine to the people, to be by them adored, nor any such like; nor shall any oil, or chrism, tapers, spattle, or other Popish ceremony be used in the ministration of the Sacrament of Baptism."

By the Seventh Article to the Laity, the Church Wardens and Minister were to see that

"Mass Books, Grails, &c., be rent and abolished; and all vestments, albes, tunicks, stoles, hand-bells, sacrying bells, censers, chrismatories, crosses, candlesticks, holy water, stocks, and all other relics and monuments of superstition be utterly taken away and destroyed."

In 1576, Visitation Articles alike in the above particulars, were also issued by Archbishop Grindall.‡

Again, in 1562, Harding had written concerning Ceremonies:

"If you shew us not the use of chrism in your Churches; if the sign of the Cross be not borne before you in processions, and otherwise used; if holy water be abolished; if Lights at the Gospel and Communion be not had; if peculiar vestments for Deacons, Priests and Bishops be taken away; and many such other like; judge ye, whether ye have duly kept the old ceremonies of the Church."

Jewell answers:

"Verily, Mr. Harding, we hate not any of these things; for we know they are the creatures of God. But you have so misused them, or rather, so defiled and bewrayed them with your superstitions, and with the same have so mocked and deceived God's people, that we can no longer continue them without great conscience."‖

These striking documents show clearly what was the received construction of the law of Edward's First Book, made the rule by the Statute of Elizabeth, as to ornaments. It was manifestly exclusive of everything not directed or enumerated.

* Perry, p. 231. † *Ibid.* p. 254–257. ‡ *Ibid.* p. 234.
‖ Apud Hooker's Ecc. Polity, Book 4, cap. 4, Note 41. Keble's Ed. Vol. I., p. 432.

See also the Visitation Articles of Bishop Andrews, 1625, and of Arch-Deacon, afterward Bishop Cosine, of 1627.*

We now pass to the reign of Charles II., and the Prayer Book then adopted.

In that year, 1661, Convocation had been empowered to review the Book of Common Prayer, of the form of making and consecrating Bishops, and with instructions to make such additions and alterations as they should deem meet. This new Book received full Synodal approval.†

Upon this revision being completed, the Act of Parliament (13 Car. II., Cap. 4, May 10, 1662,) was passed. It is entitled,

"An Act for the uniformity of Public Prayers, and Administration of Sacraments, and other rites and ceremonies, and for establishing the form of making, ordaining and consecrating Bishops, Priests and Deacons in the Church of England."

It is sufficient here to say, that the Injunction to use this Book and the Rites and Ceremonies therein, and the prohibition to use any other, are as absolute as in the preceding Books. The Rubric, now in force in the Church of England, preceded Morning Prayer, and is as follows:

"And here it is to be noted, that such ornaments of the Church and the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI."

We may here pause in tracing English Legislation. During the memorable interval between the dawn of the Reformation and the reign of Charles II., England had planted her colonies in America. In the earliest Charter granted, that to Sir Humphrey Gilbert, in July, 1578, he was authorized to make Laws and Constitutions, to be as near as conveniently might be, to the Laws and policy of England—

"And provided, that they be not against the true Christian Faith professed in the Church of England."

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* Perry, p. 348–350.

† English Sacred Synods, p. 709–710. Trevors' Two Convocations, p 93.

By the regulation of James I. (1606) "the Word and Se vice of God should be preached and used according to the Rit and Doctrines of the Church of England."

We need not pursue this subject further. Whatever w the result, upon principles of toleration, or the relaxation Acts of Conformity in Charters or otherwise, it is clear, that to Churchmen, the Ecclesiastical Laws of England as well as i Doctrines, governed and prevailed at the date of the Revol tion, and in all points not superseded by the operation of o Independence, prevailed in the year 1789.

The Book of Common Prayer of our Protestant Episcop Church was framed in 1789. It will not be denied by a advocate of the Independent theory, that its framers had befo them the English and Scotch Prayer Books, and we acquainted with the history of the Reformation, in all its bea ing upon Doctrines, Rites, Ceremonies and Orders. To mal these Books the basis of their labors; to alter or add to the was the guiding principle; and the *additions* were, strict only Forms rendered necessary by the change in Civil relation Thus they revised the various Service Books before the They adopted the Second Book of Edward VI. perhaps mo than any other; but, in the Communion Office, made essenti changes, but still upon the principle of adoption, taking t Scottish Offices and the First Book for the model.

And what did our Convention retain? The Paten, t Chalice, (vessel,) the Cup, the fair white linen cloth to cov the Table, the fair linen cloth to cover what remained of t Elements at the close, and the Alms-bason. In the Baptism Office the Font was retained, which is then to be filled wi pure water. Immersion or pouring of water on the infant w sanctioned. The Cross upon the forehead was allowed. Bishop's Chair near the Holy Table is approved. There w omitted of what was in the English Books, or one of them, t Chrism, the Oil, the Chrismatory, the Ampulla, the Chriso or white garment. Following the First Book of Edward, a all the subsequent Books, it omitted Lights upon the Alt Crosses and Censers. It omitted the Rubric of the Fir Book as to mixing Water with the Wine, and always spea

of Wine only.* It omitted the Rubric of the English Book of Charles II., which adopted the Enactment of the Second year of Edward.

And here the able advocate of the exclusive system, as we may term it, urges, that supposing the English Law at all to prevail, we have an Enactment by which that Rubric is superseded. "If the omission of this famous Rubric means anything, it means that for us it is annulled." Here again, the maxim of the great Pascal, that truth consists in distinction, will guide us. It is not because we did not adop the Rubric, that it is utterly, in all cases, inoperative. It is, that with such Rubric, and what it referred to as furnishing the rule, before them; with the Second Book of Edward, and that of Elizabeth, and that of Charles II., in view, and with knowledge of the usages in the days before the Reformation,—our Convention culled from these sources what it deemed best; provided particularly for everything meet and requisite for the ministrations enjoined; covered the essential point of the furnishing the Communion Table, with fulness and precision; directly prescribed, or, by ordering the use of, permitted, every article which is essential to the Office; and by a deduction, which we presume to call a demonstration, drove away from that Table everything else.

Let us also forever bear in mind that with us, as with the English Reformers, the Ceremony and the Ornament were allied with the Doctrine and the Dogma believed in and taught. When Incense was omitted, (in effect prohibited) it was, because it had been used before the imagined, corporal, present body of the Lord,—the Sacrifice lifted up. To that the censer flame arose. If the Lights on the Altar were rejected, it was because they stood in like manner on either side of the Host. No language can be more just or apposite upon this point, than that of Crocius:

"The nature of ceremonies is to be taken from the doctrine which goes along with them; if the doctrine be good, the rites are so, at

* The Rubric as to the mixture is omitted in the Book of Elizabeth and every subsequent Book. Mr. Palmer considers the practice to be superseded by authority. (Origines Liturgicæ, 2, p. 76.)

least are tolerable; if it be false, they are not to be borne; if it b impure, then the ceremonies are tainted with the poison of it."*

And the striking reply of Jewell to Harding, before quoted proves the omission of such Ceremonies and articles as Light and Incense, and states the reason to be the corruptions which had attended them.

This review and line of reasoning lead, we think, irresistibly, to the conclusion, that whichever theory is adopted, our Church has actually legislated upon the subject of Ornaments, so far as relates to the Articles on the Communion Table at the celebration, or to those used in Baptism. Her own system has been matured and declared; and what she has not prescribed, or may be justly inferred from her prescriptions, is forbidden.

But we cannot look at an Office or a Rubric in our Prayer Book, without finding traces of it in the English Books. We track our Church forever in their snows. And our immediate descent from the Church of England, connects us with the succession of the Church of eighteen hundred years; and this, because we have trod with fidelity in the footsteps of the English Fathers. All which that Church retained, and all that we, in noble submission to her, have retained, was ancient and pure; and what she and we have excluded, was recent and wrong. Through the Church of England, our own is allied with the past; and it is neither filial nor safe to break this link of the golden chain between us and the Church of Jerusalem. "Along the line of our sacred Worship, we trace our spiritual ancestry back to the same mother of us all, the good old Church of England."†

We have before enumerated what is expressly sanctioned by our Book and Offices. There are a few others, strictly Ornaments, sanctioned by just deduction.

It has been said, that the proposition stated by the present writer in the July Number of the Church Review, as the results of the English Law, would prohibit flowers in the Church, and the use of organs.‡ But it was not noticed, that

* Cited by Stillingfleet.
† Bishop Southgate. Sermon at Frederickton, N. B.
‡ Church Journal, N. Y.

the writer expressly confined himself to the point, that flowers on the Table, at the time of the ministration, were unlawful, and thought they should bloom elsewhere in the Church. It was not noticed, that the decision in Liddell's case, positively declaring a Cross on the Table illegal, and a Cross elsewhere in the Church lawful, was upon a principle as plainly applicable to flowers, as to Crosses. It was not noticed, that the Bishop of London had condemned the placing of flowers on the Table. It was not noticed, that thus the English Tribunals state the Law, and assert their own consistency. Now, they may be still inconsistent, or still erroneous. But their Law, as the rule of the English Church, remains untouched, and at least their decisions and reasoning deserved notice. It may be added, that flowers elsewhere than on the Table at the Service, are no more connected with the Law we are discussing, than the carpets of the Chancel, or the cushions at the railing, or the painting of windows.

So as to Organs, the Court, in Liddell's case, expressly hold them to be lawful, as known adjuncts to singing, which is enjoined, and not at variance with anything else directed.

Upon a similar principle, that Court approved of Credence Tables. It was an accessory to the Communion Table, rendered proper by the Rubric. As our own Prayer Book contains the same Rubric as the English, we will advert to this point.

After the offerings are brought and placed upon the Table, "the Priest shall *then* place upon the Table so much Bread and Wine," &c. Now this supposes that the Elements are not there before. That they should be on it at the commencement of the Service, is a disregard of this Rubric. A small table near the Communion Table, is seemly, convenient, and warranted by custom. The Bishop of London, while approving such a table, notices an old usage, of having a niche in the wall of the chancel, with a ledge. We think the outcry against this convenient article, for such purposes, was one of those instances in which dread of superstition ran into fanaticism.

Our remarks, thus far, are peculiarly applicable to the the-

ory of our Church being uninfluenced by English Law, except as expressly adopted. We have noticed, historically, the succession of English legislation, as to the Prayer Book, and various cotemporaneous documents and expositions. A closer examination of the English, and particularly of the important Rubric as to Ornaments, is necessary to a full view of the questions, and especially as presented by Bishop Hopkins.

The first question is, what is the present English Law on these points. It may be granted, that the answer to this would not cover the whole ground. A principle prevails in our country as to the Common Law, which may be invoked. Decisions, since a particular period, (in our own State, 1775,) are not of themselves authoritative, however influential in practice. We may, after ascertaining the present law, enquire into its accuracy upon legal reasoning, former statutes or formularies, and ancient decisions. But first, what is now the rule?

The case of Liddell vs. Westerton,* settles some points directly, and, by the principle and rule pronounced, settles every one of the points now in question against the Ritualists. The following is an analysis of the points determined.

(1.) That the term, "Ornaments," used in the statute and Rubric of Charles' Book, means the articles (*instrumenta*) employed in the Public Services of the Church. They are distinct from Architectural or other Decorations. Ornaments of the Minister, are Vestments.

(2.) That the word applies, and is confined to those articles, the use of which, in the Services and ministrations, is prescribed by the First Prayer Book of Edward VI., (1549). Yet articles not specified may be also legal, if clearly subsidiary to, and their use inferable from what is enumerated, and supported by custom.

(3.) That as to *Crucifixes*, the Law so plainly forbade them, that discussion was needless. As to *Crosses*, that if attached to the Communion Table, or standing on it, they were unlaw-

* Moore's Report of the Case. Also Ecclesiastical Judgments, published with the sanction of the Bishop of London, p. 116; and see also 14 Moore's Rep., p. 1, the same Case.

ful; but if placed in other parts of the Church, as upon a Rood Screen, they were allowable.*

(4.) That a Credence Table was justifiable, as an adjunct to the Communion Table, and something of the kind was made necessary or proper by the Rubric, to carry out its directions, as to the time of placing the elements on the Table.

(5.) That the linen cloth, which covered the Table at the ministration, must be plain, unadorned with lace, embroidery, or otherwise. Upon this point, all the judges concurred, in all the Courts which heard the case.

(6.) That the carpet, of silk or other decent stuff, directed by the 82d Canon of 1603, to cover the Table in the time of Divine Service, (other than that at the Communion,) might be changed, and be of various colors and ornamentation, subject to the discretion of the Ordinary.

(7.) That an Organ was lawful, as a known adjunct to the singing directed in the Book.

(8.) As to Altar Lights, the case stands thus: It was pleaded, that the candlesticks were placed upon a movable ledge at the back of the Altar, and it was sworn that the Lights were only used when an artificial light was needed. Dr. Lushington, in the Court below, held, that all lighted candles on the Communion Table were contrary to Law, except when necessary to give light for the Service.

"But as to candlesticks with candles unlighted, I have much more doubt. If they are to be considered as ornaments merely, I should hold their use not to be reconcilable with Law, but cannot deny that it is lawful to have such articles on the Communion Table, or near it, for necessary purposes."

He, therefore, did not order the removal. There being no appeal from this part of the sentence, the Judicial Committee did not pass upon the question. But it is a demonstration from what they did determine, that Lights on the Altar, at the Communion, would be illegal. Clearly, they are not allowed by the First Book, nor their legality deducible from what is allowed. It is such a demonstration, because the settled rule

* See 14 Moore's Rep., 1. The Cross was removed from the Table to the sill of the Eastern window, and it was lawfully there, as the Court expressly determined.

of construction of the Rubric is, that it is absolutely excl sive; sanctioning what Ornaments it mentions, and prohibi ing all others, with the sensible, guarded, qualification befo noticed. We state the effect of this decision, in the clear la guage of the Bishop of Nova Scotia:—

"The Committee of the Privy Council decided, that all the seve articles used in the performance of the Services and rites of t Church, are Ornaments; and that this word, in the Rubric, is confin to those articles, the use of which, in the Services and ministratio of the Church, is prescribed by the First Prayer Book of Edward VI.

In accordance with this view of the Rubric, the Bishop London, in Smith's case, judicially condemned the use of Flo ers in vases upon the Altar, during the Service. The Bish of Exeter, in Hulstone's Case, recognized the same exclusiv ness, as to Vestments, although he would not interdict the u of the Surplice, upon the special facts before him.

We presume to say, that it is impossible, upon the princi of the Bishop of Vermont, to avoid the following results. Th everything to be used in the ministrations of Altar or For not specified in the First Book of Edward, is forbidden, unl it is clearly a customary and a necessary or convenient adjun to what is allowed, in terms, to be used. That Altar Light Crosses, Flowers, Censers, Vessels for mingling Water, Chris Oil, the white garment, and Candle, are prohibited. That Credence Table, and Organs, are legal within the decisio and sound reasoning. That the linen cloth at the Servic must be plain, as well as pure; and that the cloth, which other times covers the Table, may be adorned and of differe colors, under the control of the Ordinary. Flowers, a Branches, and Crosses, and window emblems, are decoratio wholly distinct; they fall not within the rules; are not connect with the ministrations as instruments; they are not "Orn ments," and good taste and religious propriety must cont them.

But is this decision so unwarranted by sound reasoning a former authority, as to justify our Church, upon the theo now discussed, in disregarding it? Let us first ascertain wh

* Colonial Church Journal, Nov., 1866.

authority there is of learned Commentators and Expositors, to the points. Benson, Scobell, Bennet, Nicholls, Wheatley, Lathbury, Palmer, Dr. Burns, and Harrison, concur in the excluding force to be given to the Rubric. The Bishop of London, in Smith's Case, 1841, judicially acted upon it, condemning Vases containing Flowers, and a Cross decked with Flowers, upon the Altar at the Communion. There is no writer of eminence, except Bishop Cosin, before the late discussion, that takes a different view. He rests upon the statute of 35 Henry VIII. still being in force, so as to legalize the injunctions permitting Lights. This point is hereafter examined, and shown to be wholly untenable.

How have the Ritualists defended their practices upon legal grounds?

First.—We understand Bishop Hopkins as not assenting to a point made by them, which may be termed the date question. He recognizes the position of Palmer as to this question. That is found in *Origines Liturgicæ*, Vol. 2, p. 396. It admits that the Rubric refers to the Act of Parliament establishing the First Book, and that this was *in the second year* of Edward. The Bishop has not deemed it necessary to present the argument, and is somewhat inaccurate as to the dates. He speaks of the Statute as passed in the beginning of the second year. But Edward came to the throne the 28th of January, 1547, and the Act did not pass the House of Commons until January 21, 1549. Lest others may not concur with the Bishop on this point, we present it, and its confutation.

The Act passed the House of Commons the 21st January, 1549, N. S. Not having, or it not being shown to have had, the Royal assent, before January 28, it was not a Law of the second, but of the third year. But if it did receive such assent, or if the Act took effect by the then rule of Law, from the first day of the Session, yet it was not to go into operation until Pentecost ensuing; so it was an Act in the third year, and consequently there was no Act of the second year. Dr. Littledale and Mr. Perry press this argument. The latter rests upon it more than upon any other throughout his work. He says:—

"The conclusion, from the foregoing dates, seems plainly to be, that by no process can the words, authority of Parliament, in the 2d year of Edward the sixth, be referred to Edward's First Prayer Book. We must look elsewhere for Ornaments in use, having Parliamentary authority.

The answers to this view are overwhelming.

(1.) The Act was an Act from the first day of the Session, although, for convenience of printing, and avoiding penalties for non-user, it would not be violated until after Pentecost.

(2.) The Royal assent is legally assumable to have been given before the 28th of January, 1549.

(3.) Parliament itself, in the Statute of 5 and 6 Edward VI., cap. 1, refers to the Act as passed in the second year of the reign. No one in an English Court of Justice would be allowed to gainsay this admission by King, Lords and Commons. The Act of Elizabeth, and the Rubric of Charles II., necessarily imply the same thing.

(4.) The Judicial Committee, in the Liddell Case, expressly decide the point, that the Rubric refers to the First Prayer Book.

(5.) It has been received, agreed, and acted upon, as a fact, by every writer and every Ecclesiastical authority, until a few years past. See the passages, particularly those from Bishop Cosin, quoted by Perry, Appendix 41.

The next point of the Ritualists is one which we understand Bishop Hopkins to adopt. It has the sanction of Bishop Cosin, and is this. The Injunctions of Edward VI., promulgated before the Act of 2 Edward, (in his first year,) were in force, and in force by Parliamentary sanction. They authorized Lights on the Altar, at the ministration. They were lawful, as having Parliamentary authority, because, by an Act of Henry VIII., the King's Injunctions and orders were to have the force of Laws, and these Injunctions were issued under such Act. Thus the First Book, and these Injunctions, had both Parliamentary authority, and the directions were consistent.

There is no point taken by the Ritualistic advocates, more utterly indefensible than this.

(1.) By an Act of Edward VI., cap. 12, the Acts of Henry VIII., which gave that force to the King's proclamations and

orders, were repealed. With that repeal, former Injunctions fell, and new ones were precluded.

(2.) Mr. Baddely, one of the ablest advocates of Ritualism, expressly admits,—

"That as no reservation is made in the repealing statute, in favor of the proclamations issued under the provisions of the former statutes, it is plain, that what these Injunctions required, cannot be deemed to have been in use by the authority of Parliament, in the second year of Edward's reign."

(3.) These Injunctions were, as to Altar Lights, repealed by the subsequent Injunctions of Edward, issued after the Prayer Book was adopted, but in the same year. By one of these, no other Ceremonies were to be used, than those appointed in the King's Book of Common Prayer, or kneeling otherwise than is in said Book. Setting any Lights upon the Lord's Table was prohibited. If the first Injunctions had any operation in the second year, the second Injunctions had the same, and annulled the first.

Now, while we insist, that the power to issue Injunctions equivalent to Law, was taken away by the Act of 1st Edward VI. referred to, we have a right to argue, that these latter Injunctions were cotemporaneous expositions of what was understood as permitted or disallowed by the Prayer Book. Cardwell takes this view.*

(4.) The decision of the Judicial Committee in Liddell's Case, establishing the exclusiveness of the provisions of the First Book, made that Book supersede the Injunctions, even if they possessed full Parliamentary sanction. The proposition is plain. The Rubric rendered the First Book the only Law upon the subject, which had Parliamentary sanction. What had it before was superseded; what possessed it intermediately, was annulled.

(5.) There is an argument, which an American Churchman, recognizing the theory which Bishop Hopkins advocates, is at liberty to adopt; which, we may say, he is in consistency, bound to adopt. No point of English Ecclesiastical Law is lawful, unless it has the assent of the Church, through its Convoca-

* Document. Annals, p. 75.

tion. And if this is true, then another proposition is true. Convocation, representing the Church, cannot delegate to any one the right to legislate. Injunctions, Orders, Proclamations, and Advertisements, resting on such a delegation, even if with plain authority of Parliament, are *ipso facto* void. The exercise of the great trust committed to the Church, cannot be committed to others. It is a maxim of the law, human, that no one can transfer to another the execution of a trust given to him. Much less can the Ministers of the Saviour on earth confer upon Monarch or Parliament, the trust of guiding the Church in its office of restoring the fallen. It is no answer, that in Parliament the Bishops partake of the power of legislating. The Bishops form but a part of Convocation. That Body represents the Church.

Again. Bishop Hopkins subscribes to another argument of the Ritualists; the only one that has a semblance of legal strength. It is this. That prior rules and practices were kept in force, by virtue of the Statute 35 Henry VIII., cap. 14, appointing Commissioners to revise the body of Canon Law.

It is to be noticed, that the first Act upon the subject was that of 25 Henry VIII., cap. 19, under which no step was taken. This was renewed by an Act of 27 Henry VIII., cap. 16, but with a limitation of three years; then came the Act of 35 Henry VIII., cap. 14. It directed that—

"His Majesty shall have authority, *during his life*, to name thirty-two persons .... to examine all Canons, Constitutions and Ordinances, Provincial and Synodal, and to draw up such Laws Ecclesiastical, as shall be thought by *the King and them*, convenient to be used in all Ecclesiastical Courts.

Then it was provided that,—

"Until such time as the *King's Majesty*, and such thirty-two persons, have accomplished the contents, that such Canons, Customs, Constitutions or Laws Ecclesiastical, as yet be accustomed and used here in the Church of England, which are necessary to be put in use, &c., not contrariant to the Laws of the realm, shall be put in use *for the time*, within this, or any other the King's dominions."

A point was taken by counsel in Liddell's Case, relating to this branch of the subject, which, we think, cannot be answered. The King was to appoint the Commissioners during his

life. The new Canons were to be such as should be approved by the King and the Commissioners. Until such time as the King's Majesty and the Commissioners should adopt the new Laws, the old should continue in use *for the time.* There were no words giving the power of compilation to successors of the then King. It was personal to Henry. He died before the work was accomplished. As it became impossible to make a new Code, under the Statute, the clause retaining the old Canons, *as thus warranted,* expired and was null. Their continuance depended on the contingency of Henry's continued life, and that was at an end. So these ancient Canons and Laws had no Parliamentary authority, in the second year of Edward VIII.

It adds to the force of this argument, that in the third and fourth year of Edward VI., a similar Act was passed, under which the *Reformatio Legum* was prepared, but not confirmed. This Act named the successors to the King, also, and by the Statute, 1 Elizabeth, cap. 1, these powers were renewed, in the Queen and her successors. Thus, although as Blackstone, quoted by Bishop Hopkins, says, that these ancient Canons of the Provincial Councils are in force; yet they are so by virtue of the Act of Elizabeth, not of that of Henry VIII., as he mistakenly states. But in the second year of Edward, they were not in force at all, with Parliamentary sanction. How far they were rules for the Church, where nothing else applies, is another question. We are dealing with the question of Laws with Parliamentary sanction.

The Court, in Liddell's Case, say, that if it were necessary to enter upon it, this argument would deserve great consideration; but it was needless, because they were satisfied with the construction which the Rubric should receive, as establishing one exclusive rule. In other words, whether they had Parliamentary authority or not, was unimportant, because the subsequent enactment, in the second year, formed the absolute, comprehensive, and exclusive rule.

A view of the Rubric has lately been advocated, which renders an analysis of it material. In interpreting, we must go

back to the Statute of Elizabeth, of a clause of which it nearly a transcript.

That Act (1 Elizabeth, cap. 1559) recited, that at the dea of Edward VI., there remained one uniform Order Common Prayer and Service, set forth in a Book, entitled, & authorized by Act of Parliament, holden in the fifth and six years of the King, entitled, &c. Then the repeal, by Mary, stated; and then the Book of fifth and sixth Edward, t Second Book, is re-established, with a few alterations.

Now this, unmodified, would have made the Second Bo the rule, in the case of Ornaments, as in everything else. Th not being intended, the qualification is introduced in the sha of an exception, as follows:—

"Excepting, that such Ornaments of the Church and of the Min ters thereof, at all times of their ministrating, shall be retained and used (*in use*) as was (*were*) in this Church of England, by the auth ity of Parliament, in the second year of the reign of King Edw the Sixth."

The changes made by the Rubric of Charles II., s shown in the words between brackets and italicized. Wh are the versions of the clause?

One lately presented is, that the Ornaments indicated w Ornaments actually in use in the second year of Edward, w the sanction of Parliament. None of those enumerated in t first Book could have been in use by authority of the Stat of 2 Edward, because, granting it was a Statute of that ye no usage under it could exist in the same year, as it did n go into effect until Pentecost ensuing its passage, which w in the third year.*

But another version meets this conclusion decisive It is this. *The Ornaments of the Church and Ministry, wh were used in the Church, under the authority of Parliame given in the second year of Edward, shall be retained, a continue to be used.*

This construction makes the use, not a use in the seco year, but a use authorized by Parliament in the second ye

* This is a new version, presented by Dr. Pinnock, in his work, Law of Rubric, 1866, and for the first time. It differs from one advocated by Perry, others, that there was no Statute of 2 Edward, which is afterwards noticed.

The time is affixed to the sanction. It is manifest, that after Pentecost of the third year, until Edward's Second Book of the fifth and sixth year, the First Book prevailed, and regulated the Ornaments. Whether exclusively or not, is a different question. It seems clear that this, or a similar construction, is that which the Judicial Committee adopted in Liddell's Case.

This legislation of 1559 exacts:—That the Ornaments to be retained in use, should be such as had the sanction of Parliament. That that sanction must have been granted in the second year of Edward; and that what had been used in the Church, with such authority then given, should be the Ornaments to continue. There was a period of about two years, when Ornaments, exactly thus prescribed, were used. And thus, all the conditions of the provision are fulfilled.

We have before noticed, that one view taken was, that in the absence of enactment, the practice of the Primitive Church was to govern. We think that the practice of the Primitive Church, if by that is meant the Church of the First three hundred years, is rightfully resorted to for explanation of what is uncertain, and guidance in omission; and must be a safe rule, where not inapposite, or otherwise regulated. It is insisted, that Altar Lights during Divine ministrations are sanctioned by that pristine usage. We state Bishop Hopkins' remarks on this point:—

"That Candlesticks and lamps were used universally, is stated by Bingham, and they were of Gold at Rome, in the time of St. Lawrence. Our author, on the authority of St. Jerome, allows they were lighted by day as well as night. He regards this, however, as an innovation, because the primitive use was, the nocturnal assemblies of the Christians, held for fear of persecution. But Jerome says that, though there was no order in the Church to favor the lighting of Candles by day, yet the custom was tolerated in some places, and it was quite free from idolatry.

"Our author nevertheless thinks that it was positively forbidden by the Council of Eliberis. 'Let no one presume to set up Lights in the day time in any cemetery or Church; for the spirits of the Saints are not to be molested,' 'from whence' saith he, 'it is evident that the contrary custom must be new, though prevailing both in the east and in the west, in the time of Paulinus and St. Jerome.'

"Here, as it seems to my humble judgment, the learned Bingham reasons very badly. The Council of Eliberis was not of sufficient

importance to represent the Church at large; and in the Ca which Bingham refers, the reason assigned is so preposterous, stultify itself. For who in his sober senses believes that the li of candles either by day or by night, could *molest the spirits Saints.* Such a Canon could have no possible effect against th which our author himself states so plainly, viz: that this custo prevailing both in the east and in the west, in the time of Pa and St. Jerome. It is notorious, that both in the Roman ar Oriental Churches it is universal, and has been so in the E Churches, at least from the earliest antiquity."

The Bishop omits to notice (doubtless supposing it im rial,) a great deal of what Bingham does state upo matter. Bingham says, that St. Jerome speaks of it as ated in some places to satisfy the ignorance and weakn some secular men, and all he offers in justification of it is it was not idolatrous, as *Vigilantius* had heavily lai charge upon it.

Again Bingham says—not to mention what Lactantiu others say to expose the like custom among the Heathen Council of Eliberis expressly forbids it in a very plain C though the reason is something obscure that is given fo prohibition.

Bingham cites this passage from Lactantius:

"Therefore they *(the Heathens)* sacrifice full grown victims gods, as if to one hungry; they pour forth wine, as to one th they kindle lights, as to one abiding in darkness."

In the Homily against Peril of Idolatry are several othe sages from Lactantius upon this point very striking. On

"Seemeth he in his right mind, who offereth to the Giver of the light of a wax candle for a gift?"*

And the passage, partially quoted by Bingham, is pointe decisive:

"There is also a statement quoted from Clemens Romanus (E to John,) to the same effect."†

Bingham shows that Vigilantius, writing about the ti St. Jerome, had denounced the practice as idolatrous. W

* Homilies, Ed. of 1844, Philadelphia, page 207–208.
† Bingham, vol. VIII., p. 350.

not find the name of this writer in the list of Authors in Bingham. (Vol. 8, p. 349, &c.)

We may also notice here, that Harding in his controversy with Bishop Jewell said: "Ye raise up the heresy of Vigilantius, in refusing to keep lights in Churches, to the honor of God." Jewell replied by quoting passages to prove that lights were not used in the early Church, as contended. (See Defence of the Apology, 12, 19, 21. Edition Parker Society, 1848.)

It appears from the *Patrologia Completus*, vol. 23, p. 338 (St. Jerome's Works,) that Vigilantius was of Barcelona, and is spoken of as well skilled in language, but not in the sense of Scripture. Erasmus, speaking of St. Jerome's attack upon him, says, that it is to be wished St. Jerome had given argument, and spared railing. *Vigilantius* denied that the Martyrs or their relics were to be worshipped, or their sepulchres watched. He held that they could not be aided by the prayers of the faithful, nor affected by earthly necessities. He called the ceremony of lighting tapers at the Mass, or on reading the Epistle, a rite of Pagan superstition. (*Ibid.* Note.)

St. Jerome's Tract, *Contra Vigilantium* has this heading. It is stated to have been written in 406: "*Why are Tapers burning in the Churches? Why are Lights kindled, at the Epistle?*"

His answer commences with a passage we have not seen quoted: "We do not light tapers in clear light, as you to no purpose accuse us, but that we may lessen with this comfort, or *aid* (*solatio*) the shades of night; and we watch by the light, lest we should sleep in the darkness, as blind as you." He then proceeds, "If some, from the ignorance and simplicity of secular men, do this for the honor of martyrs, can you call such Idolaters?" And then adds, "But even without the relics of martyrs, throughout all the Churches of the East, when the Epistle (*Evangelium*) is read, lights are kindled, even while the sun is shining; not to dispel darkness, but as a sign of rejoicing. (*Ibid.* p. 351.)

This work of St. Jerome was written as stated, A. D. 406. Bingham assigns A. D. 390, as the age of Paulinus. Lactantius was of the age 303, and the Council of Eliberis in 305.

As to the Canon of the Council of Eliberis, it is to be observed, that Bishop Whittingham, in a Note to Jewell's Apology says, that its Canons have acquired a greater degree of celebrity than usual for those of Provincial Councils.* The Council was composed of nineteen Bishops, among them Hosius, and of twenty-six Presbyters.† We at first supposed that a question might be raised as to the translation, *Cemetery or Church.* The original, as quoted by Bingham, is *Cœmetireo* only. But, as Bingham and Bishop Hopkins concur, we take it as meaning both. The term Cemetery became a name for a Church, in consequence of Churches being frequently erected over burying places which had been scenes of the worship, and tombs of the martyrs.

We are so unwilling to suppose that the nineteen Bishops of this Council were senseless, and gave preposterous reasons for their acts, that we venture to suggest an explanation. The spirits of the dead in classic legend, the reflex of popular belief, were permitted to revisit the earth. The shade of Dido was to haunt Æneas in every place.‡ Nor were Christians forbidden to believe that such a return might be allowed. The request of the rich man was, that Lazarus might be sent to his father's house. Imagination would readily place the haunts of the Martyr Spirits around the Cemeteries and Churches where they had adored and suffered. It was this superstition, which we may believe St. Augustine and St. Chrysostom meant to dispel, in urging that these appearances were not the souls of the departed, but Devils who had assumed their forms.‖ But the shades of the heathen flitted in obscurity; by deluding moonlight, in shady woods.§ Hence did Lactantius press his argument against treating the souls of Christian Martyrs, as needing the light, which those of the heathen required. And thus the Council of Eliberis decreed, that the spirits of the

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* Standard Works, Ed. 1831, N. Y.

† Pusey's Councils, p. 95. ‡ Æneid, Book 4, 385.

‖ Sir Thomas Brown's Religio Medici has suggested this remark, (Vol. 2, p. 30, Ed. 1852) and he cites St. Chrysostom and St. Augustine. I have examined the Homily of Augustine *in Matheum*, Cap. 8, 29. 3, which he refers to.

§ *Quale per inertam lunam, sub luce maligna, Est iter in silvas.* Æneid, Book 6.

Saints would be disquieted by an act, which supposed, that they were groping in darkness, and not resting in the serenity of light.

The result is, in the Western Church, lights in the day time to accompany the Services were condemned by a great preponderance of authority, and feebly excused by those who favored them. In the Eastern Church, they appear to have prevailed in the modified form we have noticed.

The consideration of the rule as to Vestments, was proposed to be treated separately, but we have already occupied so large a space, that we can only now state briefly, in propositions, the conclusions which are sustained by a great mass of testimony.

Upon the written Law, and the construction given to the Rubric in Liddell's case, the Vestments prescribed in the First Book are lawful by English Laws. None previously used, and not so specified, are lawful. The Albe, (in truth a surplice) the Cope Vestment, and Tunicle, so authorized, though the use is cumbersome and unwise, are not allied with Popish errors, and should not occupy a moment of care or thought.

The statement of the Archbishop of Canterbury in 1866, that for over three hundred years a usage by compromise had been in force (by which a surplice and black gown were alone used in Parish Churches,) is established by a series of documents issuing from Bishops, and Archbishops, of the most striking character. Among them are Andrews and Cosin.

In our own Church, we are not so trammeled by the Rubric, (having omitted it,) as the English Church is; and the true construction is, that the custom of England and the Colonial Church was known, recognized, and meant to prevail under our system. That the use of the Surplice in all the ministrations is as fixed a Law of the church by every legislation from 1549, by every Canon, especially one of 1602, every Injunction, and Order, and by unbroken custom, as any Law existing; that in preaching it should be used on Communion Sundays, because the Sermon is part of the Office; and that the use of the black gown in preaching at other times, is allowable. Its Romish parentage is not enough to condemn it.

Our examination of this subject has led us with gratification to the result, that upon no theory whatever, is there uncertainty or ambiguity in the Law of the Church upon the material points of Ritualism we have discussed. The practices cannot bear the test of legal reasoning. But their illegality is of less importance than their evil tendency. They are checking the progress of our Church. They are alarming and retarding the conversion of that most valuable and increasing band from the schools of Christianity around us, wherein so much of truth resides, mixed with their imperfections. In the Great West, the admitted use of these Ceremonies would be fatal. Men there, more perhaps than elsewhere in the land, reason from outward observances as to inward principles, and will not accept of subtle distinctions. Two Bishops have declared that the Missionary work of the Church, if they are sanctioned, might almost be abandoned. It is deplorable, that, at a time when true principles are gaining so powerful a hold upon the religious mind of the land; when earnest thinkers seem to be led to the alternatives—the Episcopal Church—the extremities of Rationalism—or the deepening Heresies of Rome—when all things are tending to the great triumph of the truth in our Holy Church, there should arise a party, seeking to undo some of the grandest work of the Reformation, contemning its English Martyrs and Confessors, and teaching us to venerate Cranmer more, when he justified the Lights of the High Altar shedding their rays upon the Pyx, than when the flame of expiation circled around his right hand at the stake.

They wound, in the guise of friends, this sacred Apostolic Church. They mar its grand, noble simplicity of Order, and Faith displayed in Order. They thwart its onward course for the spread of the undefiled Gospel. They combine with those, who break its Laws, and who show their disloyalty in calling the Ministers of other Denominations, wise and pious as they may be, to minister to the people, in sacred things, from their pulpits. It is difficult to say which class of these insurrectionists most disregards its duty, or which is most full of evil to the cause of truth. This at least is clear; that the allotted destiny of this Church and the promise of its Founder, is not to

be fulfilled, either by a diluted theory of the Gospel truth of Episcopacy by a private judgment which leads to Secession, or by the revival of the follies or corruptions which mark Mediæval Ritualism. It is by firm adherence to what the Church, in her standards and her Canons, prescribes, and by a firm rejection of what she has not allowed, that our duty as her members will be performed; that the Gospel will be spread in all that fulness and integrity of Doctrine and Order, which the Apostles sanctioned; and that the prediction of the Prophet will be realized, "and our Heavenly Father, as He looks down upon the city of our solemnities, will behold habitations of quietness." But let us conclude, in language far better than any we can use, the language of the able Divine and masterly writer, the Rev. Dr. Seabury:

"When I consider how perilous the work, and at how perilous a crisis effected, of removing the many fables and superstitions that had grown over our Ritual, my feelings of gratitude, that all which gave just offense has been expunged and that so much of comforting doctrine and pious usage has been saved, are so strong, as completely to overpower the regret I might otherwise feel at the loss of the comparatively little that was sacrificed to the spiritual vandalism of a party which was more intent on extirpating Popery than on preserving the Catholic Faith.*

* Continuity of the Church of England, p. 69.

NOTICES OF BOOKS.

THE CHRISTIAN SACRAMENTS, OR SCRIPTURAL VIEWS OF BAPTISM AND THE LORD'S SUPPER. By John S. Stone, D. D., Griswold Lecturer in the Divinity School of the Protestant Church in Philadelphia. New York: A. D. F. Randolph. 1866. 12 mo., pp. 631.

This is a new edition of Dr. Stone's "Mysteries Opened," though neither in the title page, Preface, or Introduction is there, as far as we see, any allusion to such a change in the title, or any reason given for such a change. The former title was so grossly irreverent, and grated so harshly on every person of ordinary Christian sensibility, that we are not surprised it has been dropped. We wish we could say that there has been as great a change in the author's treatment of his subject, in his methods of reasoning, and in his principles of interpretation. Perhaps there is no one passage in the book, which more clearly unveils Dr. Stone's Philosophy, and explains the theory on which the whole book is written, than the following: "We have no evidence then, from either reason or revelation, that spirit ever affects spirit by what we may term a direct impact of their essences, that it is by any such touches that they stir the powers, modify the character, or affect the nature of each other." p. 212. Again he says, that in quickening and purifying the soul, "Truth is the Instrument, and the only Instrument." "There are some things which even God cannot do He cannot lie. He cannot do an absurdity." "This is the Philosophy of Common Sense." Now here is the point from which the author undertakes to explain the nature of the Sacraments, Baptism and the Lord's Supper. And yet, according to Dr. Stone, they are not Sacraments at all, nor is there, nor can there be any such thing as Sacraments. A Sacrament, according to the Catechism, is "an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ Himself; *as a means whereby we receive the same*, and a pledge to assure us thereof." According to the author's theory, there is and there can be no Grace imparted to infants in their Baptism; and as to their sanctification, it must be one of those "absurdities," which, he says, "even God cannot do."

So also with the Lord's Supper; the author says, "it becomes a means of grace on the same principle, with that on which preaching, or the reading of the Word, becomes a means of Grace; that is, through the blessing of the Holy Spirit in the exercise of faith. This Divine Agent acts—not through the substance of the Bread and Wine, but—through the truths and realities which they so affectingly symbolize." pp. 608–9. Elsewhere, he declares the Lord's Supper and Baptism to be "MORAL MONUMENTS," using capital letters, to emphasize his definition of their nature. Here again Dr. Stone is wide apart from the Church, as to the manner in which the Lord's Supper is a Means of Grace. In her Catechism, the following is the Question and the Answer:

"*Quest.* What are the benefits whereof we are partakers thereby?

"*Ans.* The strengthening and refreshing of our souls by the Body and Blood of CHRIST, as our bodies are by the bread and wine."

But Dr. Stone is thoroughly inconsistent with his own philosophy. He admits that, in the original Creation, man was made in the image of God, and so, possessing "actual inherent holiness." And yet, according to the theory on which the book is written, "we have no evidence, either from reason or revelation, that spirit ever affects spirit by what we may term a direct impact of their essences," so as to "affect the nature of each other." Hence man's original holiness must have been one of those "absurdities," according to the author, "which even God cannot do." David's prayer also, according to Dr. Stone's philosophy, was a supplication for what the Psalmist might have known was a moral impossibility, when he cried: "Make me a clean heart, O God, and renew a right spirit within me." The

effete Calvinism of the modern New England Pelagians is far more consistent, when they deny the original holiness of man altogether. They can give up the Sacraments, and indeed, they must, to be in harmony with their own system.

We observe, that in this new edition of Dr. Stone's work, which has to some extent been re-written, the author makes specially prominent some extreme views concerning the Sacraments, by such writers as Newman, and men of the Wilberforce school. The great fault of that whole class of men is, that they attempt to define and explain, and then these human definitions and explanations are fastened upon the Sacraments; instead of receiving them as Jesus Christ appointed them. Dr. Stone will pardon us for saying that the great fault of his volume, is also in definitions and explanations, but in a contrary direction. The true theory, we believe to be, simply to believe, what God reveals; simply to obey, what God commands; and then, simply to receive, what God promises. More of this humble, child-like, unquestioning faith and obedience, is what the Church in our age and country imperatively needs.

HISTORY OF ENGLAND, from the Fall of Wolsey to the Death of Elizabeth. By JAMES ANTHONY FROUDE, M. A., late Fellow of Exeter College, Oxford. Vols. VII. and VIII. Small 8vo. New York: Charles Scribner & Co. 1867. pp. 554, 496.

In these two volumes Mr. Froude commences the history of the Reign of Elizabeth. He here evidently puts forth all his strength. Elizabeth, on her accession to the throne, found not only a large proportion of the population of England Romanists, but so also were a very considerable portion of the Privy Council, and of the lay Peers. The representatives of Philip met Elizabeth at every turning point in the change of the National policy; and their reports, made to the Court of Spain, were full well advised, and worthy of confidence. These documents are still preserved in the Spanish archives, and Mr. Froude has been permitted to have the most unrestricted access to the whole collection. The author has thoroughly improved this privilege, and he has instituted a most searching scrutiny into the secret workings of the English Government at that great crisis in its history. The whole Elizabethan Era in all its great features assumes a new aspect in his hands. Mr. Froude is an artist, and, as he had employed his skill in endeavoring to reverse the public judgment concerning Henry VIII., so the Reign of Elizabeth loses its nastre under his treatment. It is impossible not to be fascinated by his pictures, and yet the great defect of Froude is, that he seems incapable of rising above the power of a mere scenic painter, and of taking those broad and comprehensive views which, beyond all cavil, present the Reign of this Queen as one of the very grandest and noblest in all the annals of the Kingdom. It may be impossible to criticize him in his details, for we have no means of examining his authorities; but not unfrequently we can pronounce judgment on his conclusions.

Of Mary, Queen of Scotland, Mr. Froude is more positive as to her utter depravity and horrible guilt, and more unanswerable in the proofs which he brings to sustain him in this conviction, than any other historian. Miss Strickland pleads for her with all the force of woman's ingenuity, and makes a strong appeal to our sympathies. Lingard does not dare pronounce her innocent, though he labors to make her appear so. Froude, we think, proves her, with all her beauty, to have been a very monster of wickedness.

We have already, in previous Numbers, given our estimate of Froude as a historian. His work is steadily gaining in popularity in England, where it is said to have a larger circulation than Macaulay. We propose to examine his history more in detail, in another Number of this Review. We shall show that he is incapable of rising to the dignity of a great historian. He is a capital story-teller. So far as the Church is concerned, his pages are worse than worthless.

HISTORY OF THE CHRISTIAN CHURCH. By PHILIP SCHAFF, D. D. Vols. II. and III. From Constantine the Great, to Gregory the Great. A. D. 311–600. New York: Charles Scribner & Co. 1867. 8vo. pp. 538, 499.

EMMANUEL; Or The Incarnation of the Son of God the Foundation of Immutabl Truth. By the Rev. M. F. Sadler, M. A., Prebendary of Wells and Vicar of St Paul's, Bedford; Author of "The Second Adam and the New Birth," etc. Lon don: Bell & Baldy. 1867. 8vo. pp. 434.

We receive these two important works from Messrs. Scribner & Co., just as th April No. goes to press. They will be noticed fully hereafter.

THE LOST CAUSE; A New Southern History of the War of the Confederates, Com prising a full and authentic account of the Rise and Progress of the late South ern Confederacy—the Campaigns, Battles, Incidents and Adventures of th most Gigantic Struggle of the World's History. Drawn from official source and approved by the most distinguished Confederate Leaders. By EDWARD A POLLARD, of Virginia, Editor of the "Richmond Examiner." during the Wa With numerous splendid Steel Portraits. New York: E. B. Treat & Co. 1867 8vo. pp. 752.

Mr. Pollard's "Lost Cause" should be read at the North, as it is sure to be the South; not because it is a History, for it is scarcely that, even in form. It i rather a commentary upon the War, written by a man of the most extreme Soutl ern views, and of the most intense Southern prejudices. Its value to a Norther reader consists wholly in this, that it is a clear outspoken declaration of section feelings and opinions, both as to the causes of the War, and the manner in whic it was conducted. It shows how narrowly every movement in the great conte was watched at Richmond, and how closely the issues in every great battle wer calculated. It betrays the intense interest which was felt when certain crises i the struggle were reached and decided; as at Fort Donelson, at Shiloh, at Ne Orleans, at Vicksburg, at Gettysburg, at Chattanooga and Atlanta, at Savanna and Charleston, and finally at Petersburgh and Richmond. To a Northern reade a noticeable and offensive feature of the "History" is the studied depreciation the military character and capacity of Generals Grant and Sherman, and othe leaders of the Northern Armies, and the almost unqualified eulogiums heaped upo General Lee. And yet, when he comes to speak of the capture of Savannah, and forced to confess how much was involved in it, he might have remembered, th when Grant was appointed Lieutenant-General and Commander-in-Chief of th armies of the United States, and General Sherman had succeeded him as Com mander of the Division of the Mississippi, that then was planned, and by these tw men, that grand Campaign, one of the greatest if not the greatest in the history all modern warfare, by which the War should be, and was, brought to a termin tion. It involved thousands of miles of marching, the capture of numerous fortifie towns and cities, and the breaking up of the enemy's lines of communication an supplies; and its final consummation was to be the surrender of the Army Richmond. This was the plan, and it was carried out to the very letter. Th daring movement from Atlanta to the sea-coast through Georgia, however, w Sherman's own conception, as now appears from Lieut.-Gen. Grant's official Repor

Mr. Pollard, however, accounts for the failure of the Southern Confederacy, n because of the superior resources and power of the North, but of "the pragmat and excessive folly of President Davis," and the utter demoralization of the gre mass of the Southern people. He describes President Davis, as "firm, col severe to those, who, from position or merit, should have been admitted into h counsels, and notoriously governed by his wife;" and that "those who knew M Davis best, testified that he was the weakest of men, on certain sides of his cha acter, and that he had a romantic sentimentalism which made him the prey preachers and women." Upon Vice-President Stephens, Mr. Pollard is scarce less severe. He says, "the reputation of this man is a striking example of ho difficult it is in all parts of America to distinguish between a real statesman a an elaborate demagogue."

The worst feature of Mr. Pollard's "History," and that by which it is calculat to do most mischief, both at the North and the South, is his comparison of wh he calls Northern and Southern Civilization. He says, speaking of Slavery, " afforded opportunity for extraordinary culture, elevated the standard of scholarshi

enlarged and emancipated social intercourse, and established schools of individual refinement;" while at the North there "was a coarse ostentatious aristocracy that smelled of the trade, and that, however it cleansed itself, and aped the elegance of the South, and packed its houses with fine furniture, could never entirely subdue a sneaking sense of its inferiority." Now, one can scarcely resist the temptation to sketch a portrait or two of this Southern "aristocracy and chivalry," as they appear to a Northerner; and yet it is a more agreeable, and we think a more graceful duty, to admit, that there were, and are, really well bred people, both at the South and at the North.

As to the general "standard of scholarship in the South," compared with the North, that is a question of very easy determination. The actual census of those in both sections who can neither read nor write; the number of Universities, Colleges, and Schools of every grade; the standard works of Literature in every department, Law, Medicine, Theology, History, Philosophy, Poetry, Mathematics; the contributions to the Fine Arts, Architecture, Painting, and Sculpture; the advance in the Useful Arts, and in applied Science—a few tests like these, might have prevented Mr. Pollard from making such an exhibition of himself. The real mistake of Mr. Pollard, and it has prevailed, not universally, but too extensively at the South, is a false estimate of Aristocracy. It is the divine economy in this world that man's highest and most perfect development is made dependent on his exertion, on Work of some sort. One of the greatest possible blessings to the South, resulting from the late War, will, in the end, be in freeing the whites of all classes from a state of dependence on others, and in compelling them to activity. Under its influence, they will build cities, and break down Tariffs for the protection of Northern industry; and, if it gives birth, as it will, to a "coarse, ostentatious aristocracy," it will develop also, by its side, the highest forms of social refinement.

It is quite time to have done writing Histories of this sort—and Mr. Greeley's "Great Conflict" is of the same description—and to seek to promote mutual confidence and coöperation. The work is very well written; and is embellished with steel Portraits of the following Confederate leaders: Jefferson Davis, A. H. Stephens, J. P. Benjamin, Henry A. Wise, J. C. Breckinridge, Wm. L. Yancey, J. M. Mason, John Slidell, Robert E. Lee, "Stonewall" Jackson, P. G. T. Beauregard, R. S. Ewell, A. P. Hill, J. Longstreet, A. S. Johnston, J. E. B. Stuart, Jo. E. Johnston, Braxton Bragg, Kirby Smith, N. B. Forrest, Leonidas Polk, J. B. Hood, W. J. Hardee, and John Morgan.

THE NEW BIRTH; Or the work of the Holy Spirit. By AUSTIN PHELPS, Professor in Andover Theological Seminary. Boston: Gould and Lincoln. 1867. 12mo. pp. 253.

This book has an attractive title; but it would be impossible to give an intelligent, well-instructed Churchman, a clear idea of the work itself. To understand and appreciate it thoroughly, he would need to be familiar with the ceaseless hair-splitting of New England Calvinistic metaphysical divinity, during the last century, and especially since the days of the elder Edwards; and also with the bitter controversies, and the changes in principle and in phraseology which have marked the schools of Hopkinsianism, and Taylorism, and Tylerism, down to the latest phase of modern Rationalism. Professor Phelps claims to be "orthodox," according to the present New England standard; yet he denies that man was created holy; and so, he must deny the fact of the Fall. It would not be difficult to show, that he is no more successful than were his predecessors in ridding Calvinism, even as accepted by himself, of its palpable contradictions of Holy Scripture, of sound Reason, and of all human experience. Calvinism, *as a System*, was logically complete and consistent with itself. It rested on certain fundamental points. But these must all be taken together, or given up together. The more advanced school of New England thought has utterly renounced the whole thing. Prof. Phelps still clings to the ruins, and tries to reconstruct them. Though a clever writer, and, evidently, of a meditative mood, and of introspective power, he is not a metaphysician, and often attempts to meet and evade real difficulties, with florid illustrations and graceful rhetoric.

We have not noticed the great and primary objection to this author's treatise on the "New Birth," or Regeneration; nor can we do so without going into an exposition of the true, the Scriptural and Primitive doctrine of Regeneration; a doctrine which the Church has always held, and which our branch of the Church acknowledges in her Baptismal Office, her Catechism, and in her whole system of Christian life and growth. This, too, is a perfect System; and it is in full harmony with the whole Economy of life and growth in the world of Nature. We cannot avoid saying, in conclusion, that Prof. Phelps, in regarding Conversion as synonymous with Regeneration, and then, in holding man responsible for his Conversion, is guilty of the absurdity of teaching, that the child is his own father; he involves his doctrine in inexplicable contradictions; and, what is more than all, he ignores God's whole supernatural Plan in the Gospel of His Grace. Here is the root difficulty with New England divinity. Not a few of its teachers are beginning to see it.

THE GOOD REPORT: Morning and Evening Lessons for Lent. By ALICE B. HAVEN. New York: D. Appleton & Co. 1867. 12mo. pp. 318.

The general plan of this work is thus stated in the Preface:—"The Good Report consists of two Lessons a day for forty days—the period of search in the Promised Land. Each "Lesson" is drawn directly from the Old Testament: the varied experiences of the Israelites, in their departure from Egypt—their wanderings in the desert, their murmurings, temptations, conflicts, and final conquest—serving as the text, from which the application, or "moral," pointed by significant passages from the New Testament, is extracted." That the forty years of Israel's temptation in the wilderness were a type and striking illustration of the Christian Life—the Life of the Christian Church, and of every individual believer, is not a new idea; and yet we have never seen its conception so thoroughly wrought out, as in this posthumous volume by Miss Haven. The work was written at intervals during a space of four years. Too little is made of the Ordinances and Sacraments of the Church; still, the volume is the product of a thoughtful and devout spirit, and will be a favorite with the very best class of readers.

THE OPEN POLAR SEA: A Narrative of a Voyage of Discovery towards the North Pole, in the Schooner "United States." By Dr. I. I. HAYES. New York: Hurd & Houghton. 1867. 8vo. pp. 454.

Dr. Hayes, who was Surgeon to the Expedition of Dr. Kane, which returned in 1855, started on a new voyage of Discovery, in an Expedition gotten up under his own direction. He sailed from Boston, July 6th, 1860, in a Schooner of 133 tons burden, and returned to that port in Oct., 1861. His party consisted of fourteen men. His object was to solve, definitely, the problem of an Open Polar Sea, to ascertain the currents of the air and water, their temperature, the pressure of the atmosphere, the tides of the ocean, the variations of gravity, the direction and intensity of the Magnetic force, the Aurora Borealis, the formation and movement of the glaciers, &c., &c. The papers, giving the results of Dr. Hayes' scientific observations, magnetic, meteorological, astronomical, geographical, also on the pendulum and on tidal currents, are in the hands of the Smithsonian Institution, and are not included in this volume. The work contains the story of the voyage, a record of the incidents of the long wintry night, and of his own attempts to solve the problem which was the first object of his Expedition. He notices the efforts which have been made to reach this Open Polar Sea by vessels; of Cook, from Behring's Strait; of Hudson, from the Spitzbergen Sea; of Scoresby, from the west of Spitsbergen; and of the old Dutch and English voyagers. Failing in this, attempts have been made to reach that Sea by means of sledges; in which the Russians have been most successful. Wrangel, Parry, Inglefield, and our own Kane, have approached it from different points; and all have met with the Open Sea, although none have embarked upon it. Dr. Kane's description was; "from an elevation of 580 feet, this water was still without a limit, moved by a heavy swell, free of ice and dashing in surf against a rock-bound shore."

Dr. Hayes, on the 18th of May, 1861, having climbed a rugged cliff, says "standing against the dark sky at the north, there was seen, in dim outline, the

white sloping summit of a noble headland, the most northern known land upon the globe. I judged it to be in latitude 82° 30′, or four hundred and fifty miles from the North Pole.

Nearer, another bold cape stood forth; and nearer still, the headland, for which I had been steering my course the day before, rose majestically from the sea, as if pushing up into the very skies a lofty mountain peak, upon which the winter dropped its diadem of snows. There was no land visible, except the coast upon which I stood.

The sea beneath me was a mottled sheet of white and dark patches, these latter being either soft, decaying ice, or places where the ice had wholly disappeared. These spots were heightened in intensity of shade, and multiplied in size, as they receded, until the belt of the water-sky blended them all together into one uniform color of dark blue. It only remained for us to plant our flag, in token of our discovery, and to deposit a record in proof of our presence. The flags were tied to the whip-lash, and suspended between two tall rocks, and while we were building a cairn, they were allowed to flutter in the breeze: then, tearing a leaf from my note-book, I wrote on it as follows:—

"This point, the most northern land that has ever been reached, was visited by the undersigned, May 18th, 19th, 1861, accompanied by George F. Knorr, traveling with a dog sledge. We arrived here after a toilsome march of forty-six days, from my winter harbor, near Cape Alexander, at the mouth of Smith Sound. My observations place us in latitude 81° 35′, longitude 70° 30′, W. Our further progress was stopped by rotten ice and cracks. Kennedy Channel appears to expand into the Polar Basin; and, satisfied that it is navigable, at least during the months of July, August and September, I go hence to my winter harbor, to make another trial to get through Smith Sound with my vessel, after the ice breaks up this summer.

I. I. Hayes.

May 19, 1861."

His theory concerning this Open Polar Sea, is thus stated:—"With the warm flood of the Gulf Stream pouring northward, and keeping the waters of the Polar Sea at a temperature above freezing point, while the winds, blowing as constantly under the Arctic as under the Tropic sky, and the ceaseless currents of the sea, and the tide-flow of the surface, keep the waters ever in movement, it is not possible that even any considerable portion of this extensive Sea can be frozen over. At no point within the Arctic Circle has there been found an ice-belt, extending, either in winter or in summer, more than from fifty to a hundred miles from land. And even in the narrow channels separating the islands of the Parry Archipelago, in Baffin's Bay, in the North Water, and the mouth of Smith Sound—everywhere, indeed, within the broad area of the Frigid Zone, the waters will not freeze, except when sheltered by the land, or when an ice-pack, accumulated by a long-continuance of winds from one quarter, affords the same protection."

He thus describes the Open Sea itself:—"By referring to a circumpolar map, the reader will be able to form a more accurate judgment than he could from the most elaborate description. He will observe, that about the North Pole of the earth there is an extensive Sea, or, more properly, ocean, with an average diameter of more than two thousand miles. He will observe, that this Sea is almost completely surrounded by land, and that its shores are, for the most part, well-defined—the north coasts of Greenland and Grinnell-Land, which project furthest into it, being alone undetermined. He will note, that these shores occupy, to a certain extent, a uniform distance from the Pole, and are, everywhere, within the region of perpetual frost. He will remember, that they are inhabited everywhere by people of the same race, to whom the soil yields no subsistence, who live exclusively by hunting and fishing, and confine their dwelling-places either to the coast or to the banks of the rivers which flow northward. He will observe, that the long line of coast which gives lodgment to these Arctic nomads, is interrupted in three principal places, and that through these, the waters of the Polar Sea mingle with the waters of the Atlantic and the Pacific Oceans,—these breaks being Baffin's Bay, Behring's Strait, and the broader opening between Greenland and Nova Zembla; and if he traces the currents on the map, and follows the Gulf Stream, as it flows northward, pouring the warm waters of the Tropic Zone through the broad gateway east of Spitzbergen, and forcing out a return current of cold waters to the west of Spitzbergen, and

through Davis Strait, he will very readily comprehend why, in this incessant displacement of the waters of the Pole by the waters of the equator, the great body of the former is never chilled to within several degrees of the freezing point; and since it is probably as deep, as it is almost as broad, as the Atlantic between Europe and America, he will be prepared to understand, that this vast body of water tempers the whole region with a warmth above that which is otherwise natural to it; and that the Almighty hand, in the all-wise dispensation of His power, has thus placed a bar to its congelation; and he will read in this another symbol of Nature's great law of circulation, which, giving water to the parched earth, and moisture to the air, moderates as well the temperature of the Zones—cooling the Tropic with a current of water from the frigid, and warming the Frigid with a current from the Tropic."

The work is very neatly printed, and is profusely illustrated with maps and sketches drawn by Dr. Hayes.

DR. JOHNS; being a Narrative of certain Events in the Life of an Orthodox Congregational Minister of Connecticut. By the author of "Reveries of a Bachelor," "Dream Life," "My Farm at Edgewood," etc. In two vols. New York: C. Scribner & Co. 1866. 12mo. pp. 300, 295.

"Dr. Johns" is a Religious Novel. It is a description of an old-fashioned Congregational Country Parish of the orthodox pattern, and of the spiritual life and culture which were the natural fruits of that system. It depicts, graphically, one or two of the radical faults and errors of Congregational Puritanism; and yet, the story is so skilfully told, the features of the principal heroes and heroines are so naturally and truthfully drawn, that the writer carries with him the convictions of his readers. As a work of art, "Dr. Johns" is admirably done. We have no room to particularize. But there are passages and scenes in it, which are worthy of the very best writers of modern Fiction; indeed, the work deserves more attention than it is likely to receive from the descendants of the Puritans. There is one criticism, however, and an adverse one, which we must make, but at which we can only hint. The only contrast with the Puritan system, which the author draws, is that of Rome; and, as between the two, the sympathies of the reader are, almost necessarily, drawn toward the latter. But the writer shows no familiarity with the real practical working, the *cultus* of Modern Romanism; and there is, midway between Puritanism and Romanism, another System, differing from, and free from the evils of both, to which he does not allude. What that System is, would be a grand theme for a Religious Novel; and that writer's influence can hardly be measured, who will do such a work, and do it well. But who will undertake it?

THE POEMS OF ALFRED B. STREET. In Two Volumes. New York: Hurd & Houghton. 1867. 18mo., pp. 302, 338.

There is such a simplicity and naturalness in these Ballads, and they are written with such an easy and flowing versification, that they will, doubtless, meet with a large class of admirers. The volumes are very neatly published.

CHARLES WESLEY: Seen in his finer and less familiar Poems. New York: Hurd & Houghton. 1867. 12mo. pp. 398.

The object of the Editor and compiler of this neat little volume is, apparently, two-fold; first, to exhibit the character of Charles Wesley as a Poet, by quoting freely from three thousand pages of his published Poems; and second, to identify Charles Wesley with modern Methodism. It is claimed, that in its preparation the following objects have been kept in view:—1. Absolute literary integrity; 2. To present such pieces as have most poetic merit; 3. Making the bulk of its contents such as shall be new to nearly all readers; 4. Variety of subject; 5. A good degree of historic and biographical interest; 6. A restraining of those extravagances of expression in which the Author often indulged.

As to modern Methodism, no one opposed this schismatical movement more earnestly than Charles Wesley; and no one has given a better explanation of the

circumstances under which his brother, John Wesley, when an old, infirm, broken-down man, was inveigled into a seeming endorsement of a sham Episcopacy. The better informed Methodists are very restive under the real facts in the case, and well they may be. In England, they are coming back to the Church in crowds.

LESSONS ON THE LITURGY of the Protestant Episcopal Church in America. By a Churchman. Boston: E. P. Dutton & Co. 1861. 12mo., pp. 298.

We fear this little volume has not been so generally circulated as it deserves. Though somewhat summary in its character, it is a collection of historical Notes and Comments on the American Prayer Book, which are invaluable, and which we have never seen so well prepared in any other form. It would make an admirable text-book for a series of explanatory Lectures on the Prayer Book, or a capital book for instruction in Bible Classes. Among the topics treated are, The Early Liturgies; History of the English Prayer Book; Changes in the American Prayer Book; Rites and Ceremonies; The Calendar, Festivals, and Fasts; The Three Creeds; The Litany; The Collects, Epistles, and Gospels: The Communion Service; The Baptismal Service; The Catechism; Solemnization of Matrimony; The Ordinal, &c., &c. The Appendix contains the Ancient Liturgy of the Anglo-Saxon Church, and much other valuable matter. The work, though anonymous, is evidently the production of a thorough scholar, and should be placed in every Church family, and, of course, in every Parish and Sunday School Library.

THE MARKET ASSISTANT: Containing a brief description of every article of Human Food sold in the Public Markets of the Cities of New York, Boston, Philadelphia and Brooklyn, including the various Domestic and Wild Animals, Poultry, Game, Fish, Vegetables, Fruits, &c., &c., with many curious incidents and anecdotes. By THOMAS F. DE VOE, Author of the "Market Book," &c. With numerous explanatory illustrations. New York: Hurd & Houghton. 1867. 8vo., pp. 455.

Many years ago, Mr. De Voe, who in his Preface to this volume signs himself "Butcher, Jefferson Market," delivered a Lecture before the New York Historical Society, in which he gave the history of the Markets in New York. Beginning far back, with the reign of the notable Wouter Van Twiller, he traced the lives of the leading Butchers, and the history of the principal Markets, down to the present day. That Lecture grew into a volume, which so abounded with interest as to attract much attention, and a new edition has been called for. In preparing that volume, however, his attention has been turned to what he terms the *useful*, in distinction from the *historical;* and the result is comprised in the volume before us; a full description of which is given in the above title page. As New York, with its numerous Ocean and River Steamers, and its net-work of Railroads, draws its supplies from all latitudes, and has one of the best Markets in the world, so Mr. De Voe has compiled a vast amount of information, which is at once interesting and valuable.

LABOULAYE'S FAIRY BOOK. Fairy Tales of all Nations. By EDWARD LABOULAYE, Member of the Institute of France. Translated by MARY L. BOOTH, Translator of "Martin's History of France," &c., &c. With Engravings. New York: Harper & Brothers. 1867. 12mo., pp. 363.

M. Laboulaye is not only a brilliant writer, of course thoroughly Frenchy, but a rich humorist, and the author of judicial works of reputation. For many years he has been in the habit of amusing himself by writing Tales in various books and journals, in which keen and subtle satire lurks under the guise of a grotesque dress. In this way, disagreeable truths find their way into the minds of those, who would scorn them if donned in their every-day garb. One of these Tales, Abdallah, an Eastern Story, cost the author, he says, more than a year's study, and was formerly published in a volume by itself. In them all, exuberant fancy and sparkling wit are spiced by a moral, sometimes sharp, but nevertheless wholesome for those who know and seek no higher kind of Wisdom.

PARADISE LOST. A Poem. In Twelve Books. By JOHN MILTON. A New Edition, with Explanatory Notes. New York: Hurd & Houghton. 1867. 18mo., pp. 409.

We hope that this new and neat edition of PARADISE LOST, is proof that popular taste is not utterly corrupted by the sentimental trash, and the putrid fictitious literature of the day. The volume has been prepared under the advice, and with the assistance of Prof. Torrey, of Harvard University. The Notes throw light on points of mythology, history, and geography, and on nice or obscure terms of expression; and a copious verbal Index will be very useful.

READING WITHOUT TEARS; Or a Pleasant Mode of Learning to Read. By the Author of "Peep of Day," &c., &c. Part Second. New York: Harper & Brothers. 1866. 18mo. pp. 292.

The First Part of this little work was a great favorite with children, being admirably suited to their juvenile taste and capacity. It is unexceptionable, and even better than that, in its moral and religious tone.

THE MERCHANT OF BERLIN; An Historical Novel. By L. MUEHLBACH, Author of Joseph II. and his Court. Translated from the German by Amory Coffin, M. D. New York: D. Appleton & Co. 1867. 12mo., pp. 394.

BERLIN AND SANS-SOUCI; Or Frederick the Great and his Friends. An Historical Romance. By L. MUEHLBACH, Author, &c. Translated from the German by Mrs. Chapman Coleman and her daughters. New York: D. Appleton & Co. 1867. 12mo. pp. 391.

Besides the other characters in these two volumes, which are intensely sensational, we have a scene in Book IV. which represents the relations between Frederick the Great and Voltaire. The admirers of this philosopher would do well to study this representation of his perfidy and meanness. It does no injustice to his character, as well authenticated history clearly shows.

LINDA. By A. G., Author of "Maude Grenville," etc. 12mo. pp. 159.

MINTY, The Policeman's Foundling. 18mo. pp. 203.

HOW WE DINE; Or Dinner's Ready. By EMMA DAVENPORT. 18mo. pp. 143.

FATHER AND DAUGHTER. 18mo. pp. 110.

FETCHING AND KEEPING. By E. J. KELY. 18mo. pp. 108.

These very neat specimens of works for general circulation, are published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. They are designed for Common School as well as for Sunday School Libraries. Messrs. Pott & Amery, No. 5 and 13 Cooper Union, have a large assortment of English Sunday School Books which are worthy of careful examination by those who are replenishing their Sunday School Libraries. They are giving special attention to this department of their business; and those who know how difficult it is to select Library books worth buying or reading, will appreciate the importance of their labors.

THE PEOPLE'S MAGAZINE; An Illustrated Miscellany for all classes.

Messrs. Pott & Amery, No. 5 and 13 Cooper Union, New York, are prepared to furnish this work to subscribers. It is issued under the direction of the Society for Promoting Christian Knowledge, in monthly parts of 64 very large 8vo. pages, at $3 a year. It contains Original Stories, Historical and Biographical Papers, Sketches of Life and Manners in all parts of the world, Records of Enterprise and

Adventure by Land and Sea, Information on Science and Art, Notices of Inventions and Discoveries, Papers on Movements tending to the Physical, Social, and Moral Improvement of the Working Classes, Domestic Economy, Articles on Natural History, Illustrated Sketches of the Halls, Castles, Abbeys, Cathedrals, Country Churches, and Village Homes of England, Original Poetry, &c. The illustrations will be of a very superior character, and will include subjects printed in colors.

The English Church is endeavoring to provide for the people a substitute for the rank Infidelity which is there poisoning the fountains of social life. The centre-tables even of many of our own Church families, betray a lamentable indifference to the destructive sentiments which they are thus aiding in disseminating.

BIDWELL'S ECLECTIC MAGAZINE FOR 1867.

We cannot better describe this Monthly than by giving the Prospectus:

Literature, Science, and Art, selected from the London Quarterly, British Quarterly, North British Review, Popular Science Review, Saturday Review, Westminster Review, Chamber's Journal, Art Journal, Contemporary Review, All the Year Round, Macmillan's Magazine, Revue de Deux Mondes, London Society, Bentley's Miscellany, Cornhill Magazine, Fraser's Magazine, Leisure Hour, Temple Bar, London Review, Christian Society, Dublin University, Belgravia.

We have also arranged to secure choice selections from the French, German, and other Continental Periodicals, translated especially for the Eclectic, and it is hoped this new feature will add greatly to the variety and value of the work.

The January Number of the Eclectic for 1867 begins the Fifth Volume of the new series, and its proprietor confidently hopes that it will excel any of the preceding volumes. The field of its selection has already been enlarged by several new publications, just begun; and, with the great and increasing resources at his command, the Editor hopes to make the Eclectic a necessity to every intelligent reader. Each number is embellished with one or more fine Steel Engravings—portraits of eminent men or illustrative of important historical events.

Splendid premium Engraving of George Washington, as "Our First Commander-in-Chief," engraved in line and stipple from an original drawing by Felix O. C. Darley, Esq., given to each new subscriber to the Eclectic for 1867, who will send his name and the pay for one year, five dollars.

Terms of the Eclectic—One copy, one year, $5; two copies, one year, $9; five copies, one year, $20. And an extra copy gratis for every fifteen subscribers; or sixteen copies for $60. In all cases where clubs of new subscribers are formed under the above arrangement, the premiums will be sent. Address W. H. Bidwell, Beekman street, New York.

MEMORIAL VOLUME; The Rev. Dr. F. L. Hawks. New York: 37 Bible House. 1867. 8vo. pp. 72.

A volume in memory of the late Rev. Dr. Hawks has been published, containing the first Article in the present Number of this Review; also an Address before the New York Historical Society, by the Rev. Dr. W. F. Morgan; and Resolutions, &c., adopted by various bodies and Associations. The work is neatly printed on tinted paper, and bound in muslin paper, gilt. It is published at $1.00; and will be sent by mail, postpaid, as directed. Applications may be made at the Office of the Am. Quar. Church Review, 37 Bible House, New York.

The Rt. Rev. BISHOP R. H. WILMER'S SERMON in Commemoration of the Life and Labors of the late Rt. Rev. Bishop Elliott; in Christ Church, Savannah, Georgia, Jan. 27, 1867. 8vo., pp. 29.

A beautiful, affectionate, manly, masterly portrait of a great man, a great Bishop, and a great character. What truthfulness of delineation there is in the following:

"There is a something less than human which will never offend after this manner. There is a cold-blooded indifference, which cannot be roused into holy indignation, and it may pass for great moderation; there is a time-serving timidity, which shrinks from the consequences of a deed of daring, and it may pass for great pru-

dence; there is a calculating policy, which gauges all questions by the standard of profit and loss, and it will pass for great sagacity. Men of this stamp can go through the fire unharmed, because there is no material in them to be kindled. These are the less than human."

THE CHRISTIAN PRIESTHOOD, ALTAR AND SACRIFICE. Scripturally Illustrated. By the Rev. WILLIAM ALLEN FISKE, A. M. Rector of St. Paul's Church, Cincinnati, Ohio. 1866. 18mo., pp. 19.

We observe that this Sermon has been violently and publicly attacked in a Cincinnati newspaper, in which the most unwarrantable doctrines are charged upon Mr. Fiske; doctrines, which are merely the unauthorized inference of a very prejudiced or very stupid writer. Mr. Fiske's Sermon is a plain, simple statement of truths which are, and always have been, held by the great mass of sound Theologians; as might be shown by reference to Primitive, Anglican and American writers.

The following new publications have been received:—

THE BEAUCLERCS, FATHER AND SON. A Novel. By CHARLES CLARKE, Author of "Charlie Thornhill," &c. New York: Harper & Brothers. 1866. 8vo., pp. 90.

MADONNA MARY. A Novel. By Mrs. OLIPHANT, Author of "The Perpetual Curate," &c., &c. New York: Harper & Brothers. 1866. 8vo., pp. 182.

LIZZIE LORTON OF GREY RIGG. A Novel. By E. LYNN LINTON, Author of "Grasp your Nettle," &c., &c. New York: Harper & Brothers. 1866. 8vo., pp. 168.

BERNTHAL; or the Son's Revenge. From the German of L. Mühlbach. New York: Harper & Brothers. 1867. 8vo., pp. 96.

CRADOCK NOWELL. A Tale of the New Forest. By RICHARD DODDRIDGE BLACKMORE, Author of "Clara Vaughan." New York: Harper & Brothers. 1866. 8vo., pp. 217.

RACHEL'S SECRET. A Novel. By the Author of "The Master of Morton." New York: Harper & Brothers. 1867. 8vo., pp. 150.

TWO MARRIAGES. By Miss MULOCK, Author of "John Halifax, Gentleman," "Christian's Mistake," "A Noble Life," &c. New York: Harper & Brothers. 1867. 12mo., pp. 301.

THE CLAVERINGS. A Novel. By ANTHONY TROLLOPE, Author of "Can you Forgive her," &c. With Illustrations. New York: Harper & Brothers. 1867. 8vo., pp. 211.

THE VILLAGE ON THE CLIFF. A Novel. By Miss THACKERAY, Author of "The Story of Elizabeth." With Illustrations. New York: Harper & Brothers. 1867. 8vo., pp. 104.

The Rt. Rev. BISHOP WILLIAMS' Sermon, before the Society for the Increase of the Ministry; in Calvary Church, N. Y., Sept. 30, 1866. 12mo., pp. 36.

The Rt. Rev. BISHOP WILLIAMS' Address, in Commemoration of the Rev. Titus Strong, D. D. Greenfield: 1866. 8vo., pp. 8.

The Rt. Rev. BISHOP H. W. LEE'S Sermon, at the Consecration of Bishop Cummins, Nov. 15, 1866. Chicago: 1866. 8vo., pp. 27.

The Rt. Rev. THE LORD BISHOP OF ONTARIO'S Charge, to the Synod of the Diocese of Ontario, Nov. 20, 1866. 8vo., pp. 13.

The Rev. Dr. JAMES A. BOLLES' Anniversary Sermon and Report, of the Parish of the Advent. Boston: 1866. 8vo., pp. 40.

The Rev. C. W. RANKIN's Sermon, on "The Faith once delivered," &c., at St. Luke's Church, Baltimore, Oct. 28, 1866. 8vo., pp. 13.

The Rev. W. CROSWELL DOANE'S Two Sermons, on "the Church's Rule of Worship, and Parting Counsels to his people," in St. John's Church, Hartford. Hartford: 1867. 8vo., pp. 30.

The Rev. Dr. MORGAN DIX'S Sermon, on "Christian Education the remedy for the growing Ungodliness of the Times." Boston: 12mo., pp. 16.

MINUTES of the Joint Meeting of the Convocations of King's, Queen's, and Suffolk Counties, Long Island, N. Y., held in Grace Church, Brooklyn, on the 22d and 23d Nov., and 11th December, 1866. 8vo., pp. 18.

THE NEW JERUSALEM CHURCH; a Tract. Boston: 12mo., pp. 32.

PROCEEDINGS at the Laying of the Corner Stone of the Ludlow and Willink Hall, of St. Stephen's College, June 13th, 1866. Cambridge: 8vo., pp. 46.

ST. STEPHEN'S Chapel Report, of the Mission to the Poor. Boston: 1866. 8vo., pp. 24.

OCCASIONAL PAPER of the Mission to the Hawaiian Islands. 8vo., pp. 9.

CATALOGUE of the Officers and Students of Yale College, 1866–67. 8vo., pp. 72.

CATALOGUE of the Officers and Students of Trinity College, 1866–67. 8vo., pp. 40.

REGISTER of Racine College, 1866–67. 8vo. pp. 30.

FIFTH ANNUAL CATALOGUE of St. Stephen's College, Annandale, N. Y. 8vo., pp. 30.

This young and promising College has now five Professors and Teachers, and thirty-nine students.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATIONS.

The Rev. WILLIAM EDWARD ARMITAGE, D. D., was consecrated Assistant Bishop of Wisconsin. Dec. 6, 1866, in St. John's Church, Detroit, Mich. There were present the Rt. Rev. Bishops KEMPER, presiding, MCCOSKRY, LEE, WHIPPLE, COXE, CLARKSON, KERFOOT, and CUMMINS; also Bishop CRONYN, of Huron, C. W. Morning Prayer was said by the Rev. Drs. W. B. Ashley, J. P. Tustin, A. D. Cole, and Rev. Mr. G. D. Gillespie. The Ante-Communion Service was said by the Rt. Rev. Bishops Lee, Cummins and Cronyn. The Rt. Rev. Bishop Kerfoot preached the Sermon, from St. John, xx. 21. The Testimonials were read by the Rev. L. W. Davis. The Bishop-elect was presented by Bishops McCoskry and Coxe. The Promise of Conformity was then made, the Bishop-elect was vested by the Rev. Messrs. L. W. Davis and B. H. Paddock, and Bishop Kemper administered the Laying on of hands, all the Bishops present uniting and assisting. The Communion and Post-Communion Service followed, being celebrated by Bishops Talbot, Whipple, and Kemper, who pronounced the Blessing of Peace. About eighty of the Clergy were present, and a large congregation.

CONSECRATION OF THE BISHOP OF MAINE.—The Rev. HENRY ADAMS NEELY, D.D., Assistant Minister of Trinity Church, New York, was consecrated Bishop of Maine, Jan. 25th, 1867, in Trinity Chapel, New York. The Presiding Bishop, Hopkins, and the Rt. Rev. Bishops Williams, Potter, Odenheimer, Clarkson, and Randall, and a great number of Clergy were present. Morning Prayer was commenced by the Rev. Dr. Higbee; the Rev. Drs. Weston and Vinton read the Lessons, and the Creed and Prayers were intoned by the Rev. Dr. Haight. The Ante-Communion Service was said by Bishops Odenheimer, Randall and Clarkson. The Sermon was by the Rt. Rev. Bishop Potter. The Rt. Rev. Bishops Williams and Potter presented the Candidate to the Presiding Bishop. The Testimonials were read by the Rev. Edward Ballard, D. D.; the Litany was sung by Dr. Dix, and the special Prayer said by Bishop Williams; the Promise of Conformity was made by the Bishop-elect, who was vested by Drs. Burgess and Dix; and all the Bishops present united in the laying on of hands The Communion Service followed, in which all the Bishops shared, and the Presiding Bishop pronounced the Blessing of Peace. The Service was Choral throughout.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Atwell, Jos. S.	Smith,	Dec. 23, 1866,	St. Paul's, Louisville, Ky.
Anderson, N. B.	Smith,	Nov. 25, "	St. John's, Louisville, Ky.
Charlier, Elie,	Potter,	Feb. 10, 1867,	Irving Hall, N. Y. City.
Currie, Wm. T.	Lee,	Dec. 2, 1866,	Chapel, Davenport, Iowa.
Davenport, Jas. A.	Kemper,	Dec. 9, "	St. Paul's, Fond-du-Lac, Wis.
Gallaudet, Sam'l H. S.	Vail,	Feb. 8, 1867,	Calvary, Philadelphia, Pa.
Griffith, Chas. E.	Vail,	Jan. 22, "	Grace, Allentown, Pa.

Name.	*Bishop.*	*Time.*	*Place.*
Hall, Samuel D.	Odenheimer,	Nov. 18, 1866,	St. Anne's, Annapolis, Md.
Hartman, Henry F.	Kerfoot,	Jan. 9, 1867,	St Peter's, Pittsburgh, Pitts
Judd, Henderson,	McIlvaine,	Dec. 7, 1866,	All Saints, Portsmouth, O
Linskea, John B.	Kerfoot,	Dec. 23, "	St. Peter's, Uniontown, Pitts.
McVicar, Wm. M.	Potter,	Feb. 10, 1867,	Irving Hall, N. Y. City.
Newton, B. W.	Potter,	Jan. 11, "	St. Ann's, New York City.
Pardee, Jas. D. S.	Coxe,	Dec. 23, 1866,	Christ, Binghamton, W.N.Y.
Plummer, Geo. F.	Clarkson,	Dec. 23, "	Mt. Calvary, Baltimore, Md.
Riley, Henry C.	Potter,	Dec. 8, "	Epiphany, New York City.
Smith, Erastus P.	Coxe,	Dec 23, "	Christ, Binghamton, W.N.Y.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Batterahall, W. W.	Potter,	Nov. 30, 1866,	Annunciation, N. Y. City.
" Bishop, David,	Williams,	Dec. 21, "	Trinity, Branford, Conn.
" Briggs, Nath'l L.	Eastburn,	Jan. 6, 1867,	St. Paul's, Brookline, Mass.
" Burton, George,	Kip.	Dec. 27, 1866,	Grace, San Francisco, Cal.
" Carlton, Hiram,	Eastburn,	Feb. 15, 1867,	St. Stephen's, Boston, Mass.
" Eccleston, J. H.	Stephens,	June 23, 1866,	St. Luke's, Philadelphia, Pa.
" Farr, Wm. W.	Lee, A.	Jan. 23, 1867,	Epiphany, Philadelphia, Pa.
" Holley, W. W.	Potter,	Nov. 30, 1866,	Annunciation, N. Y. City.
" Husband, Chas.	Hopkins,	Feb. 6, 1867,	Grace, Randolph, Vt.
" Magrath, John T.	Randall,	Nov. 21, 1866,	Christ, Gardiner, Me.
" Moore, Francis,	Kemper,	Dec. 13, "	Emmanuel, Lancaster, Wis.
" Orrick, William P.	Vail,	Feb. 10, 1867,	Gloria Dei, Philadelphia, Pa.
" Putnam, N. F.	Hopkins,	Dec. 19, 1866,	St. John's, Poultney, Vt.
" Postlethwaite, W.M.	Potter,	Jan. 11, 1867,	St. Ann's, New York City.
" Reed, John S.	Vail,	Feb. 10, "	Gloria Dei, Philadelphia, Pa.
" Rulison, N. S.	Potter,	Nov. 30, 1866,	Annunciation, N. Y. City.
" Russell, Robt C.	Vail,	Feb. 8, 1867,	Calvary, Philadelphia, Pa.
" Satterlee, Henry Y.	Potter,	Jan. 11, "	St. Ann's, New York City.
" Seabury, Wm. Jones,	Potter,	Nov. 30, 1866,	Annunciation, N. Y. City.
" Simes, Snyder B.	Vail,	Jan. 14, 1867,	Epiphany, Philadelphia, Pa.
" Tays, J. W.	Gregg,	Dec. 16, 1866,	Trinity, Galveston, Texas.
" Vernor, George,	McCoskry,	Aug. 26, "	Grace, Union City, Mich.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Calvary,	Kerfoot,	Dec. 28, 1866,	East Liberties, Pittsburgh.
Grace,	McCoskry,	Aug. 26, "	Union City, Mich.
St. Mark's,	Potter,	Dec. 12, "	Green Island, New York.
St. Mark's,	Whipple,	Jan. 16, 1867,	Lake City, Minnesota.
St. Paul's,	Potter,	Oct. 24, 1866,	Franklin, N. Y.

OBITUARIES.

The Rt. Rev. STEPHEN ELLIOTT, D. D., first Bishop of the Diocese of Georgia, died instantaneously, of supposed disease of the heart, at his residence in Savannah, at 9 o'clock, P. M., December 21st, 1866, in the 61st year of his age, and of his Episcopate the 26th.

His abrupt departure, at the summons of his Master, was the fulfilment to him of his own expectation, expressed, and re-iterated, only forty-eight hours before. As "a proof," in his own words at that time, "of God's signal favor to a faithful servant," his friends receive his quick succeeding exit. But the void thus suddenly caused in Society, in the Parish, in the councils of the Church, and in the Diocese, none can hope to fill. In the rare combination of gifts and attainments, natural traits and spiritual graces, that distinguished this Christian gentleman, scholar, preacher, and Bishop, he had few if any peers, while the love borne to his admired

person seemed to make envy quite impossible. A fuller sketch of this learned and eminent Prelate, will appear in another No. of this Review.

Bishop Elliott was born in Beaufort, S. C., on the 31st day of August, 1806. His father, Stephen Elliott, was well known as an accomplished scholar, critic, writer, and editor; and was proficient in natural science, especially Botany. His mother, Miss Habersham, was a Georgian. The two States, in which his life was spent, are equal sharers in the honor of his ancestry. When he was six years old, Charleston became his home. At sixteen, he entered the Sophomore Class, at Harvard University, but returned, during the Junior year, to South Carolina College, Columbia, and with honors took his Baccalaureate Degree in 1825. Gov. Hammond and Judge Withers were among his Classmates. In 1827 he engaged in the practice of Law. In 1832, under the pressure of a newly awakened devotion to the cause of Christ and His Church, he abandoned his profession, and became a Candidate for Holy Orders. He was ordained by Bishop Bowen in 1835, served as Deacon one month in the Church at Wilton; and was then elected Professor of Sacred Literature and the Evidences of Christianity in the South Carolina College. Five years later, he was chosen first Bishop of Georgia. He was consecrated in Feb., 1841; removed to Savannah, and became Rector of St. John's Church. In 1844 he became Provisional Bishop of Florida. In 1845 he removed to Montpelier, to direct, in person, the work of Female Education. Here he spent about seven years of his life, and, like many other Bishops, expended his whole fortune in the noble effort. In 1853 he removed to Savannah, and took charge of Christ Church, in that City, as Rector. This office he continued to hold, with the exception of one brief interval, till his death.

His numerous home duties did not hinder his visitation of his Diocese at least once each year; often much more frequently. But two hours before his decease, he had returned, in cheerfulness and apparent health, from one of those long Episcopal journeys. Instantly, not to him "suddenly," in the midst of his labors, and at the height of his power, he has been called to his blessed repose.

The Rev. GEORGE W. SILL died at Pass Christian, Miss., August 22d, 1866, in the 54th year of his age.

Mr. Sill was a native of Lyme, Conn. Having been engaged in mercantile pursuits, at the age of 21 he began his preparation for College. Distinguished, from the first, for application, morality and scholarship, he graduated at Yale College, with distinction, in 1838. He taught, for three years, in a private family, at Holly Springs, Miss. He then entered the Theological Seminary at Andover, Mass., where he remained but a short time, finding the climate too severe for his feeble health. On returning to the South, he was taken ill at St. Louis, Mo., where, finding a Classmate, and meeting with kind attention from other officers of Kemper College, he was induced to accept, on his recovery, the position of Professor of Latin and Greek, in that Institution. His attention was here directed to the claims of the Church. After a course of reading, he renounced, from enlightened conviction, the errors of Congregationalism, sought the Sacrament of Baptism, and Confirmation, and became a Candidate for Holy Orders. When ordained to the Diaconate, he took charge of the Churches at Hannibal and Palmyra, performing the duties of his Professorship. At the expiration of three years, having been admitted to the Priesthood, he removed to Holly Springs, Miss., where, for several years, he had charge of the Church, and, as his salary was small, conducted a Female Seminary. Receiving a call to succeed Dr. Savage in Trinity Church, Pass Christian, and to be associated with him in *Trinity Female Seminary*, he moved to that place, where he remained till 1860. At this time his voice failed, in an attack of *Bronchitis* from which he never recovered. During the late War he resided in Louisiana, unable to discharge his clerical duties, and, at the occurrence of Peace, returned to Pass Christian. For a few months, he was enabled to discharge the duties of teacher in *Trinity High School*, but, his disease progressing, he was compelled to resign, and await, in faith and patience, his final summons. After a confinement of several months to his bed, graciously sustained and comforted by God, he departed, in "a reasonable and holy hope" of an unending life with Christ, his Saviour.

The Rev. St. Michael Fackler, Missionary at Boise City, Idaho Territory, died lately on board ship, on the passage from the Isthmus to New York. His feeble health gave way, while ministering to the dying, who were victims of a pestilence on the ship, and he fell asleep, a martyr to his devotion in the Ministries of his Blessed Lord.

The Rev. Albert D. Traver, D. D., Rector of St. Paul's Parish, Poughkeepsie, N. Y., died at Poughkeepsie, Dec. 3, 1866.

The Rev. Peter S. Chauncey, D. D., Rector of St. James' Church, New York City, died in New York, Dec. 14, 1866, aged 56 years. He was Rector of Christ Church, Rye, N. Y., for ten years. In 1848, he became Rector of Christ Church, Hartford, Conn., and in 1850, removed to St. James, New York City, of which he was Rector until his death.

The Rev. William A. Smallwood, D. D., died in St. Anthony, Minnesota, Jan. 24, 1867, aged 62 years. He was born in Washington, D. C., of Church parentage; graduated at Columbia College, Georgetown, D. C.; studied Law at Litchfield, Conn.; and then, Theology at Alexandria, Va.; was ordained, by Bishop Moore of Va., in 1829, and took charge of St. Matthew's, Bladensburg, and Zion Church, Prince George County, Maryland; in 1836, he became Rector of St. James' Parish, Zanesville, Ohio, where he remained seventeen years; in 1853 he became Rector of Trinity Church, Chicago, Ill., where he remained four years; in 1857 he became Rector of Zion and St. Paul's Parishes, Frederick County, Md., where he remained four years; in 1861 he became Rector in Cincinnati, Ohio; and in 1865, he became Rector of Holy Trinity Parish, St. Anthony's Falls, Minnesota. He has published some occasional Sermons.

Rev. Frederic D. Lewin, late Rector of Trinity Church, Branford, Conn., died at Windham, Conn., Jan. 3d, 1867. He graduated at St. Paul's College, Palmyra, Mo.; studied Theology at the Berkeley Divinity School, at Middletown, Conn.; was ordained Priest, May 30, 1862, in St. Thomas' Church, Bethel, Conn., by the Rt. Rev. Bishop Williams; he had charge of St. Thomas' Parish, Bethel, and of Trinity Parish, Branford, Conn.

The Rev. Sylvanus S. Dearborn, died in Northfield, N. H., Jan. 8, 1867, aged 37 years. He was born in Northfield, Sept. 15, 1830; graduated at Dartmouth College; studied Law and preached and practised in Illinois; entered the Union Congregational Theological Seminary in New York City, in 1859; renounced Congregationalism and entered the General Theological Seminary; was ordained Deacon by Bishop Potter, July 3, 1864, and Priest, Dec. 18. His first and only Parish was at Clermont, N. Y., after which he assisted in several Parishes in New York City; in 1866, his health failing, he visited Europe, but returned home to die. He was a fine scholar, an accomplished linguist, and was a man of much promise.

The Rev. William Clarke Hurd, late Rector of St. Luke's Church, Kalamazoo, Mich., died at Tecumseh, in that Diocese, on Sunday morning, Feb. 3d, 1867, aged 40 years. He was born at Fryeburgh, Maine, May 16th, 1826. His father was the Rev. Carlton Hurd, D. D., an eminent Congregational divine, who was settled in Fryeburgh for over thirty years. He graduated at Dartmouth College in 1846. In 1848 he entered the Theological Seminary at Bangor, where he remained but one year;—the severe Calvinistic system taught there becoming distasteful to him, he abandoned the idea of entering the ministry, and commenced the study of the Law, with the Hon. John A. Peters, of Bangor. Admitted to the Bar in Maine, in 1852, he removed at once to the Falls of St. Anthony, in the then territory of Minnesota. Subsequently he removed to Iowa, but finally settled in Chicago, where, being thrown much among Church people, his attention was at once drawn to the Church; and the beauty of her Ritual, the purity of her doctrine, and the strength and justice of her historic claims, soon enlisted him, heart and soul, in her service, and caused him to return to the purpose of his youth. At last he had found a Church to whose doctrines he could himself subscribe, and conscientiously teach them to others. He removed, in 1860, to Adrian, in the Diocese of Mich.,

and was ordained Deacon, by Bishop McCoskry, in St. Paul's Church, Detroit, Jan. 5th, 1862. In Feb., the same year, he received and accepted a call to the Rectorship of St. Luke's Church, Kalamazoo. He was ordained Priest, in his own Church, by Bishop McCoskry, Oct. 17, 1863.

Almost immediately after entering on the work of the Ministry, his health began to decline; and in 1865, much to the regret of the Church, he was compelled to resign the Parish of St. Luke's, and retired to Tecumseh, where, after nearly two years of painful sickness, and most perfect resignation to the will of God, he has lately gone to his rest.

Of commanding presence, fine natural talents, and high mental culture, nothing but his physical weakness prevented him from assuming, at once, an eminent position in the Ministry of the Church.

The Rev. GEORGE SHEETS died in Chicago, Ill., Feb. 21, 1867, aged 83 years. He was formerly Rector of Trinity and All Saints' Parishes, Philadelphia county, Pa., where he remained more than thirty-eight years—of St. James' Church, Newport, Delaware—and St. Jude's, Sharpsburg, Mo.

DEATHS OF DISTINGUISHED LAYMEN.

While our Obituary list is designed to record the decease of the Clergy of the Church, we need offer no apology for naming, in this department of the Review, two distinguished Laymen, who, since our last issue, have departed this life.

The Hon. EZEKIEL F. CHAMBERS, of Chestertown, Maryland, died at his residence, Jan. 30th, aged eighty years.

The Hon. WASHINGTON HUNT, formerly Governor of New York, and a resident of Lockport, died in New York City, Feb. 2d, in the 56th year of his age.

Both were men of a high order of intellect, and of varied and thorough culture. Both had filled several of the highest offices in the gift of the people of their respective States; both had been elected to the highest positions in our National Councils, and had won a National reputation. Both understood and appreciated the position of the Reformed Branch of the Catholic Church in the United States, were familiar with her claims, conversant with her Laws, eloquent defenders of her principles, and devout communicants at her Altar. Both were leading members in the House of Clerical and Lay Deputies in her General Conventions; to which body, Judge Chambers was elected, uniformly, for the space of forty years. At the two last meetings, at New York and Philadelphia, both distinguished themselves as peace-makers in the great work of preserving the Unity of the Church. Both died in the confidence of a certain faith. The illness of Gov. Hunt was of such a nature as to leave unimpaired the clearness and vigor of his intellectual powers, and his death was eminently beautiful and saintly. We weave this little chaplet to their memory; and we record upon our pages, the heart-felt sorrow, the deep sense of bereavement of the whole Church, at their deaths.

It is due to this Review to say, that from no sources, Clerical or Lay, has this work received warmer and more pointed commendation, than from these, among its earliest and most steadfast friends. When, at the beginning of the late War, our means were exhausted, and our subscription-list greatly diminished, Gov. Hunt was among the first to record his name as a Life-Subscriber, and to cooperate in the effort which relieved the Review from temporary embarrassment.

CONVERSIONS TO THE CHURCH.

Mr. WM. HENRY REED, formerly a licensed Presbyterian Preacher, has become a Candidate for Holy Orders in Delaware.

Rev. JAS. A. DAVENPORT, lately ordained Deacon in Wisconsin, was formerly a Dutch Reformed Minister.

Rev. J. B. LINSKEA, lately ordained Deacon by Bishop Kerfoot, was formerly a Baptist Preacher.

Rev. HENRY F. HARTMAN, lately ordained Deacon by Bishop Kerfoot, was recently a German Reformed Preacher.

The Rev. A. J. YEATER, formerly an Old School Presbyterian Preacher, has become a Candidate for Holy Orders in the Diocese of Texas.

Rev. B. M. NEWTON, lately ordained Deacon, by Bishop Potter, in New York City, was formerly a Congregationalist.

Rev. S. H. S. GALLAUDET, lately ordained Deacon in Philadelphia, was formerly an Old School Presbyterian Preacher.

EPISCOPAL DECLARATION ON RITUALISM.

BUFFALO, January 10, 1867.

The Committee appointed to draft this Declaration, owing to the great distance between the dwelling-places of its members and their frequent absences from their homes, were not able, very speedily, to complete their work.

It was by the unanimous advice of the Bishops assembled at Detroit, in December, that the Committee resolved to postpone this publication, until the remotest of our Bishops might be heard from; but, even at this date, it is supposed that several of them have never received the circular of the Committee.

As in "the Colenso Case" several of the Bishops object to this form of meeting, an evil which they deeply deplore; but, not one of the Bishops heard from has expressed any sympathy with the Ritualistic movement. The reverse is the fact.

The Committee think it proper no longer to delay the publication.

A. CLEVELAND COXE, *Secretary.*

Whereas, At a meeting of the House of Bishops, held in the City of New York in the month of October, the subject of Ritualism was brought to the notice of the House and considered with a great degree of unanimity; and

Whereas, On account of the absence of a number of the Right-Reverend members of the House, and the fact that the House was not sitting as a co-ordinate branch of the General Convention of the Protestant Episcopal Church in the United States of America, it was regarded as inexpedient to proceed to any formal action; and

Whereas, It was nevertheless regarded as highly desirable that an expression of opinion on the part of the Episcopate of this Church should be given with respect to Ritualistic innovations. Therefore, the undersigned Bishops, reserving, each for himself, his rights as Ordinary of his own Diocese, and also his rights as a member of the House of Bishops, sitting in General Convention, do unite in the declaration following:

We hold, in the language of the XXXIV. Article of Religion, that "every particular or National Church hath authority to ordain, change and abolish, Ceremonies or Rites of the Church, ordained only by man's authority, so that all things be done to edifying;" and also in the language of the same Article that: "It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's Word;" and also, that this Church was duly organized as a "particular and National Church" in communion with the universal or Holy Catholic and Apostolic Church of Christ, and that this organization, which took place immediately after the American Revolution, was settled under the careful direction and advice, and with the cordial coöperation of Godly, well-learned, and justly venerated divines, who were well acquainted with the history of the Church of England before and since her blessed Reformation, and who thoroughly understood what was, and is still required by the peculiarities of this country and its people.

We hold, therefore, that the Ceremonies, Rites and Worship then established, ordained, and approved by common authority, as set forth in the Book of Common Prayer of this Church, are the law of this Church, which every Bishop, Presbyter, and Deacon of the same has bound himself by subscription to the Promise of Conformity in Article VII. of the Constitution, to obey, observe, and follow; and that

no strange or foreign usage should be introduced or sanctioned by the private judgment of any member or members of this Church, clerical or lay.

We further hold, that while this Church is "far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances require," it yet has its peculiar place, character and duty as a "particular and National Church;" and that no Prayer Book of the Church of England, in the reign of whatever sovereign set forth, and no Laws of the Church of England, have any force of Law in this Church, such as can be justly cited in defence of any departure from the express law of this Church, its Liturgy, its Discipline, Rites and usages.

And we, therefore, consider that in this particular National Church, any attempt to introduce into the public worship of Almighty God, usages that have never been known, such as the use of Incense, and the Burning of Lights in the Order for the Holy Communion; reverences to the Holy Table or to the elements thereon, such as indicate or imply that the Sacrifice of our Divine Lord and Saviour, "once offered," was not a "full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world;" the adoption of clerical habits hitherto unknown, or material alterations of those which have been in use since the establishment of our Episcopate; is an innovation which violates the discipline of the Church, "offendeth against its common order, and hurteth the authority of the Magistrate and woundeth the consciences of the weak brethren."

Furthermore, that we be not misunderstood, let it be noted, that we include in these censures all departures from the Laws, Rubrics and settled order of this Church, as well by defect as by excess of observance, designing to maintain in its integrity the sound Scriptural and Primitive, and therefore the Catholic and Apostolic spirit of the Book of Common Prayer.

Signed by the following Bishops: Bishop Smith, of Kentucky; Bishop McIlvaine, of Ohio; Bishop Kemper, of Wisconsin; Bishop McCoskry, of Michigan; Bishop Lee, of Delaware; Bishop Johns, of Virginia; Bishop Eastburn, of Massachusetts; Bishop Chase, of New Hampshire; Bishop Upfold, of Indiana; Bishop Payne, African Mission; Bishop Williams, of Connecticut; Bishop Davis, of South Carolina; Bishop Kip, of California; Bishop Lee, of Iowa; Bishop Clark, of Rhode Island; Bishop Gregg, of Texas; Assistant Bishop Bedell, of Ohio; Bishop Whipple, of Minnesota; Assistant Bishop Talbot, of Indiana; Bishop Wilmer, of Alabama; Bishop Vail, of Kansas; Bishop Coxe, of Western New York; Bishop Clarkson, of Nebraska; Bishop Randall, of Colorado; Bishop Kerfoot, of Pittsburgh; Bishop Williams, China Mission; Assistant Bishop Cummins, of Kentucky; Assistant Bishop Armitage, of Wisconsin.

THE AFRICAN MISSION.

In the Article in the last Review on "Church Work and Party Work," an extract was made and some comments given on a speech of the Rt. Rev. Bishop Payne, the Missionary Bishop to Africa. We have received a letter from the Bishop, not designed for publication, but giving very full details concerning that Mission, and it is both our duty and our pleasure to present the following statements.

1. The report of Bishop Payne's speech as given in the papers which represented the interests of the Church Missionary and Evangelical Knowledge Societies, did not give a full or clear presentation of his opinions and sentiments. He has no confidence in Voluntary Societies as such, whose object is to do that for which the Church has been already established. On this point, the Bishop is distinct and positive; and we thank him for the opportunity of correcting the impression which his appearance at the Meeting of the Church Missionary Society necessarily produced.

2. So far from Church principles being ignored in the teachings and practical work of the African Mission, on the contrary such elementary truths as the following are taught in all the seventeen Schools of the Mission, to wit: that there has been from the Apostles' times the Three-fold Ministry; that the Church has received this Ministry and allows no other within her bosom; and that the Prayer Book, with all that it contains, is the authoritative declaration and guide of her Faith and Worship.

3. The facts as stated by the Bishop, respecting the new Ecclesiastical organization in Africa, place it before us in altogether a different aspect from that in which it had been before presented.

Having always taken a deep interest in the African Mission, believing that for many reasons it is one which should engage our warmest sympathies and most earnest support, we bespeak for it the prayers and the alms of every member of our Communion. The present civil and social condition of our country is such as to invest that Mission with new and special interest, and the Foreign Committee, who are its representatives in this country, deserve and should receive a large measure of support. We believe in Domestic Missions with all our heart, but no principle can be relied on to sustain *them* which does not spring from a Charity wide enough to embrace the *world*. Besides, the African Mission is commended to us by other considerations of the weightiest character, and which it would be criminal to disregard.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

From the Tenth Annual Report of this useful Society we learn that, during the year just passed, the contributions from twenty-six Dioceses have been $18,903.43, which, with the previous balance in the Treasury, show its entire resources to have been $19,954.70. The outlay during the same period, has been $19,748.30. Since the organization of the Society, in 1859, two hundred and sixty-two scholars have been aided, in their studies for the Sacred Ministry.

From the Special Fund for the education of the sons of the Clergy, nineteen have been aided in this way, during the last year, in sums of from $33 to $120, prizes included. In most cases, these are sons of either Western or Southern Missionaries; and, in some instances, are orphans.

Another important feature is, the assistance which the Society offers, to Ministers of other religious bodies, who, desiring to become Candidates for Holy Orders, are destitute of the means necessary for the support of themselves and their families, during the interval which must elapse, before they are permitted to present themselves for Ordination.

It is stated in the Report that one hundred of those who have been aided by this Society, have been admitted to Holy Orders, and are now actively engaged in the Ministry of the Church.

We do not hesitate to say, that the greatest want of the Church at the present day, is the want of Clergymen. But they must be men, thoroughly imbued with the spirit of their Divine Master; men, willing to do, and to suffer, for His sake.

THE HAWAIIAN MISSION.

The undersigned have formed themselves into a Committee to receive contributions designed to aid in the support of two American Clergymen now laboring in the Sandwich Islands, under the supervision of the Bishop of Honolulu. This step is taken in accordance with what the circumstances of the case call for, and at the suggestion of many of the Clergy and Laity.

It is requested that contributions for the Bishop of Honolulu (to be appropriated toward the support of the Clergymen above referred to,) be sent to the Rev. Eugene A. Hoffman, D. D., Rector of Grace Church, Brooklyn Heights, Brooklyn, L. I., for the faithful application of which funds the undersigned hold themselves responsible.

Signed by the following Bishops, Ministers, and Laymen: Bishops Potter, Williams, McCoskry, Odenheimer, Whipple, Coxe, Kerfoot and Neely; Rev. Drs. Dix, Leeds, Morgan, Houghton, Tuttle and Hoffman; Henry E. Pierrepont, Brooklyn; George C. Shattuck, M. D., Boston; A. B. McDonald, New York; Cyrus Curtiss, New York.

In an English paper we find the following letter on the Hawaiian Mission:

"Sir,—so many of your readers are interested in everything which relates to Queen Emma, that you will, I venture to hope, kindly afford space for this letter.

"Last week Mr. Ibbotson gave some news of Her Majesty's reception, on her return to the Islands, by her own people. Another correspondent relates the same facts, but with some additional points of interest.

"'The dear Queen has come home, and is looking very well, but much grieved at the loss of her mother, who died a month or two back. Three chiefs have died in her absence. She came on shore crying bitterly, and the wailing was terrible.

"'We hope soon to have Queen Emma at Lahaina. She writes word that she means soon to come for rest and quiet. Her reception at Honolulu has been most enthusiastic. The streets leading to the palace are crowded; and for hours, till past midnight, the natives crowd in, each bringing an offering of a pig, fowl, fruit, taro, or sugar-cane. They lay it at her feet, then kneel down and kiss her hand; and this goes on day after day. In spite of all the fatigue and excitement, the next morning after her arrival found her at the early celebration at 6 A. M.'

"The same correspondent says:

"'She is truly a good woman. Miss S—— says her Prayer Book is full of *notes*, and that she says, '*Before*, the Prayer Book was full of mysteries; now I have seen more, it all comes home to me, and so I shall tell my people.'

"'One day in Germany she had been prevented reading the Psalms for the day at her usual time, and after she got into the train she took out her little Prayer Book to read them. They chanced to have a text about the stork. She had never seen them; but lifting her eyes, she saw some strange long-necked birds from the window, and found they were the very creatures she was reading about. She thought it very singular it should so happen.'

"The friends of the Mission will be glad to learn that two young men have recently been sent out by the English Committee to strengthen the Mission staff. Mr. Williamson, a student of St. Augustine's, was (on the request of the Bishop of Honolulu) ordained before he went, by the Bishop of Oxford. Mr. Turner, one of the staff of St. Mark's College, Chelsea, has gone to take the Mastership of the College at Honolulu, and will probably be ordained by the Bishop after due preparation.

"Three more of the Davenport Sisterhood sailed at the end of last week—encouraged by the great success of the two Sisters at Lahaina—to establish another Sisterhood at Honolulu. Miss Sellon herself has gone in charge of them.

"Mr. Slater has sent out working drawings, which will enable the Mission to begin the foundations and walls of the Church. These are to be built of the white coral which forms one of the ordinary building materials of the country. But since the Islands possess no stone fit for the ornamental carving, and probably no workman capable of executing it, the carved work is being executed in England,—a method which will ensure a thoroughly satisfactory result, and which moreover is, on the whole, the cheapest which could be adopted.

"Many questions having been asked as to the sum contributed to the Mission during Queen Emma's visit, it may be well to state that the total receipts on behalf of the Mission from its beginning to the end of 1864, were £7,172; the receipts in 1865 were about £4,243; the receipts in 1866 were about £3,157, to which may be added about £1,000 in a special fund collected for the Memorial Church, so that the total receipts of the Mission during the two years of Queen Emma's visit amount to about £8,500. The additions to the Clerical staff, the establishment of the new Sisterhood, and the building of the Church involve very considerable expense I beg to appeal to all, whom Queen Emma's visit has interested in her and her people, for a continuance of their support of the Mission. I shall be happy to make arrangements for Sermons and Meetings in its behalf.

"EDWARD L. CUTTS, Commissary of the Bishop of Honolulu.

"1, Oxford-road, Hammersmith, January 21, 1867."

NEW YORK: DIVISION OF THE DIOCESE.

The adjourned meeting of the joint Convocations of Long Island, re-assembled on Tuesday morning, December 11, in Grace Church, Brooklyn Heights; and, after Morning Prayer, Dr. Littlejohn was called to the chair. After much discussion, a vote was taken on the following Resolutions offered by the Rev. Mr. Stocking:

Resolved, That in the judgment of this joint Convocation, the erection of a new Diocese in the southern part of the Diocese of New York, is desirable, to consist of Long Island, and without Staten Island.

Resolved, That a connection with the mother Diocese should be retained, for the promotion of our common interests.

Resolved, That the erection of the new Diocese is advisable, whether any connection with the mother Diocese be retained or not.

Resolved, That in our opinion, based on the statistics of the Long Island Parishes, the proposed endowment can be raised, at the time specified by the Bishop in his Address.

These Resolutions were seconded by W. J. Cogswell, Esq., of Jamaica.

The *first* Resolution was then put, and *carried* by an overwhelming majority, not more than three or four *Noes* being audible.

The *second* Resolution then coming up, Dr. Hoffman suggested the insertion of the words "if practicable," which amendment was at once accepted by Mr. Stocking, and the Resolution in favor of the Provincial System was carried with only *one* vote in the negative.

The *third* Resolution was then carried, with perhaps half a dozen negatives.

The *fourth* was then carried, with only two or three *Noes*.

The Rev. Mr. Stocking then called up the two Resolutions offered by the Rev. Dr. Haskins.

Resolved, That this adjourned Meeting of the Convocations of Long Island has been called with a spirit and intention of true loyalty to our revered and beloved Diocesan, and with the honest desire to arrive at the wishes of the Clergy and the Laity of this section of the Diocese in relation to division, in accordance with his views as expressed in his last Conventional Address.

Resolved, That the joint Convocations of Long Island do hereby express their thanks to their beloved Diocesan for opening the way, by which they may with loyalty to him and to the Church express their own convictions and bring the wants of this section of the Church before the Diocesan and General Conventions.

Some of the members thought this needless, since Dr. Hoffman's Resolution of thanks to the Bishop for his letter had already passed: but the Resolution was carried, 19 to 14. It was unanimously resolved that a copy of all the Resolutions touching the Bishop be sent to him, attested by the Chairman and Secretary of the meeting.

ANOTHER DIVISION OF THE DIOCESE.

A Special Meeting of the Northern Convocation, called to discuss the answers to be made to the *Queries* of the Committee of Fifteen, touching the erection of a new See at the North, assembled in St. Paul's Church, Albany, on Tuesday, January 8th, at 10½ o'clock, A. M. After much discussion, the first Resolution submitted was the following:

Resolved, That the erection of a new Diocese in the northern part of the State is desirable.

This was carried by a large majority, there being "scarcely half a dozen" voices in the negative.

The next Resolution, was on approving the boundary line named by the Rt. Rev., the Bishop of the Diocese, viz: the south boundaries of Greene and Columbia Counties. On this, there was more diversity of opinion; some contending that it would leave the Northern Diocese weak; and also, that it would lead to another division and a new Diocese between Albany and the City, including Dutchess, Putnam, Ulster, Sullivan, Orange, and perhaps Westchester and Rockland Counties. On a vote being taken, the meeting voted to "approve" the Bishop's boundary line, by *Clergy*, Ayes 26 to Noes 6. *Laity*, Ayes 16 to Noes 13.

On motion, the desirableness of an endowment of not less than $40,000 was *carried*, with very few voices in the negative.

It was also "Resolved, that in the opinion of this meeting, the question of endowment can easily be met, at the time and in the manner indicated by the Bishop *of* the Diocese." To this there was no show of opposition.

A motion was then made that all the above Resolutions be conditioned upon the maintenance of a connection between the new Diocese and the old. This was tabled by a vote of 43 to 15.

CHURCH COLLEGE FOR YOUNG WOMEN.

The effort so clearly described in the following statement, deserves all the publicity that can be given it. It is a step in the right direction, and cannot well fail of entire success and of the greatest usefulness:

NEW YORK, January, 1867.

MY DEAR SIR—We wish to lay before you the need, and the opportunity now afforded, of establishing in the City of New York, an Institution of high order for the education of young Ladies, under the direction of the Church.

The General Convention, at its last session, unanimously

Resolved, 3rd, That the duty is hereby solemnly urged upon those who have worldly wealth, to give towards the endowment of the Schools and Colleges of the Church, and the foundation of Professorships, Scholarships, and Prizes, by gifts during life, and by bequest, which will strengthen this part of the Church's work, long after the donor has gone to his rest.

Resolved, 4th, That it is most clearly and imperatively the duty of parents or guardians to their children or wards, as well as to the Church, when they send the sons and daughters of the Church away from their homes, to send them to her own Schools, and Colleges, and not to those where her worship and teachings are unknown, and least of all to those in which Romanism so stealthily but surely perverts the faith of so many of the children of unreflecting, or faithless parents.

This was the expression of a general sentiment in the Church, and the accompanying Report states very fully and forcibly the reasons.

But this great Diocese of New York, embracing so much of the wealth and education of the community, has done nothing in this matter. We have allowed Christians of every name to outstrip us in enlightened zeal for Christian Education. It is time for us to emulate their example.

There is also a charitable aspect to this proposed Church College for young women, which should commend it to all. Our Clergy, with few exceptions, are living upon a stipend insufficient to provide the necessaries of life for a family. How shall they secure a liberal education for their daughters, so that the girls may be enabled to provide comfortably for themselves? Where shall the clergyman's orphan girl find an opportunity to qualify herself for gaining an honorable independence?

We have now nothing to offer. We might, in a delicate and graceful way, meet this universal and pressing need among our country Clergy and Missionaries by giving some at least of their daughters a home and a thorough education for three years. The Church has done something for the Clergy's boys—nothing for the girls.

We have nothing to say against Private Schools, some of a high order and conducted by exemplary people, but it is manifest that they lack permanence. Financial considerations render it impossible that they should be Church Schools. Their terms must of necessity be very high, and they cannot render that kind aid of which we have just spoken. Endowments will be given only to an Incorporated College under well known and trusted guardians.

The State Schools, intended for all classes, must fit their education to all, and, with perhaps a few exceptions in large cities, cannot give that thorough education in the "accomplishments," which is requisite to make a successful teacher or governess. Of course they cannot offer a home and, where the need of help is greatest, the country parson finds fewest means of thoroughly educating his girls.

We are aiming to provide, under Church guidance, that higher education, which fulfils the Christian theory of it, and has in mind both this life, and that which shall be hereafter.

For such a work as this, we want at least $100,000. We have already not much less than $30,000 offered to us, with which has been secured an eligible site on West 45th Street, near 5th Avenue, central enough to give us a self-sustaining Institution as soon as it is opened.

The donors of this amount offer it on condition of an equal amount being otherwise raised.

The support of a Rector is already provided, or nearly so.

We will begin, and go on with our work just so far as gifts encourage us to proceed, and no further. By means of endowed Scholarships we wish to erect a suitable Hall, for which we have an admirable design.

The regular income of the School will then provide for its annual expenses. About two-thirds of the requisite income is already secured.

For $1,500, a Free Scholarship may be permanently established; $6,000 more will provide full board, &c., &c. The founder, or founders of such Scholarships will perpetually name the recipients. We would suggest also Commemorative Scholarships, which may be in the gift of the Diocesan, or the Rector of the Parish, for some deserving girl, delicately nurtured, but reduced to comparative poverty.

We have secured a satisfactory Act of Incorporation, and the names of our Corporators are

Rt. Rev. HORATIO POTTER, D. D., 38 East 22d St.
Rev. WM. F. MORGAN, D. D., 169 East 15th St.
Rev. MORGAN DIX, D. D., Trinity Rectory.
Rev. ROBERT S. HOWLAND, D. D., 409 West 23d St.
Rev. F. A. P. BARNARD, D. D., LL.D., Columbia Col.
Rev. F. C. EWER, 137 West 42d St
Rev. J. J. ELMENDORF, D. D., 98 West 37th St.
HON. HAMILTON FISH, 134 East 17th St.
Hon. S. B RUGGLES, 24 Union Square.
GEO. T. CURTIS, Esq., 24 West 22d St.
SAMUEL DAVIS, Esq., 10 East 25th St.
JAMES GEDDES DAY, Esq., 4 West 21st St.
A. L. MCDONALD, Esq., 42 Wall St.
D. H. ARNOLD, Esq., 191 Broadway.
E. N. DICKERSON, Esq., 62 East 34th St.

COLUMBIA COLLEGE.

At a Meeting of the Trustees of Columbia College, President Barnard presented a report of the number of students in attendance: Undergraduates, 146; students of school of mines, 97; law students, 180; medical students, 465; total, 891. Classification of undergraduates—Seniors, 32; Juniors, 36; Sophomores, 35; Freshmen, 46. Classification of school of mines—Senior class, 6; Middle class, 13; Junior class, 36; Special class, 43. Classification of law school—Seniors, 61; Juniors, 119. The affairs of the corporation are in a flourishing condition.

WESTERN NEW YORK.—DIVISION OF THE DIOCESE.

The Committee appointed at the last Annual Convention of the Diocese of Western New York, upon the subject of a division of the Diocese, met, pursuant to the call of the Chairman, the Rev. Dr. Shelton, at his residence in Buffalo, on the 9th day of January, last. Present, the Rev. Dr. Shelton, Chairman; the Rev. Dr. Jackson, the Rev. Dr. Beach, the Rev. Dr. Foote, the Rev. Dr. Babcock, the Rev. Dr. Coxe, the Rev. George M. Hills, the Rev. Levi W. Norton, the Hon. Hiram Denio, the Hon. F. W. Hubbard, the Hon. Charles Andrews, and Mr. James M. Smith.

The Rev. Dr. Coxe then moved the following Resolution, which was seconded by the Rev. Dr. Jackson:—

Resolved, That, in the judgment of this Committee, it is expedient that the Diocese should be divided.

After a full and elaborate debate, in which nearly every member of the Committee took part, the Resolution was *unanimously adopted*.

The Rev. Dr. Beach offered the following Resolution, which, being seconded by the Rev. Mr. Norton, was adopted:—

Resolved, That in view of the present condition of the Diocese, and of the opinions of the Clergy and Parishes, so far as they have been presented to the Committee, it is expedient to divide the Diocese by a north and south line into two parts, as nearly equal as is possible.

The Rev. Dr. Jackson offered a Resolution, seconded by Mr. Andrews, that a sub-committee of three be appointed to consider and report to the Committee at its present session, the proper line to be adopted for the division of the Diocese.

The Chairman appointed the Rev. Dr. Jackson, the Rev. Dr. Coxe, and Judge Denio, as such Committee, and they subsequently made a report recommending, as the line of division, *the Eastern line of the Counties of Wayne, Ontario, Yates, Schuyler, and Steuben.* This report, and the line it recommends, was *unanimously adopted* by the Committee.

The Rev. Dr. Babcock moved a Resolution in these words, viz:—

Resolved, That it be referred to a sub-committee of three, to consider and report at the next meeting of this Committee, if practicable, upon a plan of affiliation between the divided portions of the Diocese, by which our common interest in Diocesan institutions and funds may be retained; and also to consider that portion of the Resolution of the meeting of the five Eastern Counties, relating to the See principle

The Resolution (seconded by Dr. Jackson) was adopted, and the Chair appointed, as the sub-committee, the Rev. Dr. Babcock, the Rev. Dr. Beach, and Judge Hubbard.

The Rev. Dr. Beach offered the following Resolution, which was seconded by Judge Denio, and adopted:—

Resolved, As the sense of this Committee, that, in the division contemplated in the Resolutions passed, it is understood that it be upon an equal division of the Episcopal funds, and such other funds, belonging to the Diocese, as are susceptible of being divided.

The following Resolution, offered by the Rev. Dr. Jackson, and seconded by the Rev. Dr. Babcock, was adopted:—

Resolved, That a sub-committee of three be appointed to mature a plan for the equal division of the funds, now held by the Diocese of Western New York, between the two proposed Dioceses.

The Committee adjourned, to meet again in Syracuse, July 11th.

PENNSYLVANIA.—ANOTHER DIVISION OF THE DIOCESE.

A Congress of four Convocations assembled in Reading, Feb. 19th and 20th, to consider the plan of a new Division of the Diocese. It consisted of Clerical and Lay delegates from four Convocations—the Clerical delegates being as follows:—

South Central Convocation.—Rev. Drs. Falk and Mombert; Rev. Messrs. Barrow, Cromlish, Leacock, Leverett, Millett, Orick, Ray, Russell, Spear, Thompson and White.

Schuylkill and Lehigh Convocations.—Rev. Messrs. Able, Allen, Byllesby, Coleman, Cummins, Fugett, Getz, Lewis, Murphy, Potter, Pryor, Russell and Walker.

Northeastern Convocation.—Rev. Messrs. Burrows, Cull, Hare, Hopkins, Hoskins and Nock.

Susquehanna Convocation.—Rev. Messrs. Brush, Cullen, Laverty, Lightner, Shinn and Wadleigh.

The Congress organized, by appointing the Rev. A. G. Cummins, (the Rector of the Parish.) Chairman, and the Rev. Henry S. Getz, Secretary. The Rev. E. N. Lightner was subsequently elected permanent President; and the Rev. H. S. Getz, Secretary and Treasurer.

The following Resolution, offered by the Rev. Leighton Coleman, Rector of St. Mark's Parish, Mauch Chunk, was unanimously adopted:—

Resolved, That, in meeting to deliberate upon the subject of the Division of the Diocese, this Congress desires to express its sincere affection for the Bishop thereof, and for the Clergy and Laity not here represented, and its anxiety that its assembling may not be construed into any want of confidence or respect towards them, but as prompted only by its intense regard for the glory of God and for His Holy Church.

r. H. Burrowes, of Lancaster, then rose to offer the first of the Resolutions to the Queries of the Diocesan Committee. It was as follows:—
ed, That a division of the Diocese is desirable at this time.
Ion. Glancy Jones then rose and moved the second Resolution, as follows:
ed, That the line proposed by the Committee on the Division of the Dio-: a line drawn outside the counties of Philadelphia, Bucks, Montgomery, and Delaware, and setting off for a new Diocese all the other counties, ith our approval.
Perkins, of Williamsport, then moved the third Resolution in reply to the of the Committee:—
ed, That we pledge ourselves to the support of a new Bishop.
bove Resolutions were adopted with entire unanimity, and with great en- of feeling and purpose.
Rev. Mr. Coleman then offered the following:—
ed As the sense of this Congress, that some federative union of all the that are, or may hereafter be, erected within the Commonwealth of Penn-, ought to be formed in accordance with the suggestions of the venerable White, and the late lamented Bishop Potter, and as already unanimously d by the Convention of this Diocese. This Resolution was laid upon the

roposed new Diocese, consisting of the Convocations already mentioned, omprise thirty-five counties; and would have, for its western boundary, the of Bradford, Blair, Centre, Clinton, and Perry. It would embrace about rishes, and 3,400 communicants. The then *third* Diocese would consist of nties of Philadelphia, Delaware, Chester, Bucks, and Montgomery; and mbrace one hundred and sixty parishes, and 14,000 communicants.

THE BISHOP WHITE PRAYER BOOK SOCIETY.

Society has lately issued a special appeal for Contributions, in which it is "Of all the Parishes in this City and vicinity, *fifteen* only, in 1865, and *seven-y*, in 1866, contributed *anything*, as Parishes, to the funds of this Society. 66, the *whole State*, outside of Philadelphia, contributed only $354, and *all Dioceses*, in the aggregate, only $460.
st year, (1866,) we distributed 12,761 copies of the Prayer Book, scattering over the country, South and West, very few being asked for north of vania.
esire to distribute with a liberal hand, South and West, in the wide fields ng occupied by the Church; we would like to *invite* applications for books our Missionaries who know not where to look for them, and with whom Books are an absolute necessity."
ndifference, on the part of Churchmen, to the free distribution of the Prayer unaccountable. We lately received an application from the Chaplain of Ship of one of our largest Naval Squadrons, for a supply of Prayer Books se of the men. It is stationed near a coast where Romanism has erected gorgeous temples. At least one thousand Prayer Books should have been mptly. But alas! the Treasury of our Prayer Book Society in New York , and our Branch of the Catholic and Apostolic Church, whose "mission," to be, to convert the New World, finally ventured an appropriation of Prayer Books. The crew of one of these ships alone numbers 350 souls!

TAL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA.

Fifteenth Annual Report of this Institution, shows that it is full of life and The expenses have been $33,133.55. The average number of persons are has increased to between eighty and ninety. During the year, eight and thirty-four patients have been admitted. At the date of last Report, -nine were in the Hospital. The whole number treated during the year, e hundred and thirteen (913).

Six thousand two hundred and three patients have been treated at the Dispe sary during the year.

The Rev. Mr. Auer, Principal of the Mission House, Philadelphia, has issued Circular, in which he says, this House was established at Gambier, Ohio, Septe ber, 1864, with ONE Student; it was removed to the City of Philadelphia, Jun 1866, and re-opened with TEN Students.

We now have TWENTY-TWO Students, and others have been refused for the wa of room! These young men have come from nearly all parts of the world—Ame ica, West Indies, England, Germany, Ireland, India, etc.

We desire to receive every one having a good general education, who loves Jesu and is willing to preach the Gospel in the waste places of the earth. Here we te their fitness, spiritually, mentally, and physically, for the mission work of th Church. We have a fine lot, 120 feet broad by 190 feet deep, and a large, well furnished building, but it is now full, and we need more room and more money, a we dare not turn away any who desire to consecrate their lives to Christ, as "th field is white to the harvest, and the laborers are few."

VIRGINIA.

At a late Council in Alexandria, on motion of the Rev. E. T. Perkins, a Commit tee was appointed to enquire whether a division of this Diocese is desirable, and if so, what? On motion of the Rev. Dr. W. N. Pendleton, the Committee wa enlarged, and the scope of its enquiry was extended, so as to consider whether i may not be best for the Diocese to have an Assistant Bishop. The Committe was appointed, consisting of *Clergy*—Revs. W. H. Kinckle, C. W. Andrews, C. J Gibson, O. S. Barten, W. N. Pendleton, J. Peterkin, R. K. Meade, and W. L. Hy land. Of *Laity*—Messrs. N. H. Massie, J. H. Tyler, J. L. Jackson, E. S. Pegram Tazewell Taylor, W. H. Macfarland, James Galt, and Dr. T. H. Clagett. A meet ing of this Committee was held in Charlottesville, at which all the Clergy were pres ent, except Mr. Hyland; but none of the Laity, except Mr. Massie and Mr. Pegram After much consultation, the Committee unanimously came to the conclusion, t recommend to the next Council the election of an Assistant Bishop. They fur thermore determined, that if any portion of the Diocese, having the requisite num ber of Parishes, should desire to form a separate Diocese, they would recommend to the Council that such division be acceded to. It is thought, that should such b the recommendation of the Committee, the Council would grant consent, and thu harmonize all conflicting views.

ALABAMA.—EFFORTS OF ROMANISM.

A letter lately received from Mobile, and published in Northern Church papers contains the following:—

"We own, at St. Mary's, a lot of some four acres (which we hope to increase in a few weeks by gift of the owner of an adjoining lot, to double its present extent) On this lot we propose to establish a High School, a College, and a Theologica Seminary. The location is the best in this whole region; and our necessities ar very urgent.

"Is it known at the North that Romanism has received a tremendous impulse i the South, by her non-interference in the recent struggle? Is it known that w are in danger of being swallowed up by Rome? I have read and thought wit care, and I do not think that our brethren at the North have the slightest idea o our actual imminent danger. Let me give an illustration:—

"On the Spring Hill road, (where our property is located,) there are two Roma ist Institutions; both large, and of commanding influence; one, a Convent, and th other, a College. I dined yesterday in a private family, and met two Protestan young ladies who are students in that institution. I gathered much from conve sation with them. In that Institution there are *more Protestants than Romanists* Affairs are managed in such a way that Protestant girls always carry away th principal honors. Most of the Protestant girls that graduated last year, had b come Romanists before they left the Institution. In the College there are scor

Protestant boys, who would have been in a Protestant College, had such existed or near the city. I suppose,—though I do not actually know,—that the state of ngs in the College is similar to that existing in the Convent."

As to Rome's "non-interference in the recent struggle," on the contrary, she did re to thwart the South than any, or all the other Sects. Look at Archbishop ghes' Mission to the Court of France, and the results. As long as the Pope ms to bear "the two swords," in virtue of his office, the less the Romanists say that subject the better.

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.—CONSECRATION OF COLONIAL BISHOPS.

n Saturday, Feb. 2d, three Colonial Bishops were Consecrated in Canterbury hedral, viz; the Rev. Robert Milman, D. D., of Exeter College, Oxford, vicar of st Marlow, who has been appointed to the Bishopric of Calcutta, vacant by the mted death of Dr. Cotton; the Rev. Charles Richard Alford, D. D., of Trinity lge, Cambridge, late incumbent of Trinity Church, Islington, who has been ointed to the Bishopric of Victoria, (Hong-Kong,) vacant by the resignation of George Smith; and the Rev. W. C. Sawyer, D. D., of Oriel College, Oxford, curate of Eldridge, Sussex, who has been appointed to the Bishopric of Grafmd Armidale, which has been taken out, for the purpose of a new Episcopal from the Diocese of Newcastle, New South Wales. The Archbishop of Canury officiated, and was assisted by the Bishop of Oxford, the Bishop of Rochr, and the Bishop of Dunedin. The Archbishop was Celebrant, the Gospel being l by the Bishop of Oxford, and the Epistle by the Bishop of Rochester. The . Daniel Wilson, Vicar of Islington, (whose father, Dr. Daniel Wilson, was, for nty-six years, Bishop of Calcutta,) preached the Sermon, from Acts xx., 22. The ops designate were severally presented to the Archbishop by the Bishops of edin and Oxford. The Royal mandate of appointment, in each case, was then l, and the usual oaths were administered. The Litany, as far as the Lord's yer, was then sung by the Rev. R. Hake, Precentor of the Cathedral, with the ages proper to the occasion, the remainder of the Service being read by the bishop. After the usual questions had been put to the Bishops elect by the abishop, and answered by them, the rest of the service was proceeded with. the three candidates, after having robed, were formally consecrated, by the sition of hands.

The above new Bishops, the Bishop of Calcutta is a son of the Very Rev. Dr. H. filman, Dean of St. Paul's. He was educated at Exeter College, Oxford, where ok his B. A. degree, in 1838. In the following year, he was admitted into holy rs by the Bishop of Peterborough Having served some minor offices in the ch, he was, in 1840, nominated by the Dean and Chapter of Westminster, father being at that time one of the Canons,) to the Vicarage of Chaddleworth, shire; and this benefice he held until 1851, when he was presented by his r, who had then become Dean of St. Paul's, to the Vicarage of Lamborne, shire. This living he held until 1862, when he was nominated, by the Bishop xford, to the Vicarage of Great Marlow, Buckinghamshire. He is the author veral works, amongst which may be mentioned, "The Life of Tasso," "Conon of Pomerania," "Voices of Harvest," "Love of the Atonement," "The through the Desert, or the Caravan," "The Mysteries of Menking."

e Rt. Rev. Charles Richard Alford, M. A., Bishop of Victoria, Hong-Kong, in oom of the Right Rev. Dr. George Smith, resigned, was educated at Trinity ge, Cambridge, where he graduated in 1839. In the same year he was d into Deacon's orders, by Dr. Kaye, Bishop of Lincoln. as curate of the f Fenningley, Nottinghamshire. In 1841, he was elected to the incumb

of St. Matthew's Church, Rugby, and in 1846, to the incumbency of Christ Church, Doncaster. For some years subsequently, he was principal of the Metropolitan Training College, at Highbury, and, a few months since, was appointed to the incumbency of Trinity Church, Islington. The Bishopric is worth 1000*l.* a year, from the Colonial Bishoprics Fund, and contains the island of Hong-Kong, and the congregations of the Church of England in China.

CANADA —CONSECRATION OF THE CO-ADJUTOR BISHOP OF TORONTO.—The Venerable ALEXANDER NEIL BETHUNE, D. D., Archdeacon of Toronto, was consecrated Bishop of Niagara, and Co-adjutor Bishop of Toronto, in St. James' Cathedral, Toronto, Jan. 25. The Bishops present and officiating, were the Lord Bishop of Toronto, (Strachan,) and the Suffragan Bishops of Huron, (Cronyn,) and Ontario, (Lewis); also, the Rt. Rev. Bishops McCoskry and Coxe, of the Church in the United States. Morning Prayer having been said at half past 9 o'clock, the Consecration Service commenced at 10 o'clock, each of the Bishops present taking part in the Ante-Communion Service. The Sermon was preached by the Venerable Archdeacon Patton, of Ottawa, from Acts ii. 42. In place of the Queen's mandate, a Commission was read from the Metropolitan of Canada, and instead of the Oath of Obedience to the Archbishop of Canterbury, obedience was vowed to the Metropolitan of Canada. The Consecration office was according to the ordinance of the English Church, all the Bishops present taking part in the Service, and all uniting in the Laying on of Hands. It was in this very Diocese, that the Synodical movement of the English Colonial Churches first had its origin, and the venerable Bishop, now nearly ninety years of age, lives to rejoice in the triumph of this great principle.

As the absence of the Queen's mandate marks an important era in the history of the English Colonial Churches, we give the Letter entire, addressed by the Secretary of State for the Colonies, to the Bishop of Montreal, Metropolitan of Canada.

"DOWNING STREET, 21st Nov. 1866.

"My Lord,—I have received your Lordship's letter of the 10th of October, relating to the proposed appointment of the Archdeacon of Toronto, to be Coadjutor Bishop of that Diocese, under the title of Bishop of Niagara, and his consecration in Canada with as little delay as possible.

"It appears, by the recent decision of the Judicial Committee in the case of the Bishop of Natal, that her Majesty has not the power to create a Diocese, or assign a sphere of action to a Bishop in a Colony, in which an independent Legislature has been established. And it is the opinion of the law officers of the Crown, to whom I have caused this question to be submitted, that a mandate from the Crown is not necessary, to enable Colonial Bishops to perform the act of Consecration.

"As, therefore, the intervention of the Crown is not legally required, either to give to the Archdeacon of Toronto the intended jurisdiction, or to authorize his Consecration to the office of Bishop, it would not appear that the proposed mandate could have any legal effect; and under such circumstances, it would hardly be consistent with the dignity of the Crown, that her Majesty should be advised to issue such mandate. It will thus rest with yourselves, and the other Bishops of Canada, and will be in your own power, under the Canadian acts of 19 and 20 Vic., cap. 121, and 22 Vic., cap. 139, to determine, without hindrance or assistance from the Royal Prerogative, in what manner the Consecration of the Bishop of Niagara shall be effected.

"You are of course aware, that under Imperial Acts, of which 59 Geo. III., cap. 60, is the chief, Clergymen, ordained by Colonial Bishops not having local jurisdiction, and residing within the limits of that jurisdiction, are subjected to certain disabilities, except when this Ordination is effected under commission from a Diocesan Bishop, and within his Diocese. I have the honor to be, &c.,

(Signed) "CARNARVON."

"The Bishop of Montreal.

IRELAND.

CONSECRATION OF THE BISHOP OF TUAM.—The Rev. CHARLES BRODERICK BERNARD was consecrated Bishop of Tuam, on Sunday, January 13, at Armagh. The

Primate, and the Bishops of Cork and Kilmore, were the Consecrators. The Hon. and Rev. W. C. Plunket, preached the Sermon. The Rev. J. M. H. Strangways intoned the Service, and the Rev. Charles Hobbs Rice read the Lessons.

CONVOCATION.—PROVINCE OF CANTERBURY.—Convocation met, for despatch of business, Feb. 12th. The Archbishop of Canterbury presided over the deliberations of the Upper House, which took place in Queen Anne's Bounty Office, Dean's-yard. There were also present, the Bishops of Winchester, Oxford, and St. Asaph, Lincoln, Ely, Bangor, Peterborough, Gloucester and Bristol, Llandaff, Lichfield, and St. David's. There were in attendance, Dr. Travers Twiss, the Vicar-general of the province; Mr. Francis Hart Dyke, the registrar; Mr. Felix Knyvett, the apparitor; and Mr. Watts.

The Bishop of Oxford presented a petition, signed by a large number of Clergy and others, praying that such steps might be taken as the wisdom of Convocation might suggest, for the adoption of the plan suggested by the Metropolitan of Canada, for a general Synod of all Churches in communion with the Church of England. This petition, he fancied, was somewhat loosely worded, because he supposed that such a Synod could not be convened without the consent of the Imperial power. That, of course, referred to a regularly constituted Synod, which had to come to decisions on questions which could not. of course, be in the contemplation of the framers of the petition. What they asked for was, nothing more than a brotherly conference. Under the blessing of God, he thought such conference might be of the most momentous service to the Church. So far he supported the prayer of the petition.

The Archbishop of Canterbury said, that, if he assented to the petition, he must repudiate all idea of a Synod for making Canons for the guidance of the Church; for if anything of the sort were attempted, it would be in direct opposition to the authority of the Crown. He thought they might be allowed to meet together, for the sake of encouraging each other, and especially for the benefit of the Colonial Church, in its present unsettled state. The request of the Metropolitan of Canada being of that character, *he could hardly feel justified in refusing a request that seemed so natural.*

In the Lower House, the debate on the Pan-Anglican Council, was very important and significant. Archdeacon Denison moved the adoption of the Report, which we gave in the last No., and spoke at great length.

Canon Blakesley moved an amendment, which was, in effect, negative to the proposal of the Committee, as it declared, that while reciprocating the declarations of the Canadian Church, that it was one with the English Church, it was unable to concur in the desire for a General Council. Dean Stanley distinguished even himself by his opposition to the proposed Council, and incidentally showed that he feared lest such a Council might be brought to bear against Colenso!

Archdeacon Wordsworth gave notice that he should move the following Resolution, if Canon Blakesley's amendment was not accepted:—"That this house tenders its sincere thanks to the Committee on the address of the Canadian Church, for the labor they have bestowed upon it, and for the Report which they have framed and presented to this house; and desires to convey to the Archbishop of Canterbury the respectful expression of an earnest hope, that his grace would be pleased to give an invitation to all Bishops in communion with the Church of England, to assemble at such time and place as he may deem fit, for the purpose of united deliberation on matters of common interest to the Church, at home and abroad." Canon Blakesley's amendment was negatived, without a division, and Archdeacon Wordsworth's amendment was carried, by a vote of 39 to 10.

The (London) *Churchman* says, that the Bishops have agreed upon the question of what has been somewhat infelicitously called the "Pan-Anglican Synod." We believe they disclaim the formal title of Synod, and wish it to be called a Meeting, and they have fixed upon a day which, if we mistake not, is September the Fourteenth of this year; and we believe, but on this we speak with reserve, that the invitations to Addington will be confined to the Bishops of the Anglican Communion, in all its branches, English, Irish, Scotch, American, Colonial and [redacted] It is, however, quite conceivable that additions may be made to this [redacted]

Another matter of importance before Convocation, was the subject of Ritualism. On motion of the Bishop of Oxford, seconded by the Bishop of London, the following Resolution was unanimously agreed to by thirteen Bishops and the Archbishop, being all the Bishops of the Province who were not prevented from attending, either owing to illness, infirmity, or domestic affliction, the Bishop of Worcester alone excepted:—

Resolved, That having taken into consideration the Report made to this House by the Lower House, concerning certain Ritual observances, we have concluded that, having regard to the dangers,—

1. Of favoring errors deliberately rejected by the Church of England, and of fostering a tendency to desert her Communion,

2. Of offending, even in things indifferent, devout worshippers in our churches who have been long used to other modes of Service, and thus of estranging many of our faithful Laity,

3. Of unnecessarily departing from Uniformity,

4. Of increasing the difficulties which prevent the return of Separatists to our Communion,—

We convey to the Lower House our unanimous decision, that, having respect to the considerations here recorded, and to the Rubric concerning the Service of the Church in our Book of Common Prayer,—to wit:—

"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity, (if any arise,) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book; the parties that so doubt, or diversely take anything, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop:"—

Our judgment is, *that no alterations from long sanctioned and usual Ritual ought to be made in our Churches, until the sanction of the Bishop of the Diocese has been obtained thereto.*

On motion of the Bishop of Oxford, this Resolution was communicated to the Lower House, where it excited great interest and much discussion. Amendments, &c., were proposed; but a Resolution for the adoption of the Bishops Judgment was finally carried, by a vote of 47 to 3.

Still another matter, as we think of even greater importance, before Convocation, was that of the restoration of Diocesan Synods. The Bishop of Gloucester and Bristol, seconded by the Bishop of Winchester, moved for a Committee on the subject, and the following Resolution finally passed unanimously:

That a Committee be appointed to consider the question of the restoration of Diocesan Synods, or the institution of some analogous Diocesan assembly suitable for the present times; and further, to suggest what may seem the best mode of holding and conducting such an assembly.

The Committee consists of the mover and seconder, with the Bishops of Oxford, Lincoln, Bangor, Ely and Lichfield

In the Lower House, the same subject came up. Archdeacon Wordsworth brought forward a *gravamen*, and moved that it should be made an *articulus cleri*. The *gravamen* was, "That one of the most serious disabilities under which the Church of England now labors, arises from the discontinuance of Diocesan Synods; that Church Congresses and Conferences, while they show the need of Diocesan Synods, afford no adequate substitute for them; that the circumstances of the present times urgently demand the united deliberation and action of the Clergy and Laity in regularly constituted assemblies, and that such deliberation and action would best be procured by means of Diocesan Synods." It concluded with a prayer that the Upper House would adopt speedy measures for the assembling of such Synods, according to the ancient usages of the Church.

A very long discussion ensued upon the question, and the motion was opposed by Dr. Jebb and the Dean of Westminster, but was eventually carried as an *articulus cleri*, and then Mr. Chancellor Massingberd moved a rider, seconded by Dr. Fraser, which was negatived. Here, also, Dean Stanley exhibited his hostility to

assumption on the part of the Church of her spiritual prerogatives and powers. He has sagacity enough to perceive what the inevitable result will be to himself and to the party which he represents.

It is understood, that the Bishops, at their annual preliminary meeting before Convocation, decided to address the Crown to revoke Dr. Colenso's Patent, on the ground that he has depraved the Liturgy in denying the duty of prayer to our Blessed Lord. No one will accuse them of having acted with precipitation in this matter.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The annual Meeting of this Society took place on the 14th of June, in the Egyptian Hall Mansion House. The following brief extract from the Report will explain the general purport and operations of the institution:

"The Society for the Propagation of the Gospel has now been engaged for one hundred and sixty-five years in endeavoring to plant the Church of Christ among our countrymen abroad and among the heathen. From North America (1701) its operations have gradually been extended to the West Indies (1710), Australia (1795), India (1818), South Africa (1820), New Zealand (1839), Ceylon (1840), Borneo (1849), British Columbia (1858), Honolulu (1862), and Madagascar (1864). When the society was first founded, there were probably not twenty Clergymen of the Church of England in these lands. There are now congregations under the pastoral care of upwards of three thousand Clergymen. The British possessions abroad extend over a surface of about 9,000,000 square miles, and are the seat of forty-seven Bishoprics. In 1865, the Society's income for general, appropriated, and special funds was £94,257. The Society desires to provide this year, from its general fund, for the maintenance, in whole or in part, of five hundred and sixteen Missionaries and a large number of catechists and schoolmasters, now laboring in Australia, Bengal, Bombay, Borneo, British Columbia, Canada, Cape of Good Hope, Ceylon, Constantinople, Guiana, Labrador, Madagascar, Madras, Mauritius, Natal, New Brunswick, New Zealand, Newfoundland, Nova Scotia, Rupertsland, St. Helena, Tasmania, Sandwich Islands, West Indies. The demands on its resources increase every year. Additional contributions, and especially regular subscriptions, are earnestly solicited.

ANGLO-CONTINENTAL SOCIETY.

The Report of the Anglo-Continental Society, which has just been issued and is now lying before us, convinces us that it is now about to enter on a grander stage of its existence, with its course of action discreetly guarded and limited, and its position recognized by those whose approval is of far the greatest value of any in this country. It has been attacked with considerable acrimony from opposite sides. On the one hand, Exeter Hall sees no refuge from Romanism but Puritanism; on the other, the men of the "advanced school" single out the Society for attack because it holds up to the Continental Churches at least a partial imitation of that which they themselves hate, the English Reformation. In this *via media* then, the Society holds exactly the same place as the Church of England herself, and must expect, as it has received, exactly the same treatment. While this alone should be sufficient consolation for all opposition, it has the additional sign of Anglican Catholicity that it receives the support o: a very large proportion of the Bishops of the whole Anglican Communion. Among the home Episcopate we find the names of the four Archbishops, and the Bishops of Bangor, Chester, Chichester, Ely, Exeter, Lichfield, Lincoln. Llandaff, Oxford, Peterborough, Rochester, Salisbury, and St. Asaph. From Scotland we find in the list the Primus and two Bishops; from the Colonies, two Metropolitans and nine Bishops; Bishop Twells as the representative of the Missionary Bishops; five from the American Church; and three who have retired from their Sees. A Society has made its way when it can count forty Bishops among its supporters, and may be held to have some grounds for an ambition, which at first sight may strike some as extravagant, to be ranked with the S. P. G. and the S. P. C. K. as a recognized organ of the Church.

It is also interesting at this moment, when every opinion of the honored Keble is eagerly dragged to light, to observe in this Report that he "took an active interest in the progress of our work." "He was very urgent (1) that we should so conduct our affairs as not to allow ourselves to be confounded with the various Protestant Dissenting agencies in Italy; (2) that we should not venture on a schismatical course of action by encouraging the institution of a free Church, or unauthorized meetings for public worship in opposition to the National Church; (3) that our weapons should be rather those of affectionate brotherly importunity than of direct aggression; and (4) that, while offering the example of the English Church, we should be careful, as a matter of humility, not to represent ourselves as perfect, or as better than we are." "These being, in fact, the principles of the Society," says the Report, "Mr. Keble gave it his coöperation and wished it God speed. We are anxious, as our memorial to him in his capacity of member of our Society, to publish a part at least of the *Christian Year*, translated into Italian by Count Tasca (known as 'the National Poet'). Special subscriptions are invited for this purpose."

SPECIAL CHURCH SERVICES IN PARIS DURING THE EXHIBITION.

A Meeting of American and British Churchmen was held at Paris, January 14, for the purpose of making adequate provision for Church Services during the Exhibition. The meeting, which was held at the residence of the American Chaplain, the Rev. W. O. Lamson, was attended by the Clergy of the three English Churches, and by an influential representation of the Laity of both nationalities. The meeting, before it dispersed, formed itself into a Committee for carrying out the object in view. The Rev. W. O. Lamson and Major Scott were appointed American and British Secretaries respectively, and authorized to correspond with the Archbishops of Canterbury, Bishop of London, Primus of Scotland, and Presiding Bishop of the United States, and with the Gospel Propagation Society and other bodies willing to aid. We are glad to know that a Committee of influential gentlemen in New York, Clergymen and Laymen, are coöperating in carrying out the proposed plans

SOUTH AFRICA.

ELECTION OF A BISHOP OF NATAL.—The replies of the Convocation of Canterbury to queries submitted on behalf of the Church in Natal, having been received, the Dean of Maritzburg after conference with the Metropolitan, invited a meeting of Clergy and Laity to consider those replies, and, if so determined, to proceed to the Election of a Bishop in place of the deposed Colenso Fourteen Clergy and about seventy Lay communicants were present at the Meeting, which was held on October 25th, and continued by adjournment to the 26th, and the end of all the proceedings was the election of the Rev. W. Butler, of Wantage, in the Diocese of Oxford, to be consecrated to the Bishopric of Natal. Detestation of the opinions and doctrines of Dr. Colenso, was almost unanimous; but, upon the expediency of proceeding forthwith to an election, the Clergy were, in numbers, equally divided; but the faithful earnestness and sound sense of the great majority of the lay communicants prevailed, and at length the lot fell upon the faithful Parish Priest of King Alfred's birthplace. After some preliminary disputation, the Ven. Archdeacon Fearne proposed the following Resolution:

"Seeing the Apostle St. Peter, in Acts i. 5, 22, declared there was a necessity to elect one to fill the Apostleship then vacant; and as the Convocation of the Province of Canterbury has declared, that we shall not be in any degree separated from the Communion of the Church of England by electing a godly and learned man to be consecrated at this time Bishop over us,—we do now, praying for guidance from Almighty God, choose a holy man whom we may present to the Metropolitan, to be consecrated Bishop over the Church in Natal."

An amendment was moved by Mr. Newnham, and seconded by Dr. Callaway, at whose suggestion the words "under existing circumstances" were added as follows

"Seeing that in the debate in the Upper House of Convocation of Canterbury on 29th June, 1866, on the questions forwarded to them from a meeting of the

lergy and Laity of the Church of England in Natal on the 29th June, 1865, not
e of the Bishops there present directly advised the election of a Bishop, whilst
e majority, including his Grace the Archbishop, dissuaded us from the act, some
aracterizing it as inexpedient, mischievous, or illegal, we deem it wrong to elect
Bishop under existing circumstances." On this there appeared of the Clergy:
For the Amendment: Revs. Dr. Callaway, W. O. Newnham, W. H. C. Lloyd, W. A. Elder, S. T. Tozer, F. Delamare, and E. W. Jacob,—*seven*.
Against it: The Very Rev. Dean, Ven. Archdeacon Fearne, Revs. J. Walton, J. Barker, F. J. Robinson, J. F. Neville Rolfe, and T. Taylor,—*seven*.
f the Laity:

For the Amendment, - - - - - -	3
Against it, - - - - - - - -	29
Majority. - - - - - - - - -	26

he Amendment was therefore lost
he Dean then put the original motion, which was carried, the numbers being same as in the division on the Amendment; the "Ayes" in the previous nce being "Noes" in this, and *vice versa*.
fter the conclusion of the business of the meeting, the Clergy, with the exception of the Revs. W. O. Newnham, and W. H. C. Lloyd, accompanied by about of the Laity, repaired to the Cathedral, where the usual Evening Service was ormed. In accordance with the custom of the Church, on such occasions, ediately after the First Lesson, the Clergy, who had voted for the election of a iop, severally repaired to the Altar and there made the following declaration: I, ————, having the fear of God before my eyes, and seeking the welfare glory of His Church, believing William Butler, Priest, Vicar of Wantage, in Diocese of Oxford, in the kingdom of England, to be, by soundness in the h, holiness of life, and Divine learning, eminently qualified to be appointed iop over the Church in Natal, do now and hereby nominate him to that y Office."
his was done by the Dean, the Ven. Archdeacon Fearne and the other Clergy, ther with the Laity present, kneeling in the body of the Church.
he Dean then pronounced that the Rev. William Butler had been duly elected iop by seven Priests and Deacons, and required that, if any one knew any cause ist impediment why the said William Butler should not be consecrated to that y Office, he should make it known without delay to the Metropolitan through Clergy.
n the question of the acceptance of this appointment by Mr. Butler, we find in (London) *Churchman*, of Jan 31, the following correspondence:

(*The Bishopric of Natal.*)

R,—I am permitted to make public the enclosed letter from the Archbishop of terbury and the Bishop of Oxford on the subject of the Natal Bishopric.
WILLIAM BUTLER.
'antage Vicarage, Jan. 25, 1867.

"ADDINGTON PARK, CROYDON, Jan. 12, 1867.
MY DEAR SIR,—We have carefully weighed the difficult question which you) proposed to us, as to your acceptance of your election to the office of a Bishop outh Africa, and we have concluded: That the decision of the Judicial Comse of the Privy Council having determined the position of our Church in South ca to be that of a Voluntary Spiritual Society, and that the Letters Patent by Dr. Colenso confer on him no territorial jurisdiction or authority, there is ing in his legal position to prevent the election of a Bishop to preside over ı by those of our Communion in South Africa, who, with ourselves, hold him ıve been canonically deposed from his spiritual office Considering, then, the of Bishop to be vacant, and the needs of this district of South Africa to be nt, we dare not advise you to refuse the call which has reached you. But e we can advise you to accept it, there appear to us to be certain grave doubts h require to be solved.

"It is evidently of the utmost moment that no room should be left, in the action which you are invited to take, for creating a schism, which fact would still further weaken and divide the Church. For the avoidance of so great a danger it seems to us unusually important that the canonicity of your election should be clear from every reasonable doubt. Now we perceive—

"1. That the Electing Clergy were a decided minority of the Clergy of the Diocese.

"2. That an equal number voted for and against the proceeding to an election.

"3. That some of those who opposed proceeding to an election recorded their refusal to receive a Bishop, if one were consecrated, as the result of so evenly balanced a vote.

"These considerations suggest to us the doubt whether there is as yet the proof which you have a right to require, viz:

"1. That the Canonicity of the election is certain.

"2. That it will be recognized by the Metropolitan and Suffragans of the Province as Canonical.

"3. That it will be so recognized by the Church at home.

"We further notice, that though a large majority of the Lay Communicants present voted for the election, yet that they amounted only to 29. This is so small a proportion of the whole number of Lay Communicants in the Diocese, that we doubt whether these votes can properly be taken as expressing the "assent of the Laity;" more especially as we do not perceive that they pledged their order to make the needful provision for their Bishop.

"We advise you therefore to suspend your decision until these important questions concerning your election shall have been completely answered.

"With earnest prayer to God to lead you in this matter to see and to do His Will, we remain ever yours, (Signed) C. T. CANTUAR.

"To Rev. William Butler. S. OXON."

EASTERN CHURCH ASSOCIATION.

At the Committee Meeting held on Nov. 29, 1866, at the House of Charity, Soho, a Resolution was adopted in remembrance of the late Rev. Dr. Neale A letter was read from the Rev. G. Williams, who was prevented from being present by illness, giving some account of his recent visit to the East. He wrote:

"At Constantinople I found the Œcumenical Patriarch, far from being indifferent to the question of the restoration of Unity (as the Metropolitan of Chios had led me to expect), full of interest in it. He hailed with the greatest possible satisfaction the first opening of intercourse with our Church, as afforded by the commendatory letters given to me by the Archbishop of Canterbury and several of our Bishops. I had two long interviews with his Holiness, at the former of which two, and at the latter, six members of the Synod were present. He begged to keep my letters in the interim, and at the second interview informed me that he had shown them to the members of the Synod, and that they, equally with himself, desired me to express to the Archbishop and Bishops their gratitude for this token of brotherly regard, and their hearty desire for opportunities of fuller intercourse with them. He further told me that he desired a record of the names and titles of the Bishops who had given me letters, to be preserved in the archives of the Patriarchate as a memorial of the opening of friendly relations between the two Churches. He desired me to leave the letters with him, but, upon my representing that they were also addressed to the other Patriarchs and Metropolitans whom I hoped to see, he returned them to me, but only on the condition that, when I had finished my travels, I should deposit the original documents among the archives of the Patriarchate.

"Not less hearty was the reception which the Patriarch of Antioch, whom I saw in the neighborhood of Beyrout, gave to our project for Unity, though I had not the opportunity of such free intercourse with him as I had held with the Œcumenical Patriarch. Cyril, the Patriarch of Jerusalem, whom I had formerly known, received me in a most affectionate and paternal manner. He was thoroughly aware of the principal object of my visit to the East, the Greek papers of Constantinople, Smyrna, and other places, having made it fully known. But I did

not venture to speak of *Unity* in his presence. * * * I had, however, much conversation on the subject with the Director of the Theological Seminary, and with a well-informed Professor of Theology in the same college; and, although their views of the possibility of union were perhaps less sanguine than those of some others, and naturally so from the cause I have just indicated, yet I heard nothing from them which at all discouraged me, and they heartily desired the success of the work. On my leaving Jerusalem, the Patriarch gave me letters of introduction to the Metropolitans of Bethlehem and Nazareth, and to the Bishop of Mount Tabor, and my strongest recommendation in all three letters was the desire I entertained of promoting the Unity of the Churches.

"And here let me mention that, of *all* the Prelates whom I saw, the Bishop of Bethlehem was *the only one* who seemed to entertain the idea that this Union was to be brought about by our submission to the Orthodox Church.

"The Bishop of Nazareth was, perhaps, the most hearty in his sympathy of any with whom I conversed, and he repeated more than once, 'Your project is the salvation of the world, nothing short of that!' The Bishop of Mount Tabor, a most devout man, was deeply interested in the idea, and it is a comfort to think that prayers are continually ascending from 'Tabor's lonely peak' for the good success of our work. The Bishop of Homs and Hamah were also warm in their approval, and the last Bishop whom I saw—viz: the successor of St. Polycarp at Smyrna, expressed himself most strongly in favor of Intercommunion.

"Surely there is enough encouragement in these facts to counteract any faint-heartedness which might arise from difficulties in other quarters."

The attention of the Association has also been drawn to the state of the Christians of St. Thomas in India. At this meeting the Secretary was authorized to inform the Rev. G. Howard—author of the valuable work upon that Church—that the Association is prepared to do all in its power to assist them; and a sub-committee, to act in concert with him, was appointed.

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.

The following extract from the *Cleri Comitialis Circular*, issued at the close of the last Diet in Sweden (of which we made mention in our August number last year), is a translation of all that is of substantial importance to Intercommunion in § 30, "Concerning Emigrants:"

"It is already well known to the Reverend Clergy in all parts of the realm, to what great dangers those of our countrymen very frequently expose themselves, who are seized, without any definite object, by a desire of leaving their native land to seek their fortune in another quarter of the globe. During the present Diet, the House of Clergy has had a special opportunity of obtaining, on the highest authority, confirmation of previously-received reports concerning this matter, and is thus more than ever assured that our emigrant countrymen abroad not only very often experience the hardest temporal misery, but are also spiritually led astray, falling to one sect or to another, and not the least frequently into the hands of the Church of Rome. The House therefore invites the attention of its colleagues at home to the great importance of striving, in the most emphatic and tender manner, to dissuade persons, thus seized with a desire to emigrate, from carrying their designs into execution.

"But unhappily it is to be feared that hereafter, as hitherto, such dissuasions will be in vain. In that case, it is our duty, so far as depends on us, to endeavor to lessen the difficulties which the emigrants go blindly to meet. In regard to this, the House of Clergy holds itself bound to make known that a Bishop, belonging to the Anglican Episcopal Church in the United States, at present on a visit to this capital, has given us the most friendly assurances that such of our countrymen as betake themselves to places where no congregations of our own Church are found, may, if they address themselves to the Clergy of the Anglican Church, expect of said Clergy, with certainty, all requisite assistance, in their spiritual as well as temporal concerns, without any the least attempt being made on the side of the Anglican Church to impart to them any other doctrines than those professed by our Church, or in any respect turning them away from the same Church. The

House of Clergy, thankful for this offer, invites the Reverend the Clergy generally to give to those of our countrymen, who cannot be dissuaded from emigrating to America, certificates in some such form as the following: [This form is originally written and published in the English language.]

"*Clergyman's Certificate.*

"To N. N., belonging to the Parish of N. N., of the Diocese of N. N., in the Kingdom of Sweden, and who at present intends to emigrate to the United States of America, the following certificate is hereby given:

"That he (or she) was born the ———; has been confirmed; is of good conduct, and possesses ——— religious instruction. He (or she) is married to N. N (or widower, or a widow, or unmarried), who accompanies him (or her) or (remains at home). In case he (or she) should settle in any place, where access to a congregation of the Evangelical National Church of Sweden cannot be had, he (or she) is hereby, in the friendliest and most earnest manner, recommended to the Bishops and Clergy of the Protestant Episcopal Church in the United States of America, for the obtaining of that spiritual and corporal care which he (or she) may demand, and of which he (or she) may happen to stand in need. N. N.,

"Clergyman of N. N. Parish."

The Rev. Henry Longueville Mansel has been elected the successor of Canon Shirley, in the Regius Chair of Ecclesiastical History at Oxford. Dr. Mansel, by his "Prolegomena Logica," his "Limits of Religious Thought," his paper on "Metaphysics," in the "Encyclopedia Britannica," his edition of Sir William Hamilton's "Logic and Metaphysics," and his controversial bouts with John Stuart Mill, Herbert Spencer, Sterling, and others, has reached as high a place as any of the Scotch school, among the philosophers of the conditioned.

Dean Stanley.—The course of the Dean of Westminster is becoming so utterly and openly inimical to the Church, that, as a matter of history, we wish to preserve the Protest of Canon Wordsworth, at the time, against Dr. Stanley's appointment. The following are extracts:—

"The Church of Westminster is losing the presence and counsel of one (Dr. Trench) who has ruled it with wisdom, piety, and love, for seven years; and now, as a Canon in residence, I find myself charged with the principal duty of officiating in the sacred services of this Church, till the end of the present year. It seems, therefore, that if there is a call upon any one to speak in this matter, that person is myself." * * * * * "The examination of some of Dr. Stanley's works, especially of his recently published lectures on the history of the Jewish Church, constrains me to declare my opinion, that they contain many passages, which may tend to weaken the belief of their readers in the truth and inspiration of the Bible, especially of the Old Testament. In those lectures, which were addressed chiefly to candidates for Holy Orders, he asserts that 'the history of Israel is not the history of an inspired book, but of an inspired people.' Surely, such an allegation is injurious to the Bible, as implying that it is less inspired than a nation which God punished as rebellious, and excluded from Canaan for its sins. It is also irreconcileable with the declaration of St. Paul, speaking specially of the Old Testament. '*All* Scripture,' or, as it literally signifies, '*every* Scripture is given by inspiration of God,' and, with the language of our own Church, in the Collect of this season (Advent,) ascribing all Scripture to God—'Blessed Lord, Who has caused *all* Holy Scripture to be written for our learning.' It is said by Dr. Stanley, that the acceptance of every part of the Old Testament, (by which I mean the genuine text of the Old Testament,) 'as of equal accuracy, is rendered impossible, by every advance made in Biblical science, and by every increase of our acquaintance with Eastern customs and primeval history.' And thus a vague and uneasy suspicion is created in the mind, that when science makes further progress, and historical investigation is pursued more successfully, the Bible must recede from the position it now occupies, and abate its claims to our belief. On the other hand, it is certain that all truth is consistent with itself, and the Christian student rejoices to know, that genuine philosophy and antiquarian research—as, for instance, into the manners and

customs of Egypt, and on the soil of Babylon and Nineveh—have brought to light new proofs of the accuracy and credibility of the Bible. In another place, Dr. Stanley apologizes for Deborah, the prophetess, as 'enlightened only with a very small portion of that Divine light which was to go on, evermore brightening, to the perfect day.' And thus a shadow of doubt is thrown upon the inspiration of the still earlier prophecies—as, for instance, those of Jacob and of Noah, and on the earliest prophecy of Scripture, that concerning the promised seed. Dr. Stanley apologizes, also, for the Old Testament, and tells us that we ought to extend the same charitable indulgence to it as 'to other histories, especially Oriental histories,' and that 'the very errors and defects' of the Bible, 'are guides to the true apprehension of its meaning.' In the same place he suggests that there are errors 'in St. Stephen's speech, in the Acts, (Acts, chap. 7.) a statement which I challenge him to prove. He asserts, in the same work, that the Books of Moses are probably so called, 'because he is the chief subject of them,' not because he was their author, as the ancient people of God believed, with whom Christ Himself communicated, and as the ancient Christian Church believed, being taught by Him and by the Holy Spirit, whom He sent to guide His Apostles into all truth. I find, also, that, partly on the ground of a mistaken interpretation of the Hebrew text, (2 Sam. xxiv. 1, as compared with 1 Chron. xxi. 1,) an error committed by Tindal, and long ago exposed and refuted by Waterland, Dr. Stanley ventures to surmise that Abraham, the friend of God, the father of the Faithful, was tempted by Satan to offer up his son Isaac. Thus he sets himself up in opposition to the text of the Old Testament, which declares that 'God tempted Abraham,' and to the express testimony of the Holy Spirit, in the New Testament; 'By faith, Abraham, when he was tried, offered up Isaac'" * * * "Another reason for this publication is as follows: it is right that the members of the Church of England should be made acquainted with the terms on which a person is admitted to the place of Dean in the Church of Westminster. A knowledge of these terms may afford comfort to many troubled minds, and may serve, in some degree, to disarm our adversaries of their weapons against us. Some, perhaps, may imagine that when a person is nominated to the office of Dean, he may present himself at the door of the abbey, and will be admitted at once, by the Canons of the Church, without any further inquiry; but this is not the fact. The person so designated is required to make solemn engagements and stipulations, before he is admitted to his place in the Church. He is first introduced into the Jerusalem Chamber, and he there pledges himself, by his own hand, to the use of the Book of Common Prayer, and declares, by his own signature, that he 'acknowledges all and every of the Thirty-nine Articles of Religion to be agreeable to the Word of God,' and he signs with his own hand a declaration, that he does 'willingly, and from his heart,' subscribe to those Articles, and 'to all things contained in them' (Dr. Stanley, I believe, has recently published a pamphlet, advocating the abolition of some of these subscriptions. He will pardon me, I hope, for saying, that his own case proves the need of retaining them.) He is then conducted into the Abbey Church, and there, on the threshold of the choir, in the presence of Almighty God, he takes a solemn oath, that he will regard the authority of Holy Scripture as paramount to human opinions; that he will take his rule of life and doctrine from the Word of God, and will consider all other things as merely human, which cannot be proved by God's Word, and that he will govern according to the statutes of the said Church of Westminster, which impose severe penalties on those of its members who are charged and convicted of erroneous and unsound doctrine. Nor is this all. He is admitted into his office on the condition, that within a certain time after his admission, he shall 'openly, publicly, and solemnly, read the morning and evening prayers on some Lord's day' in the Church of Westminster, and there, in the presence of the assembled congregation, make the following declaration: 'I, A. B., do hereby declare my unfeigned assent and consent, to all and everything contained and prescribed in and by the Book entitled the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England.' If Dr. Stanley is admitted to the place of Dean in this Church, it will be upon these terms. He will make these subscriptions with his own hand. He will bind himself, by that solemn oath to which I have referred He will be subject to the laws and

statutes of the ancient foundation. He will make these public declarations ir presence of Almighty God and His people. There may be—I fear there are— passages in his writings, which, to many minds at least, seem to be at vari with some of these solemn engagements."

One hundred and thirty-five Clergymen of the Diocese have published an dress to Canon Wordsworth, thanking him for his Protest. In his Reply he : "The prospect before us is gloomy. We have to deplore the destructive effec that spiritual pride, which makes itself the measure of truth. We have to la the growth of that intellectual self-confidence which, instead of maintaining sacred deposit of Christian doctrine revealed in the Holy Scriptures, and ha down from Apostolic times, and of exhorting others to contend earnestly fo faith once delivered to the saints, treats the faith itself as a variable thing, ca of new developments, and to be expanded, adjusted, and accommodated, with p elasticity, to the changeful opinions of men, and the fluent forms of society; which would despoil the Church of England of her true character, as a fai guardian and witness of the faith.

It is too obvious to observe, that unless this spirit is restrained, it must hav unhappy result of driving many among us into deism, and of making others away from us, into the arms of a so-called infallible Church."

Result of Romish Training Mission Schools.—As a result of this traini Mission Houses, and cultivating the spirit in other schools of learning, Rome to-day, no less than two thousand Jesuit missionaries, besides numerous Fra cans and Dominicans; and no less than four million of francs are annually for their support, through the "Society for the Propagation of the Faith." I is now losing ground, politically and Ecclesiastically, in some parts of Europ Mexico, and in some parts of South America; but she is gaining ground Eccl tically and spiritually, in almost all other parts of the world. Her missionary ity was, perhaps, never as great as it is to-day. The testimony which the Bis and Clergy of our own Church give, concerning the zeal, activity, and succe the Romanists in Great Britain and our own country, especially the West, is r duced, in the language which comes to us from Protestant Missionaries, almo the world over. No country is too remote, or climate too fatal to deter them in almost every country they precede Protestant Missionaries.

The tidings have just reached us of the massacre of a Bishop, nine Priests thousands of converts, in Corea, a country yet unoccupied by Protestants. Rev. Messrs. Gulick and Chapin, of the American board, have lately penet into Mongolia, from Pekin, and Mr. Chapin writes:—"I have a feeling of h sickness at the thought, that, judging from the history of the past and the pros of the future, it will be many years before Protestant Missionaries secure the age ground in Mongolia, now occupied by the servants of Rome." *The wh Protestant Christendom sends but one hundred ordained Missionaries to China, Rome has sixteen Bishops, three hundred foreign Priests, and a host of native p gandists in that empire!*

From Equatorial Africa, the Rev. Horace Bushnell writes:—"The Papal po now waning in Europe, seems, through the instrumentality of the Jesuits, t renewing its efforts at conquest in Western Africa, where, at an early day, it even whole tribes, south of the equator, under its dominion."

A Protestant Missionary in Damascus writes:—"Large portions, not only o Orthodox, but of the Armenian, the Jacobite, and the noble, beautiful old Nest Church, have fallen a prey to the Jesuits. Their ancient Liturgies have been barously mutilated by the congregation of Rites, and the people of these Chu have become, virtually, French subjects."

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ART. I.—SKETCHES OF ENGLISH CHURCH HISTORY.*

I. BISHOPS OF BRISTOL.

THE great commercial city of Bristol, at the confluence of the Frome with the Avon, some miles above the entrance of the Avon into the Severn, spreads itself over several hills and valleys, in a picturesque and fertile region. It was one of the many places, which, when King Henry VIII. dissolved the Monasteries, were proposed as the sites of new Bishoprics; and one of the only six which obtained, and of the only five which preserved, the privilege. The Monastery of St. Austin's supplied a Cathedral, and edifices for the residence of the Bishop, Dean, and Chapter; while the Church of St. Mary Redcliffe, the noblest parish Church in England, rose on a neighboring elevation. Within the Diocese, besides the city itself, a small part of Gloucestershire was included, and the

* We commence, in this Number, the publication of Sketches of English Church History, by the late Rt. Rev. Bishop Burgess. They have all the characteristics of that accomplished scholar, and will, we are sure, be read with great interest. He did not live to complete the work, which now comprises only five of the English Sees.—ED.

whole of Dorset; so that its broad base was on the English Channel, and it stretched almost to a point at the Severn.

Its first Bishop was Paul Bush, who received Consecration on the twenty-fifth of June, 1542; and who was taken, like so many other prelates at that crisis, from the higher Order of the Monastic Ecclesiastics. He had been Provincial of the Bonshommes, and Prior of Edington, as well as a Canon of Salisbury, and Chaplain to King Henry. When he was a member of the Augustinian Fraternity, at their Priory at Oxford, which has since become Wadham College, he was one of the University poets of the day, and was noted for his medical learning. "The Extirpation of Ignorancy," dedicated to the Princess Mary, and in verse; a Treatise of Salves and Cunning Remedies for the Pestilence; Notes on the Psalm 'Miserere;' and a Treatise in Praise of the Cross; were the fruits of these several accomplishments. He never entered with much warmth into the Reformation, but complied under King Edward, and married Edith Ashley. His marriage was, under Queen Mary, the cause of his deprivation; but, as his wife soon after died, he conformed, and became Prior of Winterbourne. Just before the accession of Elizabeth, he died, at Bristol, at the age of sixty-eight; and was buried in the Cathedral.

Not on the same spot, but not far from the same time, his more consistent successor, John Holyman, was borne to the tomb; more consistent, because, having begun his Ecclesiastical life as a Monk at Reading, he never ceased to uphold the cause in which he had at first exercised his pen against Luther, and against the divorce of Henry and Catharine. After the dissolution, he became an admired preacher; and when he was at length raised by Mary to the Episcopate, though he was one of those who sat in judgment on Latimer and Ridley, his garments were otherwise unstained with the blood of martyrs. He was educated at Winchester School and New College, and to the former he gave the works of the Latin Fathers; and dying, like several of his Episcopal brethren, just as the sun of Popery went down in England, was buried in his old parish of Hanbury.

The See of Bristol was but ill endowed: less than twenty

years had elapsed, at the accession of Elizabeth, since the formation of the Diocese; and the too frugal government of the great Queen, too often willing to apply elsewhere some portions of the Ecclesiastical revenues, suffered it to lie vacant more than thirty years. At first, it was placed under the charge of Bishop Cheyney, of the neighboring Diocese of Gloucester; but, as some eccentricities of Doctrine and habits appeared in his administration, the commission was withdrawn by Archbishop Parker. In 1568, the Cathedral was the scene of a singular strife. Cheyney visited Bristol, and preached three sermons in his own defence against the charges of an unfriendly feeling towards the Reformers, of holding the Lutheran opinion on the Sacrament, and of having been at Mass in the time of persecution. His explanations were such, that two clergymen of some note, Calfhill and Worbrook, undertook the confutation of his Sermons, by Sermons of their own, preached in his presence at the Cathedral; and a complaint against him went up from several Aldermen and other citizens to the Council. It was just at that time that the jealousy of a people so recently emancipated from spiritual bondage, and as yet unaccustomed to usages still unsettled, was most easily stirred against any seemingly doubtful expressions of a bold and peculiar mind.

Not till December, 1589, was there another Bishop of Bristol: and, for almost all that space, the new See of Oxford was also vacant. The Fletchers were a Kentish family, of brilliant talents and literary fame. Giles Fletcher was sent on an Embassy to Russia, then so little known: his two sons, Giles and Phineas, were, one, the author of the Purple Island, the other, the associate of Beaumont in the Drama; and his brother Richard was the Bishop, successively, of Bristol, Worcester and London. The education of Richard Fletcher had been at Trinity College, Cambridge, from which he passed to a Fellowship at Bennet College; and in 1583, he was made Dean of Peterborough. In that office, he was summoned to Fotheringay Castle, to offer his service to the unfortunate Queen of Scots, in her last hours. She, bound by every pledge to the Communion of Rome, declined his repeated solicitations; but,

in the fatal Hall, he stood without the rails of the scaffold, and, bowing to her, proceeded to utter a long and feeling exhortation. Then he prayed, till the Queen interrupted him by commencing her devotions in Latin; and the painful close was far from honorable to his heart. For, it is related that, when the executioner, holding up the bleeding head, cried, "God save Queen Elizabeth," Fletcher alone, in a low voice, responded, "So perish all her enemies!" Though he could speak with boldness in the pulpit, and though his doctrine was rigid, yet he acquired, by his air, his handsome person, and stately manners, the reputation of a courtier; and his dignity was taken for pride. Even Elizabeth complained that he had cut his beard within too youthful dimensions. When a friend of his once advised him to forbear making certain leases of Ecclesiastical property, probably for the advantage of persons of influence, rather than of the Church, he laid his hand gracefully upon his heart, and answered in the words of the Syrian captain, begging to be pardoned if he bowed in the house of Rimmon.

After the translation of Bishop Fletcher, and the death, not far from the same time, of Bishop Underhill, of Oxford, the two Sees were again vacant for ten years; but, a little before the death of Queen Elizabeth, John Thornborough, Bishop of Limerick, was transferred from Ireland to that of Bristol. A native of Salisbury, he returned from Magdalen College, Oxford, to the parish of Chilmark, in his own County, and to a Chaplaincy in the household of its patron, the Earl of Pembroke; then became Chaplain to the Queen, and a Prebendary and Dean of York; and, in 1593, was consecrated to the See of Limerick. Once, while travelling in Ireland, he had an escape that was deemed memorably providential. With his wife, children and servants, he passed a night within the walls of an old Castle. All were lodged in one large room; when the floor above them fell, crushed every thing that was more than two feet from the floor below, but left them uninjured. Bishop Thornborough had a goodly presence and a cheerful heart: he was skilled in Chemistry, and presented to king James a precious draught, which was esteemed a great security for health

ıd long life; and, whether his own longevity was most con-
ected with his medical knowledge or with his temperament,
is certain that, though he was fifty years old in 1603, when
e came to Bristol, yet he survived all his Episcopal brethren.
ı his loyal zeal, he stumbled, at the commencement of his
ıreer, on the slumbers of parliamentary jealousy; a lion which
terwards he was happy to leave in quiet. The King had
commended an union with the realm of Scotland; the Eng-
ıh people returned no favorable answer; but, while the pro-
ısal was under the consideration of Commissioners appointed
r both Houses, a book, displaying the happiness of such an
ıion, appeared from the pen of Bishop Thornborough. On
e complaint of the Commons, it was agreed that the good
relate should make a brief acknowledgment of error in wri-
ıg, at such a time, on such a topic: this was entered on the
ırnals of both Houses; the book was suppressed; and the
atter ended. He remained at Bristol fourteen years; and
ıen was translated to Worcester.

At the consecration of Nicholas Felton, the next Bishop,
ıd of Mountaine, Bishop of Lincoln, who was consecrated at
e same time, the notorious Archbishop of Spalatro assisted
the imposition of hands. Felton was the son of a sea-
ring man of considerable estate at Yarmouth; and, resem-
ing the great Bishop Andrews in his parentage, in being, like
m, student, Fellow and Master of Pembroke Hall, Cam-
idge, and in holding, like him, a benefice in London, that of
. Antholin's, copied him also in his holy life, and in his
ıborate preaching, so that he said of himself, "I had almost
ırred my own natural trot by imitating his artificial amble."
one thing the resemblance failed: Felton was married, to
e widow of Norgate, Master of Bennet College. Like An-
ews, however, he enjoyed the love of all good men, while,
th a sound head, a sanctified heart, a hospitable home, and
kind, pure, and charitable practice, he exercised his pastoral
arges; and, after a single year at Bristol, he succeeded An-
ews at Ely.

The next Bishop, Rowland Searchfield, is one of the obscur-
names amongst the Prelates of England. He was of St.

John's College, Oxford, and died after an Episcopate of years; and it is a most blessed reflection, when we co plate the unrecorded or unrenowned dead, that "there a who shall be first."

Robert Wright was next consecrated, at the age of four. His birth was at St. Albans; his education at T College, Oxford; he became Warden of Wadham C Rector, successively, of Sonning, Hays, and Bourton Water, and Treasurer of Wells; and then succeeded neighboring Diocese. He had travelled; and he wrote Poetry with elegance. Although a petulant writer repr him with his flourishing estate, while the revenues of his opric were so small, he was yet a diligent, constant, an cessful preacher, a man of integrity and moderation, and in his Episcopal admonitions. At seventy-four, he was ed to Lichfield, leaving such a character behind him, in the time of persecution, he was not afraid to appeal citizens of Bristol for their testimony.

For the next four years, the See was held by a meek, and quiet Prelate, much beloved in the evil times whic approaching. This was George Cooke, brother of Sir and Sir Francis; the former of whom was Secretary of Their family was one of antiquity in Derbyshire; a Bishop, who was of Pembroke Hall, Cambridge, had good pastor in Hertfordshire, the father of a family, an tinguished for his facility and felicity of expression.

In 1636, Bishop Cooke was translated to Hereford; the following January, Robert Skinner succeeded him a tol, an eminent metropolitan preacher, Minister of St. ory's, London, who, preaching twice every Sunday, at when the afternoon was usually given to catechizing, c to Public Prayers, had attained a certain popularity eve Puritans. He was the son of the Rector of Pilsford, in amptonshire; had been a Fellow of Trinity College, and was now forty-five years old. Along with the slen sources of his Bishopric, he was permitted to retain t two benefices in the country, one of them in the Dio

Oxford, to which he was transferred soon after the meeting of the Long Parliament.

At that time the unfortunate Charles made one more attempt to attract the reverence of the nation to the Episcopacy which he loved. It was the nomination to its highest stations of Divines whose principles were moderate, and whose tempers were gentle. With this design, perhaps, Bishop Skinner was chosen for the See of Oxford; and, certainly with this design, was that of Bristol filled by the nomination of Thomas Westfield. He was born in the Isle of Ely, and was a Fellow of Jesus College, Cambridge, at one time Curate of St. Antholin's, London, under Felton, and then Rector of St. Bartholomew's. The Episcopate of Bristol had been offered him many years before; but he had preferred his own pulpit, and had pursued the path of a "painful and profitable" London minister, being made also a Prebendary of St Paul's, and Archdeacon of St. Albans. So modest was he, that, though he had a moving, natural oratory, he would not without necessity trust his extemporaneous powers, and, after an experience of half a century, never ascended the pulpit without trembling. Once, called to preach before the King at Oxford, he fainted quite away; when, says a quaint historian, "that excellent Prince was contented patiently to wait, till he had recovered himself, and then had a sermon which abundantly rewarded such a royal and Christian condescension." He was the author of the rule, "Fear to do anything against that God Whom thou lovest, and thou wilt not love to do anything against that God Whom thou fearest." In the dark days of the Church, and at sixty-eight, he accepted the Bishopric, which, in brighter years and at forty-three, had offered itself in vain. Having concurred in the petition of the London Clergy against the obnoxious oath prescribed by the new Canons, which contained the famous *et cætera* clause, he had many friends in the Parliamentary party; and he had been loved by the Earl of Holland, who was then conspicuous in that party. Accordingly, he was elected to the Westminster Assembly, and appeared, wearing his Canonical habits; and he obtained permission to go to Bristol, and receive the dues of his Bishopric. In the course

of the ensuing hostilities, the distressed city was taken and re-taken by Rupert and by Cromwell; and the good Prelate, bequeathing his worldly goods to his wife, could but thus describe them:—"as the times now are, I know not well what they be, nor where they are." He said that he was contented to live, but desirous to die; and, about two months after the execution of Archbishop Laud, on the twenty-fifth of June, 1644, he entered into his rest. It was his desire to be buried in his Cathedral, near the tomb of Bishop Bush, the only one of his predecessors, with one possible exception, who lay there; and one line of the epitaph which he composed for himself was, *Episcoporum infimus, peccatorum primus;* "The lowest of Bishops, the chief of sinners." Eight of his sermons were published two years after; and, at the Restoration, a Tract of his appeared, called "The White Robe, or the Surplice Vindicated." It was well vindicated by such a life and doctrine.

Notwithstanding the darkness, which was now spread over the ruins of the Church, Thomas Howell accepted the vacant Episcopate, and was consecrated at Oxford; the last of the Bishops before the temporary suppression of their Order under the Commonwealth. He was born near Brecknock, the son of a Welsh Clergyman, and was brother to the ingenious author, James Howell. Like other Welsh scholars, he repaired to Jesus College, Oxford; and, besides holding two or three other benefices, became Rector of St. Stephen's, Walbrook, in London. Meekness was the characteristic feature of his manner, and tenderness, of his excellent sermons; which, says Fuller, "like the waters of Siloa, did run softly." At Bristol he was beloved, even by those who cared not for his calling; but the evils of war and revolution could not pause: he was expelled from his Episcopal residence, and it was dismantled while his wife was in childbed. The city, it is said, more generous than the political powers, when, bowed under the common calamities, he died, in 1646, took on itself the care of his numerous family of orphans.

For fourteen years, the Cathedral of Bristol was a Puritan Meeting House. On the Restoration, one of the most venerable of the neighboring Clergy, Gilbert Ironside, who had been

Rector of Winterbourne, was advanced to the Episcopal seat. Though born not far from Oxford, he was of the other University, and of Trinity College; and as he was the son of a Clergyman, so was he also the father of a Bishop, who, thirty years later, and after another revolution, sat in the same Cathedral. The elder Bishop Ironside, when the observance of the Lord's Day was much discussed, published "Seven Questions of the Sabbath." A conversation of his with a non-conformist, John Wesley, the grandfather of the first Methodist, is recorded, in which he appears as a moderate and judicious Divine. He died in 1671, at the age of fourscore and three.

Guy Carleton, his successor, was the youngest son of a family in Cumberland, the representatives of which had been before, and have since been, ennobled under the title of Lord Dorchester. He was a Fellow of Queen's College, Oxford, and had a parish in the North, from which he was driven by the troubles. A friend then presented him to the benefice of Bucklesbury, in Berkshire; but he was expelled by the Commissioners known as the Triers. In the mean time, three of his brothers had fallen at the battle of Marston Moor; and his own loyal principles, which he could not disguise, prompted acts which issued in his imprisonment at Lambeth House. His wife sent him a cord, with which he let himself down from a window towards the Thames; but the cord proved too short, and, in falling, he dislocated a bone. He was safely carried off, however, in a boat which was waiting, and fled beyond sea to the exiled Court of Charles II. His stirring loyalty, and his sufferings, were remembered at the Restoration, and he was made a Prebendary of Durham, and Dean of Carlisle; and, after holding the Bishopric of Bristol six years, was, in 1679, transferred to that of Chichester. In his adversity, his wife and daughters had been compelled to earn their bread by their labor in London; and, when his injury was cured, the faithful matron had even sold her bed for the expenses. Had it been true, as it was said to be, that the family too much felt their elevation, some palliation of the fault might possibly be found in remembrances like these.

From 1679 to 1682, William Gulston presided, while the

reign of the second Charles drew towards its deplorable end. Bishop Gulston was the son of a Clergyman, and the brother-in-law of the member of Parliament for Winchester, but attained no other eminence than that of his station.

For a single year, John Lake sat at Bristol; coming from the See of Sodor and Man, and passing to that of Chichester. At Burstal, at Prestwick, in Lancashire, and at Leeds, he had well sustained the pastoral duties; and in 1682, had received the ancient crosier of the Isles.

Sir Jonathan Trelawney was the son of a Baronet in Cornwall, and on the death of his elder brother, succeeded to the title and estate of his family. His birth and local interest were his chief distinction amongst the Clergy; unless it were that these seem to have strengthened a certain boldness of character, which gave occasion to the report, that his conversation was sometimes indecorous, or even profane. There is a story which, probably, like most others of the same kind, has but a slender foundation, or none, that, being once reproved by a friend for irreverent expressions, he said that he did not swear as Bishop, but as Sir Jonathan Trelawney; to which his friend rejoined; "Ah, my Lord, but if Sir Jonathan go to the place of torment, what becomes of the Bishop?" In the Rebellion of Monmouth, he was sent down to Cornwall, to employ his interest in preserving the loyalty of that region. He was one of the seven Bishops who were sent to the Tower, and tried for their resistance to the order for reading the Declaration of King James in the Churches; and at their interview with the King, he reminded him of his own services against Monmouth. His brother, a general in the Army, enlisted him in the cause of the Prince of Orange; and he was one of but two Bishops who voted that the vacant throne should be filled by a king rather than a regent. He married an heiress of the family of Hele, in Devonshire; and immediately after the Revolution, the See of Exeter being vacant, he was transferred from Bristol, where he had succeeded Bishop Lake, to the Diocese of his first association.

The only instance in which a son has succeeded his father in an English See, was that of the second Bishop Gilbert Iron-

ide. He was Warden of Wadham College, and firmly main-
ined the liberties of the University and the Church, against
ie attempts of a Romish sovereign. Disliking the proceed-
gs of Fell, Bishop of Oxford, he would not be Vice-Chan-
llor, as long as that Prelate lived; but, after his death,
cepted the office, in 1687, and procured the immediate elec-
n of the Duke of Ormond to the Chancellorship, anticipa-
ig the royal mandate in favor of Jefferies. He was conse-
ated at Fulham, in October, 1689, with Stillingfleet and
trick, by Bishop Compton. Like his predecessor, he had a
ge patrimony, which enabled him to sustain the charity, as
ll as the dignity of a See which had very small revenues;
t on the death of the aged Bishop Croft, in 1691, he was
nslated to Hereford.

His successor, John Hall, was of the school of Tillotson;
l might be expected to look with kindness on non-conform-
s, since his sister was the wife of a non-conformist Divine;
l, in fact, her son, who was also a Dissenting minister, became
heir. At Oxford, however, he had held the Margaret Pro-
sorship of Divinity. His opinions were moderate, his con-
ct mild, and his memory honorable. He died in 1710, with-
t translation; having remained longer at Bristol than any
his predecessors.

The next Bishop of Bristol was the only Prelate, since the
formation, who was ever employed in Diplomacy. For more
n thirty years, John Robinson was the British resident at
court of Stockholm, and became, says one writer, "in his
portment, and everything else, a Swede." While thus
oad, he executed a translation of the Liturgy into German.
ng William often declared that he had never employed a
blic minister of greater vigilance, capacity and virtue. He
s born at Cleasby, in Yorkshire, and was a member of Oriel
llege, Oxford; and he built and endowed a Chapel at his
thplace, and gave to his College a new wing, and several
ibitions. The Runic inscription on this wing, is probably
emorial of his Northern residence and studies. After his
rn, he was a Prebendary of Canterbury, and Dean of
ndsor, where he beautified the Deanery. As Bisho[illegible]

Bristol, also, he had begun to repair the Episcopal abode; but, in the year after his Consecration, he was made Lord Privy Seal, and he was afterwards sent to Utrecht, to assist in the negotiations for a general Peace. While he was there, the venerable Bishop Compton died; and the diplomatic Prelate, a man of large views, was summoned to preside over the Metropolis.

In the last years of Queen Anne, the Tory and High Church influence had rallied itself for a little while. Honorable to that influence it must remain, that it elevated, not Atterbury alone, but Gastrell and Smalridge. The son of a dyer at Lichfield, George Smalridge was sent to Westminster School, by the kindness of the antiquary, Ashmole; and was, at Oxford, a member of Christ Church. His first charge was a Chapel in Tothill Fields; he had a Prebend in the Cathedral of his native city; and, having written ably, in the Convocational discussions, near the beginning of the century, he was the Tory Candidate, in 1707, for the Regius Professorship of Divinity, against the future Archbishop Potter. In the next year, he became Rector of St. Dunstan's in the West; and so decided were his High Church sentiments, that he was supposed to have assisted in drawing up the defence of the violent Sacheverel. Two years later, he was appointed to the Deanery of Carlisle, and to a Canonry of Christ Church; and, in 1712, was the competitor of Atterbury for the Deanery of Christ Church, to which he succeeded, when, shortly after, Atterbury was raised to the mitre. The manuscripts of the learned Grabe were left, first to Hickes, and then to Smalridge; and his elegant pen was employed in the Latin epitaphs of his friends, Archbishop Sharp, of York, and the devout layman, Nelson. A correspondent of Whiston, a brother-in-law of Doctor Freind, a disciple of Berkeley, an admirer of Clarke, he had from Addison the praise of being "the most candid and agreeable of Bishops," from all his associates, a testimony to his gravity, sweetness of temper, and kindness of manners, and from posterity, the verdict, that he rivalled Sherlock in calm, dispassionate disquisition on a passage of Scripture or a doctrine. The office of Lord High Almoner, usually assigned to

the Archbishops of York, was bestowed on Smalridge; but when the Rebellion of 1715 drew from the Bishops a declaration of their loyal feeling, he declined giving it his signature, and was removed. It was only through the friendship of Caroline, Princess of Wales, who honored all talents and worth, that he was at length restored to the royal favor. In Parliament, he often spoke, voted, and protested against measures which might seem to reflect blame upon the last ministry of Queen Anne, or distress the Jacobites, or yield a foot of ground to the Dissenters. His Episcopate was brief; for he lived but to the age of fifty-six. A few days before his death, he wrote to Bishop Trelawney, vindicating himself against a suspicion of Arianism, which may have been suggested by his intimacy with Clarke. On Saturday, the twenty-sixth of September, 1719, he had a pain in his breast, and at night was bled; but, waking the next morning, said only, "God be thanked, I have had a very good night;" turned on his side, and expired. He left a widow and three children in such poverty, that his Registrar gave them his own savings; that Queen Caroline bestowed on her a moderate pension; and that sixty of his discourses were published for their benefit.

Smalridge was succeeded, both at Bristol and Christ Church, by Hugh Boulter, Archdeacon of Surrey. He was of wealthy London parentage, and was elected from Christ Church to Magdalen College, along with Addison and Bishop Wilcox, at what Bishop Hough, the head of the College, was accustomed to call "the golden election." Invited to London by Sir Charles Hedges, whose Chaplain he became, he received, through the friendship of the Earl of Sunderland, the Rectorship of St. Olave's, Southwark; and his fidelity and diligence in the Pastoral Office made him an Archdeacon, a Bishop, and at length, in 1724, Primate of Ireland. Just before his elevation to the See of Bristol, he had accompanied George I., as his Chaplain, to Hanover. Grave in his deportment, reverend in his aspect, cheerful and affable in discourse, frugal in his expenditures, but most generous in his donations, and meek in his temper, he presided at Bristol for five years, and reluctantly passed to a more eminent station. There he survived till 1742,

the seventy-second year of his age; a munificent benefactor of his adopted country. Married, but childless, he gave a fortune in charity while he lived, and left the bulk of his estate of thirty thousand pounds to similar uses, after the death of his widow. A volume of his Letters, containing an account of wants in Ireland, was published many years after. It was of his magnanimous temper, that the beautiful lines were written,

> "Some write their wrongs in marble; he, more just,
> Stooped down serene, and wrote them in the dust:
> Trod under foot, the sport of every wind,
> Swept from the earth, and blotted from his mind,
> There, buried in the dust, he bade them lie,
> And grieved they could not 'scape th' Almighty's eye."

The Bishopric of Bristol was a third time linked to the Deanery at Oxford. Both were held by William Bradshaw, during his silent Episcopate, from 1724 to 1732; silent, at least to posterity. He died without removal.

Charles Cecil, who succeeded, was related to the Earl of Salisbury, and of the family of the great Lord Burleigh. He was Rector of Hatfield, by the gift of that Earl; and, becoming Bishop of Bristol, remained there three years, and was then translated to Bangor.

Bristol, too, was the first See of Thomas Secker; whose memory and whose praise must remain as long as the Church which he adorned. His father, a Dissenting gentleman in moderate circumstances, sent him to several Seminaries of his own persuasion, in the hope that he would enter their ministry. The future Primate was even a member of the communion in the congregation of the Pastor with whom he pursued his studies; and at a meeting in Derbyshire, he preached a probation sermon. But his judgment and his heart were not satisfied with a separation, for which he perceived so slight a cause; and, giving himself to the study of Medicine, he went abroad, to pursue it at Paris. His friend, however, the future Bishop Butler, who had already resolved on taking Orders in the Church, instead of the Dissenting ministry, introduced him to Edward Talbot, the son of the Bishop of Durham,

ıd on his behalf offered him preferment, if he could follow is own example. He took some months for consideration; en accepted the proposal, obtained his Medical Degree at ɜyden, to facilitate his Academic progress at Oxford, where was of Exeter College, and was soon ordained by Bishop ılbot, who made him his Chaplain, and, in 1724, gave him the ry valuable benefice of Houghton, once held by Bernard Gil- ı. Three years after, he was compelled to leave it, by the health of his wife, a sister of his dear friend, Bishop Ben- ı. He still held a Prebend at Durham; and for his excel- ıce as a pastoral preacher, was presented, by Bishop Gibson, 1733, to the important post of Rector of St. James' Church, estminster, in the midst of the Court, and of the most dig- fied society of the Capital. The duties of that station, ıich he retained with his Bishopric, were discharged with ch fidelity and wisdom, as won the profound reverence of his rishioners; and Pope could say nothing less or worse than is couplet:—

> "E'en in a Bishop I could see desert;
> Secker was decent; Rundle had a heart."

He remained in the See of Bristol, however, but two years; d, in 1737, at forty-four, went to preside at Oxford, where, thirty, he had first been entered as a member of the Uni- rsity.

For a single year, Thomas Gooch filled this See, as it passed ım Secker to Butler, and then was translated to Norwich.) was of a respectable family in Suffolk, and was brother to : William Gooch, Governor of Virginia. Having been aplain to Bishop Compton, he preached his Funeral Sermon. Cambridge, he had been Master of Caius College, and Vice- ıancellor; and he had held Prebends of Canterbury and Chi- ster, and the Rectorship of St. Clement Eastcheap, which retained with the See of Bristol. Although a man of ex- ıordinary talents, of the finest manners, and of a most enga- ıg vivacity, he had but little learning in Theology; and the et Hayley, whose mother was his niece by marriage, and ıded with him for some time, says, that he might have said

with Cardinal De Retz, that he had "a soul perhaps the least Ecclesiastical in the universe." Such a prelate could do little service to the Religion of the Church, in an age when his predecessor and successor so often lamented its decline. He was three times married; first, to a sister of Bishop Sherlock, then to a daughter of Sir Thomas Miller, and last, to a niece of Bishop Compton.

That Joseph Butler, who has been the instructor and delight of thinking Christians, was the son of a substantial shopkeeper at Wantage, in Berkshire, who adhered to the Presbyterian Dissenters, and placed his son at their Academies, at Gloucester and Tewksbury, where Secker was his schoolmate. Both of them, of course, had been baptized by Dissenters. Even then, the great metaphysician appeared in the young student; and he addressed several letters to Clarke, on his argument for the Divine Existence, which, being taken to the post by Secker, were answered with every token of respect and regard. Very soon after, at the age of twenty-one, somewhat against the wishes of his father, and urged, apparently, by convictions of characteristic firmness alone, he conformed to the Church, and was entered at Oriel College; and Edward Talbot became his attached friend. At the recommendation of Clarke and Talbot, he was appointed Preacher at the Rolls, where he delivered to an audience of professional savans, those most peculiar and interesting, though most unimpassioned sermons, which, in 1729, he sent to the press. The Lord Chancellor Talbot, son of the Bishop, made him his Chaplain, and the Bishop presented him to the benefices, first, of Houghton, then, of Stanhope; two of the most valuable in his Diocese. Till, in 1733, he was made a Prebendary of Rochester, he resided constantly, and afterwards half the year, within his parish. But his deep mind was inclined to melancholy and seclusion, perhaps to asceticism; he was always a bachelor; and his friends desired to call him from too much retirement. Queen Caroline asked if Doctor Butler were dead; and Archbishop Blackburne answered, "no, Madam, but he is buried." The Queen summoned him, in 1736, to be her Clerk of the Closet; and he was accustomed to wait upon her two hours

very evening, in his duty. In the same year appeared his great work, the Analogy. The Queen died in 1737; but, in the next year, Butler was nominated to the See of Bristol; and then occurred a correspondence, which cannot be remembered without some pain.

He wrote to Walpole, thanking him very coldly, and saying that the See was "not very suitable to the condition of his fortune, or the circumstances of his preferment, nor, as he could have thought, answerable to the recommendation with which he was honored." It could not be the love of money which prompted this dissatisfaction; for he expended all his income in charities, and spent, it is said, on the residence at Bristol, more than all the revenue which he drew from the Diocese. Nor could it well be ambition; for he was disposed to privacy, and in 1747 declined the Metropolitan dignity. But, viewing the matter as between himself and the Prime Minister, he undoubtedly felt that the gift of that See, which was regarded as the poorest, save one, was not proportionate to his place amongst English divines. No right-minded Christian, however, can well read such language, from such a man, without regret, that in his mind the sacred exercise of the Episcopate could be so mere a reward of merit. Two years after, the King nominated him to the Deanery of St. Paul's; on which he resigned his Northern parish; and, after 1746, he was also Clerk of the Closet to the King. It is said, that he loved the lives of Mediæval Saints, and so administered some nourishment to his constitutional melancholy; and he was accustomed to speak, in tones of dissatisfaction, of the State of public matters in the world, and in the Church of England. In his house at Hampstead, he had glass painted with Scriptural subjects; and at Bristol, in repairing his Chapel, he put up a marble Cross in the wall, which, at that day, gave some offence. When Wesley conversed with him, he desired him to leave his Diocese, as there he had no commission. With all his pensiveness, he had that meekness of wisdom, that modest and placid temper, uninjured by elevation, which conciliated the hearts of men; and the citizens of Bristol looked with reverence on the graceful locks, and listened with delight to

the devout and fervent tones of their spiritual father, the purest intellectual light, perhaps, of his time. After twelve years, he was removed to Durham; but it was ordained, that he should return to lay his bones where he had longest preached and ruled, in Bristol Cathedral.

Had the next Prelate, John Conybeare, followed any other man than Butler, he would himself have been noted in his See as one of the most accurate and sober of thinkers. The Vicar of Pinhoe, in Devonshire, was his father. Coming from Exeter Free School, he was successively student, Fellow and Master of Exeter College, Oxford; a Whitehall preacher; Rector of St. Clement's, Oxford; and, after Bishop Bradshaw, Dean of Christ Church. His "Defence of Revealed Religion," was pronounced, by Warburton, to be "one of the best-reasoned books in the world;" and his discourses on Miracles, on Scripture Mysteries, on Subscription to Articles of Religion, on the Expediency of a Divine Revelation, and on Scripture Difficulties, are masterly discussions of noble topics; such as, in the Eighteenth Century, demanded the labors of so many great divines, labors through which, under God, Britain was preserved, amidst the progress of infidelity abroad. He was now fifty eight years old, and always of delicate health, impaired by intense application; was much afflicted with the gout, and languished, for a few years before his death, which occurred at Bath, on the 13th of July, 1755, within five years after his Consecration. He left no estate, and but one son; and while two volumes of his sermons were speedily sold for the benefit of his daughter, who had also a small pension, the name has since flourished in more than one generation of able divines.

His successor, John Hume, was also of Oxford University, and was Rector of Barnes. He was at Bristol but two years, and in 1758 received the Deanery of St. Paul's, and succeeded Secker at Oxford.

The Bishopric next devolved on Philip Yonge, who had been a Fellow of Trinity College, Cambridge, and was Residentiary of St. Paul's. At the end of three years, he was translated to Norwich, on the opposite side of the kingdom.

Thomas Newton was, like Smalridge, a native of Lichfield,

and, like Yonge, a Fellow of Trinity College, Cambridge, and Residentiary of St. Paul's; but was to do a higher service than either to the threatened cause of the Gospel. He was born in 1704, on New Year's Day; his mother died when he was a year old; and his father, a merchant in brandy and cider, married the sister of Dr. Irebeck, Rector of St. George's Church, Hanover Square, London. After taking his Degrees, he was Reader at a Metropolitan Chapel; and, having edited Rowe's works, was presented, by the widow of Rowe, to the Princess of Wales, and to Pulteney, Earl of Bath. His services were also employed in an edition of Milton, accompanied by a just and moderate Memoir of the great poet. Bishop Pearce named him to the place of morning Preacher at the Chapel in Spring Garden; Lord Bath made him his Chaplain; and, through his interest, Newton was preferred to the Rectorship of St. Mary-le-Bow. Two animated sermons against the Rebellion of 1745, distinguished his patriotism and Protestantism; and he received threatening letters. After living some years in the family of Doctor Irebeck, he married, at forty-three, the eldest daughter of that Clergyman, and became his Curate and Lecturer. In 1754, he published those admirable Dissertations on the Prophecies, which have never been superseded. They grew from a conversation with General Wade, who was an unbeliever. At that time, so industrious were his habits, that, besides preaching twice on Sundays, he prosecuted these laborious studies, with health which never was robust. He was now made Chaplain to the King, as he had been to the Princess of Wales; and, in 1755, preached the Boyle Lectures. Archbishop Gilbert gave him the appointment of Subalmoner to the King, and Precentor of York; and he received, also, a Prebend of Westminster. In his character of Chaplain at the Court, he was apprised by the King, through the Primate, that, though his Majesty had no reason to find fault with the length of his sermons, yet, being an old man, he must desire him to be particularly brief; and, accordingly, they sank from twenty minutes to fifteen. But, in the midst of honor and advancement, his mind, which was sensitive, almost sank under the double affliction of losing his aged father and his wi[illegible]

within the year in which his work on the Prophecies appeared. A few years after, he was married a second time, to Mrs. Hand, the widow of a Clergyman, and daughter of Lord Lisburne. When George III. came to the throne, the regard of his mother, and the theological eminence of Newton, were sufficient to secure his elevation, on one of the first vacancies; and he was consecrated in the following year, at the same time with Bishop Green, of Lincoln, his townsman and schoolmate. In 1768, he received the Deanery of St. Paul's, which was now very commonly annexed to some one of the less opulent Bishoprics. Had the resignation of his friend, Bishop Pearce, of Rochester, been accepted, Newton would have been his successor; but he never was actually translated, and he held the See of Bristol longer than any other of its Prelates, a period of twenty-one years. After the age of sixty-five, his health began to decline; he was often weary of his life; and in his later days, was unequal to the duties of a Diocesan. Hannah More spoke of him, in 1780, as one "whom she never thought to see again on this side heaven." In that year, already seventy-six years o d, he printed "a Letter to the New Parliament, with Hints of some new Regulations, which the Nation hopes and expects from them." On the fourteenth of February, 1782, he expired at his Deanery; in the act, it is said, of winding up his watch; and the Church of St. Mary-le-Bow contains his monument. He left behind him a Memoir of his Life; and it is not to be disguised, that the author of the Dissertations on the Prophecies has recorded his own resistance to the awful language of the Scriptures on the eternity of future retribution.

The Dean of Christ Church, Lewis Bagot, next united the two high stations, which had been held by several of his predecessors. As the fifth son of Sir William Bagot, and brother of the first Lord Bagot, he joined social to academic eminence. An epigram said of three successive Deans, Markham, Bagot and Jackson,

> "The first in dignity of style surpass'd,
> The next in elegance; in both, the last."

Like his predecessor in the Episcopate of Bristol, he was

born on New Year's day; but thirty-six years later. His chief publications were, a Defence of Subscription to the Articles, as it was required at the University; a letter to Dr. Bell on the Lord's Supper; and his Warburtonian Lectures. A man of learning and accomplished scholarship; as the head of a college, rather indulgent, but of exact life and great seriousness of mind; apostolic in appearance, though weak in health and therefore somewhat secluded; he had, in the judgment of Hannah More in 1782, "a great deal of that charity which giveth her goods to the poor, but not quite so much of that which consists in tenderness to the opinions of others." Few prelates of his day, however, inspired such reverence, in minds like that of Cowper, who was intimate with his family, and that of Adam Clarke, who, then a Methodist Student, received his blessing in confirmation. This was within a single year after his Consecration; for, in the following year, he was translated to Norwich, like Bishop Yonge, whom he succeeded there.

The next Bishop, Christopher Wilson, was of Catharine Hall, Cambridge. Having married the daughter of Bishop Gibson, of London, he had the benefice of Fulham, where those Bishops have their country residence. Afterwards Bishop Sherlock, the successor of Gibson, gave him that of Halsted, and he held also another in Essex; and, to this preferment, united a Prebend of Westminster, and that of Finsbury in St. Paul's Cathedral. Seldom, and happily seldom, have the endowments of the Church opened a mine like that, which the Prebend of Finsbury proved to its possessor. A lucrative contract with the corporation of London for a lease of property which was rapidly advancing in value, made him a man of large fortune. As he was an able calculator, and had a persevering spirit, and much urbanity and intelligence, and as his life was greatly prolonged, he made this source of wealth productive to the utmost, and received more than a hundred thousand pounds from the mere increase in the value of his Prebend. He had the patronage of the Marquis of Rockingham; but why, at the age of sixty-eight, without other distinction than his wealth, he should have been selected to follow Secker and

Butler, Newton and Bagot, it would be useless to inquire. It is only recorded of him, that he ordered a full and superb set of Communion plate for St. Paul's Church, Bristol. After an Episcopate of nine years, and a life "of an undiversified tenor," he died in London, at his house in Berkeley Square, leaving a son and five daughters, one of whom was married to Sir John Beckett, and another to Sir Hugh Smyth. A brother of his in Yorkshire engaged early in the Selby navigation, became wealthy, and died a bachelor. The issue was that the only son of the Bishop inherited both fortunes, and died in 1842, with an income of sixteen thousand pounds, and the miserable title of "father of the turf."

At the Consecration of Spencer Madan, as the next Bishop, the sermon was preached by his own son, a clergyman of some distinction. The father of Bishop Madan, a Colonel, married the aunt of the poet Cowper; and Martin Madan, an eminent Calvinistic divine, was his near relative. He was of Trinity College, Cambridge, and had been Chaplain to the King, Vicar of Haxey in Lincolnshire, and of Bossall in Yorkshire, and Canon Residentiary of Lichfield. His wife was the niece of Archbishop Cornwallis, and sister of the celebrated Marquis and of the Bishop of Lichfield and Coventry. While at College, he gained the Seatonian prize by a poem on the Calling of the Gentiles; and he had twice entered the lists in controversy with Priestley. Just before or after his translation to Peterborough in 1794, he became a widower.

For the next three years the See of Bristol was entrusted to Henry Reginald Courtenay, nephew of the first Viscount Courtenay, and, by the maternal side, grandson of the first Earl Bathurst. His family, one of the most ancient in Europe, lost, for two centuries and more, through a singular circumstance, the Earldom of Devon, to which they were entitled, and which was at length recovered by his son. He was of Christ Church, Oxford; and, besides being Chaplain to the King and a Prebendary, first of Exeter, then of Rochester, he was Rector of Lee in Kent, and of the very opulent and eminent parish of St. George, Hanover Square. Wedded, too, to the daughter of the Earl of Effingham, he had whatever dis-

tinction could proceed from the most stately connections. But these connections were not all which recommended him to honor in the Church; for his Charge in 1796, an animated and interesting document, indicated judgment and fidelity. Within his Diocese, in Dorsetshire, lay the estates of some of the most affluent and generous of the Roman Catholic gentry, who had given an asylum to emigrant clergymen from France. The Bishop exhorted the clergy against supineness and secularity, which had so much paved the way for the ruin of the French establishment; gave good advice, as to the union of caution and charity towards the emigrant priests; contended against the idea suggested by Paley, of the indifference of non-residence, if a clergyman did his share of duty; and recommended to the younger clergy, study, and care to guard their people against erroneous guides. In the following year he was translated to the adjoining Diocese of Exeter, the ancient seat of his family.

The Dean of Canterbury, Folliot Herbert Walker Cornewall, succeeded. His father, Captain Cornewall of the Navy, represented Leominster in Parliament. From St. John's College, Cambridge, at twenty-six, he came to the Chaplaincy of the House of Commons, while his kinsman, Mr. Charles Wolfram Cornewall, was Speaker. Then he became a Canon of Windsor; married the cousin and sister-in-law of the Marquis of Abercorn; was Master of Wigston's Hospital at Leicester and was consecrated at the age of forty-three. He had the reputation of good scholarship, strong sense, polished manners, an amiable temper, and an exemplary life. After five years he also was translated to the county where his family had been seated, and became Bishop of Hereford.

The qualities sought for the Episcopate were not always the most apostolic, in the days of Watson and Parr. The latter, in some commendatory verses, in which he characterized the prelates of his time, described

"Manners in Pelham, and in Cornewall wit."

Bishop George Pelham was, like several of his immediate predecessors, marked rather by the splendor of his connections

than by eminence in theological attainments. He was the son of the Earl of Chichester; and, at the period of his elevation, his brother was Secretary of State for the Home Department. After leaving Clare Hall, Cambridge, he had been Rector of Bexhill in Sussex, near the seat of his father. He was also Vicar of Hellingley, a benefice in the gift of his family. His age was but thirty-seven when he was consecrated, and he was married to the daughter of Sir Richard Nelson Rycroft. In 1807, he also was transferred to the See of Exeter.

For a single year John Luxmoore next presided, and then succeeded Cornewall at Hereford. Of a numerous family at Okehampton in Devonshire, he was at Eton and King's College, Cambridge, and returned to Eton, a private tutor of the Earl of Dalkeith. In 1782, he became, by that patronage, Rector of St. George, Queen Square; and he was afterwards Vicar of Tenterden, Dean of Gloucester, and Rector of Taynton. In 1807, the year of his Consecration, he became, still by presentation of the Buccleuch family, Rector of St. Andrew's, Holborn. He was married to the niece of Dr. Barnard, Provost of Eton; had several sons: and, like so many of the Prelates, is described as "a man of mild manners, and gentle and amiable disposition."

Perceval, the Prime Minister, next obtained the See of Bristol for the distinguished Master of Trinity College, Cambridge, William Lort Mansel. As University Orator, or head of the most important College, and as Vice Chancellor, he had a kind of academic renown, which was heightened by his satirical talents; talents, against which collegians revenged themselves, by attributing, like Porson and Byron, loftiness and arrogance to the dignity of the gownsman. He was a widower, and had children, and continued, after his Consecration, to preside over his College. By an open circular, in 1810, he recommended the establishment of a Bible Society at Bristol. Yet, he interposed his authority to compel the reading of the Apocryphal Lessons, in opposition to the opinion of Archbishop Abbot. In 1810, he was also presented by Perceval to the valuable benefice of Berwick in Elmett in Yorkshire. He died in 1820, after an Episcopate of twelve years, and a life of about seventy.

Another Vice Chancellor of Cambridge succeeded. John Hay was of humble but respectable parentage; and, by his abilities, diligence and worth, rose, through the academic honors of Senior Wrangler and Senior Medallist, to the highest eminence at the University. The Marquis of Bute, whose tutor he was, is said to have generously presented to him twenty thousand pounds, half of which he returned. Succeeding to the Mastership of Christ's College, and then, in 1815, to the Regius Professorship of Divinity, he applied himself to those studies, which resulted in his works on Clement of Alexandria and Tertullian. As his learning was precocious, so was his elevation; for, he was but about thirty-six when he was consecrated; and, at forty-two, he was translated to the more important See of Lincoln. The clearness and elegance of his style, the candor and moderation of his views, his classical and theological learning, his amiable deportment, and his zealous discharge of official duties, and especially his anxiety to promote clerical residence, attracted an universal respect which was never lost.

Through the influence of the Earl of Liverpool, Robert Gray was called, at a much more advanced age, to preside at Bristol, where, in 1794, he had married the sister of Alderman Camplin. His father and uncle were silversmiths in London. Educated at Eton and Oxford, he became a Fellow of St. Mary's Hall, and in 1791 and the two following years, travelled on the Continent; and, on his return, published a Volume of Travels, rather hastily written. Then, he became Vicar of Faringdon, not far from Oxford; and, having, before his residence abroad, published a very useful Key to the Old Testament and the Apocrypha, was appointed, for 1796, to preach the Bampton Lectures. His theme was, the Principles on which the Reformation of the Church of England was established. He was now made, by Bishop Barrington, Rector of Craike and of Bishop Wearmouth; became a Prebendary of Durham, as well as of Chichester; and resided in the North about thirty years. From time to time some sermon, pamphlet or book appeared from his pen; "Dialogues with a Methodist;" "the Connection between the Sacred Writings and the Literature of Jewish

or Heathen Authors;" "Religious Union;" Discourses on the Jubilee, the Assassination of Mr. Perceval, the Deaths of the Princess Charlotte and of the King. Bishop Gray came to Bristol with high and unshaken principles and immovable courage; and they were needed in the scenes which awaited him there. He had voted against the bill for relieving the Roman Catholics from legal disabilities. Bristol was the scene of a fearful riot: the hands of authority were palsied, while, under the cry of Reform, the vilest of the populace for a few hours prevailed; and, amidst other enormities, the Palace of the Bishop was sacked and fired. On that very Sunday, when the city was in flames, he stood up and preached in the Cathedral. The spirit was willing; but after this his constitution became shaken; and he died on the twenty-eighth of September, 1834, at the age of seventy-three, and was buried in the Cathedral churchyard. His last publication was issued a year before; it was a work on Prophecy, called Josiah and Cyrus. A volume of his Sermons appeared after his death. Of his large family, several daughters had died by consumption: three of his sons, at least, were clergymen; and one became Bishop of Capetown.

In the changes now proposed by the Reformed Parliament the abrogation of the See of Bristol was included. It was closely surrounded by others; and, as the formation of new Sees in other parts of the land was demanded, and there was a determination that the number should not be augmented, two or three of the smaller were to be united to others in their neighborhood; and Bristol was to be the first, and was, as it proved, the only sacrifice. The next Bishop was therefore the last; and he remained but two years before his translation to Ely. He was the friend and tutor of one of the Whig ministers, Lord Althorpe, whose father had presented him, in 1808, to the Vicarage of Battersen. The education of Bishop Joseph Allen had been at Trinity College, Cambridge; and he had in due time become a Prebendary of Westminster, and been presented by the Dean and Chapter to the benefice of St. Bride's Fleet Street. In 1817, he was the editor of the Sermons of Doctor William Bell. He had attained the age of sixty-five at his

Consecration; and his eminence was little more than that of private respectability.

At his translation, in 1836, the See of Bristol was united to that of Gloucester. Venerable as are the names of many of its forty prelates, only fourteen had died Bishops of Bristol; and eighteen others had each presided not more than four years; its endowments had been plainly too small for its due maintenance. Under the new distribution, Dorsetshire was conveniently assigned to an adjoining Diocese. A Deanery remained; and the Chapter enjoyed, with that of Gloucester alternately, the nominal privilege of electing the Bishop of Gloucester and Bristol who might be designated by royal command.

Art. II.—ERNEST RENAN.

1. *Studies of Religious History and Criticism;* By M. Ernest Renan.
2. *The Life of Jesus;* By Ernest Renan, Membre de l'Institut.
3. *The Apostles;* By Ernest Renan.

There are at present in the world a large number of able men, who are engaged in the attempt, rejecting utterly the Supernatural, to weave the phenomena of the Universe into a system, which shall be self-consistent and plausible. Following the lead of Comtè, Herbert Spencer and others are endeavoring after unity in their interpretation of the facts of Science; while Renan and others are laboring in the department of History. The works of each party implicitly contain the assumptions and conclusions of the other, and they are really working in harmony. It is not difficult to see that Spencer would deny the Miracles of Jesus, and it is very apparent that Renan is a believer in the doctrine of Evolution. Thus, one charge, hitherto justly brought against Free Thought, has been measurably met, and it claims to be *con*structive, and destructive chiefly by its constructiveness. This new phase in its history renders the whole attack upon Christianity more interesting and formidable.

The principles are,—that universal Science must inductively lead to the true theory of Nature; and that History, critically examined, must lead to the true theory of Man. The history of Humanity is the true Philosophy. The facts of Psychology, even, can only be considered in physiological or historical connection. Into this system they profess, with great inconsistency however, that nothing shall be admitted, which rests upon grounds of probability merely. The longings, beliefs, and hopes, springing from man's moral nature, as having no positive basis, and as otherwise, if admitted as facts, vitiating

the System, are not allowed place in the induction. The belief in the Supernatural is, therefore, groundless, and its claim to be considered must be rejected by Science and constructive criticism.

But, the persistent clinging of Humanity to this belief is the greatest impediment to the acceptance of the new Philosophy, and therefore, in spite of all disavowals, the desire to remove it must be a secret spring of these labors. No doubt the true postulate of Renan is the impossibility of the Supernatural, for his whole endeavor is to show that the facts of history can be explained without it. The animating hope, which the profession of the disinterestedness of "criticism" poorly conceals, is to succeed in proving a world with which God never interferes, according to the vulgar belief, nor ever has interfered, save in the first creating, or impelling, law-containing impact.

The *crux* for these laborers in the department of History, is the Life of Jesus, and the origin and continuance of Christianity. To explain these upon naturalistic principles, is the hardest problem of criticism. The older Rationalists attempted it without success. The Mythical theory of Strauss has received as severe blows from his critical friends as from his theological enemies, and is felt, everywhere, to be untenable. Now, latest of all, comes the legendary theory of Renan. We believe that criticism will exhaust itself upon this last, and that no other will ever arise. It will be improved and strengthened in its weak points, and affiliated with the broader theories of Evolution and Development, and become the best possible support for this weak part of the structure of the "Positive Philosophy."

There is a certain momentary fascination hovering about Renan's writings; not that they can satisfy, for a moment, the Christian intellect, but because of the air of sincerity they wear, as the work of a sweet and genial spirit, mourning over the result of his own destructiveness, and sympathizing tenderly with those whose delusions he is obliged to lay low. But we confess, that, as we have read, we have grown incredulous about all this, and have come to suspect that there is more

pretence than reality about it. It may be an attempt to c arm a certain kind of animosity in opponents, on the part one who is greatly worried at controversy, and who would l to pursue his destructive work unmolested, when he makes *naive* confession of his sorrow at "being thrust out of great religious family, in which may be found some of the k hearted people in the world, and at knowing that those, w whom he would wish so much to live in moral communion, de him a perverse being." Certain grounds for this suspicion v appear before we are through.

To criticize in detail Renan's theory of the Life of Jesus not our intention. We cannot hope to embody, in a Rev Article, the pith of a moiety of our pencilled notes. W this to be thoroughly done, if it is worth while, it should taken up, in its several parts, by those specially learned ; s we claim that a criticism, as subtle as that of the new philo phers, and broader and more profound, might be brought bear upon it, with a result far more destructive. To a m in equilibrium, that is, with no prejudice for or against Supernatural, we venture to say, it reads like a strange, w improbable narrative, more like romance than history. To considered such, it has to be buoyed up, here and there, hypotheses contradicting all experience, and which would contemptuously rejected, were there not, in the human he a strong interest in accepting these, or something like, whe would avoid belief in the Supernatural, with all its uneasy c sequences. We shall subserve the same purpose as woul more extended examination, if we specify a few of these potheses.

After a critical and hermeneutical examination, as m dominated by the *a priori* necessities of a theory as tha the theologians, and an attempted induction of facts and st ments received as authentic, the exhibit is made to comp such suppositions as these :

First ; that the author of the Fourth Gospel puts in mouth of Jesus, what he never uttered, viz : his own philc phy, devised after the death of his Master, from other sourc fraudulently endeavoring to sanction it by the authority

Jesus; or else, persuading himself, that as it was true, so He must have thought. Does such an hypothesis spring from what we can learn of the character of St. John, from all sources; or, from the necessity to exclude a large mass of facts, which the author cannot account for by his theory?

Second; that the author of the Acts of the Apostles deliberately falsified his narrative, and, knowing that it was claimed that Jesus had disappeared immediately after His reported Resurrection, yet made up his mind, in order to subserve other purposes, to represent a forty days' interval. Is the rough cutting of this knot a very "subtle" work of criticism?

Third; that Jesus, so stern and unyielding in His requirement of honesty and sincerity in others, so indifferent to earthly honor, and strong-spirited in a degree that is exceptional, according to Renan's own admissions, was yet weak enough to be "intoxicated with the admiration" of His few disciples, and so insincere as to connive at their "innocent" fraud, when they called Him "the Son of David;" while He knew that He was not. And that He, so clear in His perception and precise in His statement of fundamental truth, and so free from the prepossessions of those blinded by earthly objects of seeking, therefore so unprejudiced, and well-conditioned to hold all truth in synthesis, did not understand Himself, nor His own experience; but had "no clear notions of the nature of His own personality," and believed that He wrought miracles, when He did not; and passed to His death, without one suspicion of His delusion, or one expression of abatement of His claim.

Fourth; that Peter and Paul, and all the Disciples, labored under the same delusion that they wrought Miracles, and died, having never doubted it; and that all the early Christians were equally deceived, even Simon Magus, and others interested in denying them; and that the sole explanation of this persistent and extensive self-deception, is the liveliness of the Eastern imagination.

Fifth; that after the death of Jesus, all the Disciples, and the women, plunged simultaneously (barring a little holding back on the part of Thomas) into a uniform state of mental hallucination; fancied apparitions, without even a fact for

nucleus; fancied words uttered by apparitions, which prove to have been words of wonderful meaning; that they never awoke from this heated ecstacy into a cooler mental state, or, if they did, believed all they had imagined during their craziness; that Peter fell into a similar ecstacy, when he was released from prison, and imagined an angel; and Paul likewise, long after, when he was converted, clinging to the delusion to the end of his life, without ever harboring a solitary doubt.

Sixth; that something wonderful *did* take place after the death of Lazarus; and that Jesus' body *did* disappear; but that there is no explanation whatever of these facts; and that "criticism" can afford to dispense with an attempt to explain them.

Seventh; that all His Disciples were "immeasurably inferior to Jesus," and yet, that they had the skill to weave these legends into a narrative that, confessedly, forms the most plausible argument for the Supernatural that the world has ever yet known; and, that they had the ability to exhibit a system of Doctrine more profound and philosophic than their Master's, in which some of the finest intellects the world has produced have professed to detect innumerable harmonies.

Eighth; that this constant playing fast and loose with reality and appearance, with truth and falsehood, on the part of Jesus, and John, and Paul, and all the rest, was not, what we, with our advanced moral knowledge, should characterize it, if happening in our day, the want of common sense and common honesty;—but on the part of them, with their cruder and less clear moral consciousness, simply "the want of critical exactitude!"

Indeed, the difficulties of the legendary theory are more numerous than those of the mythical. Admitting a larger basis of fact, it is obliged to solve more problems in the attempted explanation. To characterize as interpolation or deliberate falsehood, or otherwise reject what would create a formidable difficulty, or to supply a wild conjecture, are extreme resorts, which are as frequently employed by Renan as by any of his predecessors in Naturalism. Christianity, under this treatment, appears to have sprung from a source equally fertile, in

urest truths, and in most unfounded and pitiful delusions. t is an image of iron, whose feet are of clay; and that the aser part, when poured into the mould, settled into harmoious juxtaposition with the nobler, is equally a wonder, hether fortuitous, or of design. The Law of Love, promulged y Jesus Christ, which has blossomed into such beautiul foliage and precious fruitage, has been borne aloft, in the ky of human observation, not upon a forest of solid trunks, ut upon a strong breeze of credulity, populous with phanoms. The universal solvent, which can make even wrong ight, is the fertility and intensity of Oriental imagination, uite incapable of all nice mental discrimination.

Such a mode of human nature is more inconceivable than Miracles. We are called upon for a stretch of imagination ar greater than the Orientals are accused of, and one simply impossible for other than the slaves of a theory, to think men, o clear thoughted in moral truth and of such constructive ability as were Jesus and His Disciples, so blind in their observation of Nature, so utterly deceived, as they must have been, if the lame did not walk, and the blind did not see, and the dead were not raised to life.

Never, in the history of human thought, was theory more imperious, or did it obligate a more *ex-parte* treatment. Renan's whole procedure is that of an advocate, and not that of a judge. He keeps for the most part out of sight the assumption, which is the absolute condition for his whole argument, viz: the impossibility of the Supernatural, and insisting upon the admission of this, refuses to balance the evidences for and against it, which spring from the narratives he examined, considering this his postulate already determined upon other grounds. This is not legitimate inductive reasoning. It is not an examination of the facts of the Universe, scientific, historical, psychological, to see if they will bear out the assumption; but the assumption is introduced, after examining the facts of Science merely, and all other facts are examined in the light of the hypothesis, and tortured to fit it. Such a logical procedure may be, and is, profitably practised in the examination of facts in any one branch of study, when the

hypothesis prematurely introduced throws light upon facts no yet examined; but it cannot be permitted in the examination of universal phenomena, where the facts are so diverse. Those, who form their system of the Universe from facts of History and Psychology, disregarding the revelations of Science, are chargeable with a similar logical mistake. And it may be argued, that even the vast induction we contend for cannot generate the true theory of the Universe, inasmuch as induction can never establish a necessary truth; and that an examination of what the *a priori* ideas of Reason impliedly contain must be made, before we can hold all truth in needful correlation, and decide upon the question of the Supernatural.

By this narrow and exclusive procedure, our scientists and critical historians betray the falsity of their method. They are microscopic philosophers, pinning down, with their instruments, some small section of God's Universe, and deciding upon the lesson which the whole teaches, therefrom. They talk of scientific truths, not knowing that truths are only true by universal, harmonious relation, and that in isolation they are falsehoods. They are painters, who know nothing of atmosphere, nor *chiaro-scuro*, limners of dull objects, and not of the element they live in; examining man as they do a flower, without considering his aspirations, nor the sorrow of his lot, nor the grandeur of his hopes. The key of the Universe, they think, is to be found in looking downwards, upon nebulæ, and strata, upon the brain, and the historical evolution of monkey-derived animals, and not by looking upwards towards the mysterious Spirit, with Whom man's heart feels equal kinship as with the flesh.

Therefore, when Renan characterizes the objections to his labors, made by those who regard them from the stand-point of Theology, as "the narrow opinions of frivolous men," he is merely using a weapon which they can turn upon him with equal, if not greater justness; for, while they look at the little truths, with the prepossession created by the study of great ones, he and the scientists look at things claiming to be great truths, with minds belittled by the study of small facts. And these works of Renan, modest and specious as they seem, con-

tain as much pretension and claim of special illumination as do the works of Theologians. Contempt is more bitter than abuse. Else, what mean this laudation of the "critical spirit," of its "delicate insight," this profession of superhuman disinterestedness, this piteous asking to be let alone in his destructive labors, when others think that man's moral welfare and happiness are likely to be damaged thereby? "Let these peaceful and harmless researches be left to pursue, in congenial obscurity, their own ends." He claims, *tot verbis*, to be one of a class of *illuminati*, dwelling in a supernal region of truth, and with kindly pity looking down upon the multitudes, quite willing that they shall believe Christianity, as they *must* have some Religion, and none other can be found quite so good to keep society in order. The great Theologians of all ages have been hampered in the "free exercise of thought." The noble intellects that accept Christianity now, and admit the Supernatural, are incapable of "delicate criticism." The delicacy of the critical insight, is to be preserved by holding aloof all prejudice; and as "a man without prejudice" is confessed to be "wholly uninfluential," he shields himself under this admission, in order to remain untroubled, in his endeavor to influence only the few. But we assert, that never was intenser prejudice exhibited than, for their theory, by the School we criticise. While unbelievers in the Supernatural can be made, and are as likely to be made among the unlearned, and partially learned, as among truly thinking men, we must withhold credence from the profession of the expectation to confine influence within this narrow circle. The prejudice born of pride of intellect, is more intense than that springing from identification with any System; slower to wrath, but when provoked, at length, biting with greater malignity. It is as great a stumbling-block in the way to truth, as the oldest accretions of bigotry.

Renan says he is "with the Christians in heart;" that is, we suppose, in their endeavor to make order and righteousness prevail on the earth. Yet he aims to destroy the authority for the beliefs, which give and sustain the impulse to do so; while he cannot supply other motives of equal strength. Take away the ground for the Christian's belief in the Supernatural, and

all *obligation* to benevolence, or even negative morality, disappears; for obligation can only spring from necessary truth which the new Philosophy cannot establish. A prudential system of Morals only, can find place, which men will never carry beyond the absolute requirements for social conservation And Renan seems to be aware of this, and that while the doctrine of Evolution, the development of lower orders of existences into higher, the transference of the homogeneous into the heterogeneous, in the appearance and the history of the higher animals, and of man, form the true Bible of Humanity; they are mysteries, to be kept and contemplated only by the holders of the critical spirit; and the multitude must still be solaced and kept in order by fancies and falsehoods. If his heart is with the Christians, he should fear the too wide dissemination of his own philosophy. When he listens, he will hear the clamor of mankind, that it feels no interest in the matters he is discussing, except as they tend to prove or disprove the Supernatural. If that be settled as his postulate demands, his labors have no wider fascination than those of the constructors of logarithmic tables. Men will lose interest in Jesus, when they have abandoned all faith in any external authority for His teachings. Even the critical philosophers, whose highest praise for Him can only be, that He explained and enforced the true *prudence* for mankind, can only regard Him as a first discoverer, illumined by the truth He uncovered—and not illuminating it. Any praise beyond this is groundless; is equally deserved by many other heroes, who have suffered for their belief; is affectation and sentimentality. But, should the human race, in the days to come, when education will increase in extent and degree, furnish more and more numerous devotees to the "critical spirit," then *might* larger and larger numbers, following the lead of their teachers, abandon their faith in the Supernatural, and without *their* æsthetic restraints, give themselves over to self-indulgence. Farewell, then, to all faith, and patience, and resignation, and humility, and self-denial, to all saintliness, to all Worship. The world rolls into ashes.

"Woe, woe,
Thou hast destroyed it,
The beautiful world,
With violent hands;
It tumbles, it falls abroad.
We bear away
The wrecks into nothingness,
And wail over
The beauty that is lost."

us eat and drink, for to-morrow we die," is all that is
man, unless Christ has arisen.
here is no danger that the critical philosophers will
lize the teaching of Humanity. There will always be
n of the number of thinking men, who, starting from
nises furnished by an examination of man's Moral Na-
an independent source revealing truth of a higher qual-
. Science furnishes, will discern obligation, and law,
lt, and sin, and God, and the legitimation of the in-
hat leads man to pray and to believe the Supernatural;
uire that these be examined as species of the universal
ena; will listen to no denial of them; will crave their
iation with the facts of Science and History, nor aban-
m, even though a perfect reconciliation be not found;
ist that these facts must be allowed to throw light upon
mination of the Life of Jesus. And there will always
rtion of mankind, thinking and unthinking, who will
eel the sense of moral undesert, and crave the assur-
ıt any attempt to recover from Sin is worth while, and
to succeed; who will need no more, nor other kind of
, than that we have, that Jesus wrought Miracles, to
ə them that a Supernatural System for their recovery
ı devised. And we have yet to see, or be convinced,
ı attempt at moral recovery, through Jesus' principle of
s been made, or is likely to be made, on a scale that is
ıan exceptional, by any who are not believers in the
ıtural. Nay, we can imagine such peril to come, crush-
n upon even a critical philosopher, as would strike a
.tion from his heart. And Renan rightly argues, that
itimate prayer, and you legitimate Miracles; that any

interference in the Moral Order of Mankind in answer to prayer, is as much a Miracle as raising the dead.

We have said, that Renan holds his postulate, for the most part, out of sight. That is, the argument for it has no special prominence in his works, but is to be found in out of the way places, in prefaces, and notes, and observations by the way. This argument is only the common places of Naturalism, refuted a thousand times, and no longer much pressed by free-thinkers themselves. This is a tacit acknowledgment that the postulate is to be sustained, chiefly, by the integrity of the work of construction. But any new expression of the argument against Miracles, requires a new adaptation of the refutation, and therefore we advert to the following statement of it. He says :—

"Why should not a convincing proof be brought more prominently forward? A Miracle at Paris, before experienced savans, would put an end to all doubts? But, alas! such a thing never happens. A Miracle never takes place before an incredulous and skeptical public, the most in need of such a convincing proof. Credulity on the part of the witness is the essential condition of a Miracle. There is not a solitary exception to the rule, that Miracles are never produced before those who are able, or permitted, to discuss and criticize them."

What is true here is not original with Renan. It came from no other source than the mouth of Jesus Himself:—that faith is the necessary condition for Miracles, and that they will not, and cannot be wrought for those who desire not to believe them. This, as coming from Him, can have two explanations, and only two. It is either a profound truth, enunciating the law of the Divine interference with the moral order of mankind ; or it is a clumsy attempt, on the part of Jesus, to deprecate and avoid scrutiny ; and presupposes, not conviction of the reality of the Miracles He imagined He wrought, but deliberate intention to deceive, or reconciliation to the self-deception of others ;—which is an hiatus in his own presentation of the character of Jesus, that even Renan's critical ingenuity cannot fill. He knows not, or does not dare to know, that it is claimed in the argument for Miracles, that their reception is a moral, as well as, or rather than, an intellectual act ; that they are wrought in the interest of man's moral well-being,

and that to extort intellectual assent merely, would be subversive of their purpose; that they could have no moral power but for this very quality against which he exclaims; that the evidence for them must, of necessity, be such as that they can be accepted or denied, according to the secret willingness of the heart to accept or reject the truth which they are wrought to sanction.

Let us suppose the case required, and that a Wonder is wrought before the congregated Savans of Paris. Is one sure that they would pronounce supernatural any astonishing event whatever that we can imagine? May not some of them prefer to consider themselves, and the rest, as subjects of some "hallucination," and thus give it a physiological explanation, and, instead of discovering a Miracle, discover a new disease, that will fit very well into the new philosophy? Or, supposing it to be established as a Wonder, could men be brought to believe it as sanctioning the pretensions of Jesus, disconnected thus from His person, and His teachings? Would it not rather discredit them, as requiring this supplementary evidence to authenticate them? Divorced from the equal wonder of His life, would any wonder, *ipso facto*, be received as of Divine Origin? and, to make the evidence of sufficient weight for human acceptance, ought not the Revelation of Jesus Christ to have been postponed till the rise of the critical spirit? And, as the coming generations must consider this wonder of Paris according to the laws of testimony, must not its evidence wane with the centuries, and could it always stand before the sharpened insight and wilful incredulity of later times?

It is not difficult to see, that no conceivable Miracle or series of Miracles could be wrought, the evidence for which the ingenuity of men, anxious to deny them, could not evade. Nothing short of a Wonder wrought for every individual soul that comes into the world, would be enough to win universal assent:—if, even this might not be tortured into the proof of some new Law of Nature. But, supposing the evidence sufficient to establish, beyond doubt, that the Supreme Ruler, in Whose hands we are, has approached every soul of man, saying, "this do, if thou wilt live,"—what then? What pur-

pose is served? Is Moral Evil touched? Are not, rather, the conditions for a free and loving obedience absolutely excluded, and men driven into abject, formal acquiescence in a power which they cannot resist, instead of being drawn into loving submission to a Father, Whose favor they may hope to win? Under such a Revelation as this, men would become like galley-slaves,—clad in uniform monotonously alike, chained together by the same direful necessity, simply holding back from the fire of God's displeasure, yet retaining and concealing hearts hateful and rebellious.

The very instatement of a rebellious spirit into the order from which he has strayed, requires a free, warm, and loving submission, and not one that is forced, external, and obsequious. Only in the fellowship of guilty spirits, like himself, can he come to the knowledge of his own guilt; and the very discipline which he requires, to keep steady, and grow stronger in his allegiance, is, to walk by a faith assaulted more or less by doubts. No, the evidence for Miracles can be no other, and no greater than it is, if they are to aid the cure of the moral disease of mankind.

In destructive argument, Renan has done no more than his predecessors. Such negative argument has been brought to bear upon Christianity, without effect, since its origin. But the new philosophers are attempting construction, feeling that only by offering something more plausible, or more welcome, can Christianity be supplanted. Hence Spencer, Renan, and others, are aiming after a Pansophy; to find the Unity of all the Sciences; to comprise everything in the doctrine of Evolution. Their full Creed is not yet stated in terms, but it may be elicited by any careful student of their writings. We proceed, then, as we best can, to exhibit this Positive Something, which they live upon, and which they offer to others as better than Christianity; swathing our statement of it, however, in our own inferences and comments.

There existed, then, far back in the abysses of time, GOD:—for so is named an hypothetical Power and Intelligence. His existence cannot be *pronounced*, for if any mental process be affirmed to establish it,* the same process will establish more,

* Herbert Spencer.

will establish something destructive of the principle of Positive Philosophy. His existence is *supposed*, not from any mental necessity. The laws of thought do not give objective validity, and the truth of a Supreme cause is accepted in *faith*, and from some craving of the *heart*, which even critical philosophers are weak enough to indulge. If it be made a starting-point for argument, conclusions are reached, contradicting Evolution as a universal principle.

This Power and Intelligence is *vast*,—vast by comparison with ours, but not Infinite. There is no "positive" basis for any such conception as that. The suggestion of it, even, comes from nothing more than one of the failures of imagination. Whether this Power and Intelligence, thus supposed, can be thought to possess any other attribute comprehensible by us, such as *goodness*, there never has been any determining evidence. Indeed, the probabilities against it are so strong, that one half of mankind, if they inferred simply from what the Creed supposes, and not from what more they hope of Him, would deny it, and of necessity, regard Him with terror.

But whether this Power existed, in independent being, in mournful loneliness, for inconceivable spaces of time, before an effort at creation, or manifestation; or whether it was merely the intelligent principle of an homogeneous mass of nebulous matter, immeasurably extended; or the soul of a primordial particle, the adherents to the Creed are not yet agreed in supposing. But creating, or setting in motion the nebulous matter, or causing to radiate the primordial particle, He did it, in vision of the result, and implanting the forces to bring about the result of the utmost heterogeneous development. Through cycles and epicycles of time, went on the process. Systems were aggregated, and new Systems were flung off, to be aggregated and flung off again, and rounded into stars and planets and satellites; and, on our earth, disintegration and telluric change went on, till the dull matter, hitherto without particular life, and having only its animating soul, or its primal, law-embosoming impetus, suddenly blossomed into individual organisms; and these again, evolving new possibil-

ities, under circumstances growing more and more favorable, once more as suddenly flamed into living beings, and locomotive animals of higher and yet higher order were successively produced. At length, one or more so perfect were developed, as to exhibit in glimmering dawn, and, by and by, in fuller, clearer manifestation, a new quality still, self-consciousness and Reason,—a quality proving to be machinery so fine and powerful, that the beings possessing it were able to re-act with intelligence upon the source whence they sprung, and to become measurably the rulers, and not the servants of their progenitors in existence. Ingenuity various, and growing more and more skilful to adapt means to ends, was the result; and Language, Civilization, Literature, Art, and a something called Religion, were produced.

But this higher mode of existence was found to have been purchased at a fearful cost, to have wrapped up in it dreadful capabilities to suffer. This new race created for themselves new wants, and disappointments, agonies harsh and refined, beside which the pains of the lower orders of animals were as nothing. Dreading, flying from their sorrow, longing after enjoyment, and jealous of its possession, they imagined that they were each others' enemies, to be killed or propitiated; and battles and exterminations swept like rain-storms over the earth, till they gradually learned that some degree of toleration was wise, and that, to a certain extent, they might add to each others' happiness. Thus, this seemingly splendid result of the primal Evolution was forever clouded over by a dreadful pall of wretchedness. Men gasped for relief, and stretched their hands in entreaty towards the Power, Which they supposed had brought them into existence, imploring some interference in their sufferings, and longings. But the Power was mute and still; never uttered word; never touched them in their distress; never gave them hope of relief, but left them to such as they might find for themselves. And so, they went by millions into the dust, and each generation was sacrificed for the little more wisdom that its successor might possess. Their misery was fruitful of imaginations. They imagined that the Power in the darkness pitied their sufferings, when He pitied

em not; that He heard and answered their imploring cries, en He heard but answered them not; that some balm of ace had dropped out of the Heavens, when indeed the avens were adamant. Anxious to believe His mercifulness, y despaired often of propitiating Him, and gave themselves to self-indulgence and despair, till their suffering tore new plications out of their hearts.

Turning this way and that for comfort, they fell into other usions. It was indeed best that they should tolerate and e each other while on the earth; but they were slow in disering it. It existed only as an obscure suspicion. And suspicion they tortured into a belief that the Power revealHimself to them inwardly as a Light, which they called science, a Law to be lived by, and a sense of obligation; the fact that they broke this Law, and proved false to their gation, brought with it a new feeling, which they called *t*; and this filled them with new terrors; even produced a boding of new wretchedness in some future state of being. owing that the Power above was willing they should suffer, drew the inference (whether falsely or not, the Creed canenlighten us.) that He was not unlikely to renew their ery hereafter; and so, to appease Him, they offered Sacris, and invented Worship. And thus they were tossed from sion to delusion, in the caldron of the earth's misery.

And all this while, the Power, far off, or near by, had no rt for their wretchedness; only sat serene on the abyss, or red on unconcerned in the motions of the stars and the life the planets. They did not deserve their wretchedness. vas needless and born of their fancies. Yes, the dust and ie had developed animals with such fancies as these. They e not chargeable with guilt. It was merely, when rightly l, the confession of their ignorance. The generations far would become wise at length, and be rid of their folly in iking themselves guilty, and know how to avoid their mis-

For that unborn race, the Power that designed their olution has sacrificed the earthly happiness of men for these usands or millions of years. Development is slow, and nge is only by development. Development is distilling a

finer essence than theirs, and they must feel the heat of the furnace meanwhile. For those who have lived hitherto, there is no present solace, nor ultimate compensation, except to be absorbed into the primal Fount of life. And when man shrieks out, 'shall I be self-conscious? shall I know myself? shall I be happy?' the Creed replies—'there is no answer as yet.' 'Does the conscious particle which returns to Him preserve its consciousness? *Yes* and *No*, are inapplicable to these questions.'* No, there is no reply. The heart longs to say, *Yes*; but the head, or rather the Creed, mournfully nods its *No*. And with only this hope before them, men cannot be reproved for thinking existence a curse, and that the Power above has been once rightly named—'*Ahrimanes.*'

Once, in the history of this unhappy race, there sprang up a delusion so strong and lasting as to hold a large part of mankind, for centuries, away from the truth, and still to impede its general acceptance. Driven by the false hopes, and deep longings of His kind for some interference from the Powerful One, to enlighten them in their darkness, to relieve them in their sorrow, to help them in their weakness; and meditating plans how men, with this hope to sustain them, might cure their own ailments,—a Man in Judea, by name, Jesus, of Nazareth, applied Himself to the task. He, the first of His kind to see clearly the true principle of human conduct, and that the best policy for man is the Law of Love, issuing in the multifarious virtues of justice, benevolence, mercy, purity, and sincerity; and being willing to illustrate it by His own life, determined to promulge it, and, on this idea, to found a New Society, with the hope that it might leaven and regenerate the world. But wishing to add a new sanction to the fancied obligation in the individual conscience, and to the attractiveness of His own example, and believing in the possibility and actuality of Divine interference, this One either deceived Himself so far as to believe, or else deceived others so far as to make them believe, that He was a special Messenger from God, to declare His will, to reveal His heart. He did not work, but believed He did, and others believed He did work—*Miracles;* and the

*Renan.

elief of this, conjoined with His other claims upon their grati-
ude, has aroused among His Disciples a rapturous attach-
ent to Himself, and an enthusiastic love for Humanity, that
ave proved to be the most intense and pervading passion that
umanity has yet exhibited: all which has increased the delu-
ve conviction among the sons of men, that this is, indeed,
mething Heaven-born.

The virtues and welfare of Humanity seem so bound up
ith this delusion, as to make the holders of the Creed almost
arful lest the truth should be known: but they grow bold,
eing that the critical spirit increases in subtlety and exacti-
ude year by year, and almost do not tremble to proclaim the
iscovery, that Jesus of Nazareth vitiated His own doctrine,
nd sowed the seed of the parasite that should ultimately
oke His purpose, by collusion with frauds, more or less inno-
nt. True, the love of Jesus has often produced characters of
intliness approaching to His, who, of all others, have been
ost ready to admit, to the full, all His claims of superhuman
ower. True, most of the noble intellects, that the race has
rnished for nearly two thousand years, have succumbed to
is delusion. True, the clearer-thoughted few have been
ffled, hitherto, in their endeavor to dissipate, and, in their
ilure, have only strengthened the delusion. But the spear
Ithuriel has at length been found and wielded, and the bub-
e is pierced. The secret of Nature is found out, and the
y to the history of Man. Henceforth, the patient sharp-
ghted devotees to Science and Criticism are to become the
tentates of the realm of thought. The Creeds, and the
mbols, men's imaginative clothing of Religion, are to melt
t of sight, as vapors into the sky before the morning sun.
e one imperishable residuum, man's own discovery, that the
w of Love is true wisdom, will still remain, and create for
elf new and needful Symbols, changing with the changing
aracter of the time. In the indefinite future, the result will
resolved, the ideal will be realized. Under the tutorship of
ience and Criticism, men will become physically and intel-
tually so superior,* that the present disturbance in Human

* enan's Religious Hist. and Crit.: pp. 165, 166, 393, 304. Apostles, pp. 303, 304.

Nature will be quieted. Moral perfection will be reached, and misery reduced to a minimum. Yes, the time is coming, when Man will no longer yield to his lusts when they are detrimental to Society, when every soul will be clear-sighted enough to see that his own happiness is dependent upon the happiness of the whole, and strong enough to repress all self-will.

This new strength is to come,—whence, the Creed does not distinctly say,—but probably from the perfection of Physical life, and extreme Intellectual development. And, although now, the men of robust frames, in which the blood courses most sweetly and healthily, have not always sweeter souls than others, and the men intellectually cultured to the utmost refinement, do not grow, *pari passu*, in the capacity for self-sacrifice ;—yet, when these are combined, and form the description of the race, and are transmitted with improved vitality, by the mysterious hereditary influence, then something like what men have fancied to be the glory and freedom of angelic life, will appear. No more impure or wretched souls will flit away and lose their self-consciousness in the Fountain of Life. It will be the Age of Gold, imagined, but wrongly placed by the poets, when the world will ring everywhere with the happy songs of its human occupants ;—as the birds now make the forests musical with their praises ;—as the myriads of insect life now fill, with their hum of joy, the unseen currents of air. So complete will be their blessedness, that never a regret will come from the unsolved problems of History; never a pang from the delusiveness of every dream of self-conscious immortality ; no bitterness of disappointment from the stifled longing to meet once more, and recognize the dear ones departed, or the noble spirits of the past ; and the aspiration after some knowledge of the Supreme Spirit, will fold itself contentedly upon the bosom of forgetfulness. Even Music will have realized that which it now prophesies, and will be the commentary of the emotions* upon a bliss no longer fancied, but real. Envy, and jealousy, and wrath, and pride, and selfishness shall be no longer, and tears shall never flow.

* *Vide* Herbert Spencer.

This is the New Earth, and the only Heaven. For this, Humanity hitherto will have lacerated its heart, yea, been crucified. The millionth generation of men will be the strong harvest grown from the tears and blood of the generations gone before. Nature, in her precious efforts, had succeeded at once, and the beasts and the birds, developed from their vegetable progenitors, sprang into joyousness at the start; but only after these ages, and at this frightful cost, has she realized her ideal of Man, to be born, to live a perfect life, and to die, as did the fabled fairies, gnomes, and sylphs; as do the sparkles in the sunlight.

Come then, ye children of men, and learn your destiny. Immolate yourselves upon this altar. Groan and die for your children. Cease to weary God with prayers for which He has sublime indifference. If you needs must, worship Him somehow, no matter how, but you will never stir Him, you will never see Him. Look ahead. Live in the felicity of the far off generations. And especially do not let your complacency be disturbed by the fear, that He, Who made your fathers suffer, and cared not for it, and has disappointed the aspirations of every generation hitherto, unless there be a self-conscious life to come, may, in some way, equally disappoint, and cruelly laugh at every other, even that distant one, the perfected fruit of Humanity.

This is the Creed, gathered from the Evangelists of Free Thought, put forth as truer than the Christian belief. Has it superior attractiveness? Christianity allows her children to hope for, and insists upon her children laboring for, a result as excellent as this, even on earth; but many of them are far from sanguine that much of it will be realized. And besides, she promises that the great questions of God and Immortality shall be answered, that the self-conscious particle shall retain its consciousness, and know God and its fellows. She assures the children of men that the Power above *is* pitiful and loving, and does hear their cries, and answer their prayers. And thus is the misery of Humanity assuaged, and Christians live more cheerfully, and with better hopes than, by their own confession, do the disciples of the New Philosophy.

Has this Creed better evidence than the Creed of Christianity? Mankind, which must believe something, and which, in its thought, always unites good conduct and well-being by some bond of connection, will judge the tree by its fruit; and when they shall see the new Creed produce its saints, they will compare its ideal type of character with the Christian, and decide between them;—that portion of mankind, at least, who will not prefer the absence of any Law, Christ-imposed, or self-imposed, and choose rather to abandon itself to carnality, and secret selfishness.

It would not surprise us, if, in the future, this alternative should be afforded; and that this Creed of Anti-Christ should have disciples making profession of holiness. But let us not forget that the prophetic declarations of Christianity tell us that the last form of Error will wear the semblance of Truth, the last form of the Spirit of Evil will be that of an Angel of Light. Then, in that synagogue, will the counterfeit virtues look like the real. Then, will a fruitage of gentle traits, soft, and fair, and specious, grow from a core of pride harder than steel;—among which, however, will not be found dependence and submission, whereof Religion has been hitherto supposed to consist. Then, and there, will Worship be, not the Worship of a just and loving Father, by creatures offending, repenting, and returning; but the worship of Self, sitting in the place of God, and looking upon itself as God.

Art. III.—"NO MORE CLERGY."

Tenth Annual Report of the Society for the Increase of the Ministry. 1866.

It has been said of late, "There is need of no more Clergy here, because the Church cannot support the present number, and has many in search of Parishes."

Let us see upon what grounds the statement is founded. What land is this, where there is need of no more Clergy? America; a country of broad fields and pleasant valleys, abounding in minerals, fertile in soil; a land, whose population numbers nearly thirty-five millions, with an annual increase of three hundred thousand souls from immigration alone; where Saxon vigor and Norman fire, Gallic suppleness and Norway daring, blending together in the crucible of Nature, are moulding the type of a Nation, whose wings stretch over two great Oceans, whose heart-beat, whether for well or ill, is felt in the farthest countries of Europe; a land, where Education is made of paramount interest, and where parents strive and toil that their children may rise in the social scale, and rank among the foremost; that bids high for works of Art; pays lavishly for talent; a land, whose children, in their exuberant health, lead the van in the march of improvement, wresting from Nature's treasure-house thousands of Inventions, wherewith to bridle her latent energies and press them into service; a land, the pay of whose poorest laborer is princely compared with that of other countries; where labor alone holds a check upon capital; where men count their incomes by millions, and live in royal houses.

This is the land that needs no more Clergy! And wherefore? Because there are too many already? Nay; for statistics show that but 2,446 men, all told, are at work in support of Doctrines, which we believe to be right and true, and which alone can be supported by God's Holy Word. 2,446 among 35,000,000! Still, granting that the proportion

is meagre, and that more could perhaps be employed if the Bishops should care for them, "They could not be supported." What organization is this that, in this great land, can support no more laborers? Banking Houses, Insurance Companies, Railway Corporations, Manufacturing Interests have, within the last few years, largely increased their working facilities, and nearly doubled the pay of their employees.

But what body is this, that can support no more Clergy? The American Church; tracing her descent through a long line of glorious ancestors,—Teachers, Preachers, Martyrs and Apostles,—to JESUS, the Great Bishop and Shepherd of souls; still keeping in her possession and zealously defending the precious Scriptures, which she knows full well to be alone able to make men wise unto salvation, received Eighteen Centuries since from the sacred writers, and owing their present existence under GOD to Her watchful care; the most Democratic of all religious organizations; the most charitable of all Creeds, towards minor differences of opinion; possessing the most comprehensive of all Liturgies; peculiarly suited, by her system of Clerical and Lay representation, and by her studious avoidance of political and local irritations, by her simple yet dignified Ritual, by her unsullied history and faithful conservatism, to become the Church of the Nation; though she would *never* be the National Church.

This is the Organization that needs no more Clergy, because she can support no more! Why? Because her people are of the poorer class? Because, from their hard earned wages, they find but little to spare for such an object? Who, that ever treads her sanctuaries, looks at the richly furnished pews, listens to the music, watches the carriages at the doors, believes this? No: in every American City, or Town, the Congregation of the Church, if it exists at all, is composed of the wealthier citizens: not wholly of them, nor of them all, but of enough to make it noticeable. Can it be, then, that these persons do not give? We think not; but that they give indiscriminately, and far more beneath the proportion to their means than those of humbler positions in life; scattering their offerings upon objects beyond, as well as within the Church, as

caprice or fancy may suggest. St. Chrysostom well remarks, that, as meals can be easier furnished at the family table than in separate rooms, so Religious contributions can be of much greater effect when centered under one Organization, meaning of course the Church.

It seems to require a long time for Churchmen to learn that the proper almoner for their contributions is the Church. To preach CHRIST is what all desire, but how can this be done perfectly and safely, without preaching His Church? As well attempt to describe a perfect man, whilst neglecting to mention his body. A Teacher of Salvation must needs point out the Way; which will of course be that in which he himself believes.

To illustrate. Look at the Methodist Society. Here is a body, which alone, besides the Romanists, can compare with the Church in aggressive properties. *Methodism* broke ground in this country in 1766, with one preacher and four hearers, in City Hall Place. The Church was here before it, so was Congregationalism, Lutheranism, Presbyterianism and Romanism; as well as the Baptists, Friends, Jews and Moravians. The following Tables speak for themselves.

TABLE OF POPULATION.

Year.	Number.	Increase.	Ratio.	Year.	Number.	Increase.	Ratio.
1790	3,929,827			1840	17,069,453	4.203,433	32.67
1800	5,305,937	1,376,110	35.02	1850	23.191,876	6,122.423	35.87
1810	7,239.814	1,933,887	36.45	1860	31,489,561	8,297,685	31.77
1820	9,638,191	2,398,377	33.12	1865	37,126,637	5,631,076	30.32
1830	12,866,020	3,227,829	33.49				

Average, 35.82 for each 10 years.

METHODIST EPISCOPALIAN.

Year.	Members.	Increase.	Ratio.	Year.	Members.	Increase.	Ratio.
1790	57,631			1840	801,784	325,631	68.38
1800	64,894	7,263	12.60	1850	639,682	112,102	13.08
1810	174,560	109,665	168.96	1860	994,447	304,765	44.20
1820	259,890	85,330	48.87	1865	929,259	65,188	06.55
1830	476,153	216,263	83.21				

Average, 56.85 for each 10 years.

BAPTISTS.

Year.	Members.	Increase.	Ratio.	Year.	Members.	Increase.	Ratio
1790	70,017			1840	587,423	202,564	52.6
1800	129,681	59,664	85.21	1850	332,885	244,538	43.2
1810	189.345	59,664	46.00	1860	389,165	56,280	16.9
1820	287,104	97,759	51.63	1865	400,197	11,032	2.8
1830	3[illegible]4,859	97,755	34.05				

Average, 38.70 for each 10 years.

THE CHURCH.

Year.	Commencement.	Increase.	Ratio.	Year.	Commencement.	Increase.	Ratio
1820	24,538			1850	90,107	34,630	62.2
1830	30,939	1,401	26.37	1860	139,611	39,504	54.9
1840	55.477	24,538	79.31	1865	154,118	14,507	10.4

Average, 51.84 for each 10 years.

RATIO TO POPULATION.

Year.	Population.	Methodists.	Baptists.	Presbyterians.	The Church.	Year.	Population.	Methodists.	Baptists.	Presbyterians.	The Church
1800	35.02	12.60	85.21			1840	32.67	68.38	52.63	22.45	79.2
1810	36.45	168 99	46.00			1850	35.87	13.08	43.33	54.16	62.2
1820	33.12	48.89	51.63			1860	31.77	44.20	16.90	43.73	54.9
1830	33.49	83.21	34.05	41.62	26.37	1865	30.32	6.55	2.83	19.00	10.4
Average,							35.82	56.85	38.70	31.60	51.1

How is it, that this young stripling of 1766, Methodism, h risen in our midst to such gigantic proportions within o hundred years? from four to one million? The answer, i their own Book of Statistics, recently published, is pla enough. Our success is due in a great measure, say they, the active exertions of our Ministers, now numbering 15,02 at work, in real earnest, to propagate the knowledge of Salv tion and a Saviour, in the way which they believe to be righ namely, the Methodist Episcopal way. 15,000 Preachers work, besides the laymen! What wealth must be contained i such an Organization to support them! But any one, who h ever entered a Methodist house of Worship, will acknowledg that few men of wealth gather there. With some exception the middle classes—laboring men and women, in homely gar yet all in downright earnest, fill the room. Here then is t true secret of their success. Believing their way right, th strive heartily to make others believe it, as every earnest hea

must do. Composed chiefly of the working classes, this body raised last year, towards Clerical and Benevolent work, over ten millions of dollars, $93,149 of which went to the support of Aged and Infirm Preachers.

All this, because every Preacher, local or otherwise, feels in duty bound to encourage and urge on Lay coöperation. Every Preacher is an active agent for the Book Concern and Denominational Papers. The centre of neighborhood work,—he is ready at all times to preach and exhort, in the School House, under the pine tree, on the river bank or in the market. He is willing at all times to be sent wherever the Superintendent or Bishop, so called, commands; to move every third year; to live a life of self-denial and suffering, that nothing but firm conviction in the justice of his cause could produce.

The Statistical Book of Methodism, just published by Mr. Goss, and to which we are indebted for much of our information, bears noble testimony to the self-denial of these Preachers; attributing to their efforts the great progress of the Society: and to this every reader can add his own. Go where we will in the outskirts of civilization, the Methodist Missionary is there before us. On Mountain top, or Prairie, by the Furnace fire, or in the Coal Mine,—wherever precious souls are in danger among the lowly and desolate—there these humble men are at work; doing their best, according to their knowledge, for CHRIST.

Then, when the Church comes in with a higher civilization, she gradually, yet surely, gathers these people into her fold. In Milwaukee, for instance, in 1845 the Methodists outnumbered all others; now they worship in a small room above a range of stores, whilst the Church has several large Parishes.

By examining the Tables above, it will be seen that for several years past the Church ratio has been steadily gaining on Methodism.

RATIO OF INCREASE.

Year.	Population.	Methodists.	Baptists.	The Church.
1850	35.87	13.08	43.33	62.24
1860	31.77	44.20	16.90	54.93
1865	30.32	6.55	2.83	10.43

Of course this must inevitably result, wherever the Church is fairly represented by her Clergy; and yet 2,446 men are all that she can use now among nearly 35,000,000 souls!

The Methodists report 13,948 Sunday Schools, with 931,724 Scholars last year, and for years past their number of children under training have been, to that of the Church, as nearly five to one. How then can we account for these Church gains but as a tacit admission, in the face of their vast army of Preachers, Teachers and Lay workers, together with the entire force of the Book Concerns, that these are only excellent agents for doing our Church work?

If then the Churchmen of America would fully comprehend the responsibilities of their position, as conservators of the Truth which JESUS taught; if they would give with the same liberality through the Church, to carry her blessed teachings throughout the Land, that the Methodists do to circulate their faith; if they would rise above the sentimentality of the age, which allows no earnest, decided opinions, and brands their hearty endorser with the cry of bigotry; if this could be done more faithfully, this assertion of "no support" would be silenced. Why, a City Clergyman asserted lately, in his Annual Report, that "3 per cent. of the incomes of his Congregation alone, would be more than is now given annually to the general Missionary work of the Church by all our Congregations in the land, and to all Missionary or Educational objects in this Diocese together." Churchmen will rise, are rising to the emergency. Giving grows by giving. Every year we shall feel more and more ashamed to acknowledge that we can support no more Clergy, even if it were ever true as a fact.

If anything could arouse an earnest Christian's heart to work, to give, to pray, the testimony of the Bishops and Clergy on every hand to the rapid increase of that fatal error, which is sweeping over the Methodists in spite of their Discipline and Profession of Faith, and the Presbyterians and Congregationalists in spite of their founders' teachings, and all the other Sects of this unhappily divided land, must do so. It is a fact pregnant with warnings, that wherever Sectism prevails, there

the Sacraments fall into neglect, and children are forbidden to come for their Saviour's blessing.

It appears, that there are only two Religious Bodies in America, whose aggressive movements at all compare with those of the Church. One has been fully treated of, according to their own statistics, above. Let us turn to the other, and it will be found that, in both alike, success depends chiefly upon the Clergy. *Romanism* first obtained permanent footing in this country in 1634, and the first Mass was said on the 23d of March, 1634, on St. Clement's Island, in the River Potomac, within the present boundaries of Maryland. In 1687, there were about 60 Priests on Mission work in various parts of the country. John Carroll, D. D., was consecrated its first Bishop Aug. 15, 1790; and, from his estimate, it is supposed there were about 30,000 persons, adhering more or less to this Communion in 1766.

But, to be a Roman Catholic, and to be in Communion with the Roman Catholic Church, are two entirely different things. Hence the statistics of the former class are almost inaccessible, even to their own Clergy; whilst the reports of the Communicants, since this country is regarded as merely a Mission field, are forwarded directly to Rome, and not made public here, even in their own Almanacs. Still, from statistics allowed to be published abroad, we learn that the number now yielding allegiance to this faith, whether Communicants or not, in the United States, is about 3,000,000. Besides which, there are about 1,500 Schools of various grades, having, under daily training, 300,000 Children. Nor does this include 83 Colleges and Seminaries at work in different Dioceses, moulding and shaping the men for the next generation.

Such are the results of a century upon this ever active Communion. By whom have they been accomplished? Can any one doubt? It has been done mainly, by, or under the direction of, the Clergy. Their incessant activity, their thorough conviction that their way is the right way, and that all must be converted to it, their Missionary spirit;—all these attributes of success have been brought into action, under the most thorough Ecclesiastical System which the world has ever produced.

Moving at the will of their Bishop, they plant their banner, and speedily, around its standard, spring up Churches, Hospitals, Convents, School Houses, and Orphan Asylums.

Much alarm has been felt, of late, lest this ambitious and dangerous Society should gain a controlling influence over this Nation, and, if Sectarian principles and sickly sentimentality, which dare not speak out, were the only opposers to Rome, there would certainly be just cause to fear. But, blessed be GOD, the American Church was here first; she is here now; and she intends, by the aid of her Great King's promise, to contest the ground, inch by inch, maintaining the purity of the Faith once delivered to the Saints, against every attack of Superstition and Idolatry.

Moreover, the figures furnished by their own authority do not greatly exceed the growth of the Church here. From Bishop Carroll's estimate, in 1766, of 30,000, there has been an annual increase of only about 27,000; whereas the Church, since 1830, when she numbered about 31,000, has increased over 3,500 Communicants annually.

Now, our proportion of Communicants to the whole number attendant upon Church Worship, is about as 1 to 5; the annual increase, therefore, may be safely estimated at 16,500; or, in round numbers, 750,000 souls, attached, more or less strongly, to the Church in America.

Again, this annual growth of the Romish Communion here is largely composed of Emigrants, very few of whom ever find their way to the bosom of the American Church; so that her growth is a healthy absorption of the national element, and indicates an increasing appreciation of her true claims, on the part of the more intelligent citizens. Regarding America as Mission soil, hostile, as it is by nature, to all Governments that are not under its sway, Romanism, if successful, would undoubtedly prove dangerous, not only to our Civil, but our Religious Liberty. Yet, even with all the influence it can bring to bear, legislative or political, with all the grants obtained, with all the large buildings erected, Romanism has gained but few Americans, strictly speaking, to its ranks. Irish and German Clergy fill its Pulpits; and Irish and German people fill

its pews. Here and there, perhaps, an American drops in from curiosity, listens to the music, stares at the ceremonies, puzzles over the Latin language, and feels generally uncomfortable and out of place, all the while.

It does not seem, from their own statistics, that they do much more, in this country, than take care of their own people, who come over from Europe; and that Romanism, with its foreign Priests, and foreign tongue, its antique superstitions and close-curtained windows, enveloping all its actions with an air of secrecy and mystery, successful enough in the Dark Ages, but extremely suspicious to the keen, penetrating glance of the Nineteenth Century, is but a foreign plant upon our soil, and must throw open its windows, put away its nonsense, and use good plain Saxon, before it can hope to be as generally appreciated, as the Bishop of Rome might like.

That a great struggle must come, sooner or later, for this Nation, few thoughtful minds will deny. The prize is a grand one; America, with its race of vigorous manhood, so well calculated, by freedom of thought and action, to be a powerful agent in our Great King's hand for the spread of His Kingdom abroad. Look at the contestants, starting about the same time, a century since.

There is Methodism; which divides the country into Nine *Districts*, with a Superintendent or Bishop (so-called) over each, traversing their Districts annually; various Sub-Districts, with a Presiding Elder over each of their districts, quarterly, subject to removal by the Superintendent at will, and always at the end of four years; and Stations, under charge of a Local Preacher, subject also to the will of the Superintendent, liable to removal at the end of each year; and three years being the maximum time allowed for residence; *Methodism*, which holds all its property in its Superintendent's names, and all its Ministers are subject to the Superintendent's will; which refused, in 1864, by a vote of 3,069 Preachers *vs.* 1,338, and 47,855 Laymen *vs.* 28,884, to admit any Delegates to General Conference.

Methodism, which, in other words, presents the most thorough example of an Autocracy, with one exception, of all

Religious bodies in existence, reporting last year nine Superintendents or Bishops, (so-called,) 15,026 Preachers, 939,981 members, with 931,724 scholars in Sunday School,—This same Methodism is training *Seven Hundred and twenty-five Candidates* for Preachers.

Romanism is the Second Contestant. Romanism divides the country into seven Provinces, with an Archbishop over each, forty-five Dioceses and two Vicariates, all regularly visited and cared for: it holds all its property in its Bishop's name, and all its Clergy are subject, as Missionaries, to the will of the Pope; it refuses to its Laity even the privileges of full Communion, and reduces them, where it can work its will, to the condition of absolute dependence. Rome reported, last year, in the United States, seven Archbishops, thirty-nine Bishops, three Abbots, 2,948 Priests, and 3,000,000 People, with 300,000 children under daily training in the Schools, and it has *Eight Hundred and Seventy-one Candidates* training for the Ministry in this Country, besides those preparing at Rome, not reported.

We come, last of all, but by no means least, to *The American Church.* Our mother dear, Jerusalem, approaching nearest of all to the pure faith of early times; untrammelled by conge d' élires; seeking her own welfare through that of her children; blending the Priest at the Altar and the priestly character of the Layman in his pew, into one harmonious whole; prëeminently the people's counsellor and the poor man's friend, by her Rubrics and Canons; the firm preserver of the Faith and Scriptures in their original purity; the wise conservator of true Religion, stooping neither to ecstacies on the one hand, nor Mediæval Superstitions on the other, to influence the masses,—this American Church, has divided the country into 34 Dioceses; and she reported, last year, 44 Bishops, 2,402 Clergy, 161,224 Communicants, with 157,813 children in Sunday Schools. And yet, she has only *Two Hundred and Seventy-six Candidates* training for the Ministry, and men say, "there is need of no more."

Each of these three Systems strives to win souls in the way that it believes to be right, and each acknowledges that upon

e Clergy rests success or failure. Methodism stamps upon e title page of its last Report, "The Church: Esto per-tua," and bends every energy to furnish more men to extend influence. Romanism coolly arrogates to itself "Catholic," d spares no expense to obtain more Clergy, and so Romanize country. Shall the American Church alone remain inert? ver, a thousand times never; her first great need is men; ans will be forthcoming, if men can be had.

The Parish List to-day reports 2,305 Parishes in America. answer to a letter respectfully requesting information of the shops, as to the number of Clergy they could immediately ploy, it is ascertained, as far as heard from, that 24 Bishops uld now engage 350 Clergy. The Bishop of Rhode Island ne reports his Parish List full. To estimate the number of rgy engaged as Rectors, we must deduct from the 2,446, e Rt. Rev. Bishops, 44; the number engaged in Collegiate d Evangelical duties, 105; Missionaries, 179; Assistant inisters, 107; Chaplains, 35; Aged and Infirm, say 30; in l, 500: which would leave, as Rectors, 1,946. But, with is number, 359 of our existing Parishes are now vacant, to y nothing of the many pressing demands for men to organize w ones. We do not hesitate to say that 500 Clergymen uld find immediate employment in fields already white for e harvest.

Besides this, young, earnest-minded men should start their n Parishes, and build them up, just as many noble Clergy ve done often, and are doing now. No young Medical or w Student expects a large practice at first: he goes to some occupied spot, plants himself, and by his own ability, energy, d common sense, if he has any, establishes a circle of busi-ss friends and acquaintances; why shall not the young Cler-man exhibit equal enterprize? Who goes forth with so eat a promise as he? Who goes forth with so rich a bless-g? Seeking not wealth, but souls for his Master's King-m, surely, enough for his good of both will be granted to m. There is no danger, many Bishops have written in their swers, but that every earnest man of common sense and love

for souls, will find enough to care for, and enough to care for him, wherever he may go.

But, says one, "there are many Clergy in search of Parishes!" True; and what kind of Parishes? City Parishes, Wealthy Parishes, Easy Parishes. These are the objects of search; not the modest Sept-fons of Massillon; not the pleasing quiet of sweet Auburn; not the simple, rustic Bemerton, Little Gidden, Hodnet, and Sackville, or Hursley, which have proved nurseries of strains that shall never die. Cities have vacancies, sometimes. Granted; but Cities seek, pay high for, and will have, brains, talent, eloquence, which, in nine cases out of ten, they draw from some village hamlet; rarely, almost never, from seekers after a Parish.

There is one objection sometimes urged against all efforts to increase the number of Ministers, which deserves a passing notice. It is said that, "the supply will always equal the demand," and that there are now a considerable number of Clergy who cannot get Parishes. There are several answers to this objection; we will name only one. What constitutes the "demand," in the case before us? That is the question, and the only question. Is it money? Is it fat salaries? Was this the "demand," that brought the Blessed Jesus from Heaven to Earth? Was this the "demand," that led the Apostles to go forth into all the known world? Was this the rule which guided their footsteps, when they saw before them suffering and martyrdom? "If they have hated Me, they will also hate you; if they have persecuted Me, they will also persecute you." "Behold I send you forth as lambs among wolves." Doubtless, the faithful Clergy deserve a generous support. But no Clergyman, who is worthy of his calling, and who has the spirit of his Master, will make that support the rule of his duty and the guide of his steps. We hope to hear no more of such a worldly, faithless, time-serving objection.

The Church, plainly, unquestionably, needs men,—earnest, practical men, to spread the Gospel truths, and maintain the Faith. She offers every facility now, for the purpose of training; and there is hardly a Rector throughout the land, who could not direct, judiciously, the mind of some one Christian

d in his Parish, to the glorious work of the Ministry. Noble stitutions, like that of St. Stephen's, at Annandale, stand ady to take them at any suitable age, care for and educate em for the Seminary course, at the small expense of $200 r annum. Not but that St. Stephen's is already taxed to e utmost in her good work, and needs the aid of some bene-ent hand, to enlarge her borders. Still, she is ready at all mes to do her part to increase the sacred Ministry, and so e many others of our Church Institutions.

Let us bend every energy, then, to secure more men for our nks; to attract the attention of a larger proportion of the anly hearts now filling the Colleges of our land to the golden arvest fields of America, where every soul gathered into the arner shall give joy to the Angels in Heaven. And, above ll else, let us never forget that America belongs, must always elong, to the American Catholic Church.

Art. IV.—CHORAL SERVICE.

(1.) *The Book of Common Praise.* A Collection of Music adapted to the Book of Common Prayer; By the Rev. Wm. Staunton, D. D. New York: F. J. Huntington & Co. 1866.

(2.) *The Ritualism of Law, in the Protestant Episcopal Church of the United States;* By the Rev. C. M. Butler, D. D. Philadelphia: 1867.

It is not our design, in the following pages, to review, thoroughly, either of the above works; much less to examine with care Dr. Staunton's new and copious selection of Church Music specially adapted to meet all the wants of our Congregations. In the present Article, occasion will be taken for the expression of some thoughts on a subject, which is attracting very general attention and interest, though, as yet, little understood, viz: the relation or alliance existing between Ritual Music and the Liturgy, which has been derived to us from the Mother Church of England. As we proceed, notice will also be taken of objections raised by a late writer against the grounds on which this Service rests in the Church of England, involving, of course, the propriety of its use in the Church in the United States.

Thirty years ago, the Choral celebration of Divine Service was scarcely known among Churchmen in this country; and yet, three hundred years ago, the reading of that Service in the ordinary tone of voice was almost a novelty in the Anglican Church. Thirty years ago, the use of Choral Service in any Parish or Church in the United States would have been accounted an innovation, utterly inconsistent with the devout spirit of the Liturgy; and yet, three hundred years ago, the established rule of the Anglican Church was, that "*in all parts of the Common Prayers,*" there should be used "a modest and distinct *song.*" Thirty years ago, the publication

of the Liturgy, with musical notes for use in Churches, would have been freely denounced as strange, fantastical, and absurd; and yet, three hundred years ago, the Anglican Church was in possession of such books, just as we are now of the plain text of the Prayer-Book.

And thus it would appear, that the Churchmen of the 16th Century had other thoughts of the solemnities of Divine Worship, than those of the early portion of the 19th, though both parties used the same Prayer Book, and both believed that the Liturgy exhibited, in fairest form, the Church's way of serving the Lord in all "the beauty of holiness." The difference must needs be an extraordinary one, when, as we see, it shows that thousands of Churchmen have been brought, by some strange influence, into a state of antagonism with the very framers of the Liturgy; and this, not merely in matters of detail, which lie on the surface, but in regard to those very principles of Liturgical construction and usage, on which the whole system of Catholic Worship rests, and from which it takes its peculiar shape and aspect.

Of course, it is here impossible to evade the potent enquiry, whether the Anglican Reformers were *wrong;* and whether we have outgrown their wisdom, and repaired and beautified what they left in a state of imperfection? This question, touching as it does our confidence in the judgment of the Reformers, will be answered in only one way by all loyal Churchmen, viz: by conceding to those venerable servants of God the superiority, which occasioned them to be singled out for the execution of a work, towering above every other of that age in magnitude of results, and of responsibility. Men of reflection and piety, who lived at a time when Religion, good or bad, was a vast and acknowledged power, capable of ruling nations and nobles, kings and empires, were not likely to exalt themselves to the fatal eminence of dictators, concerning points, either of Faith or Worship, which all Christendom, from the beginning downwards, had held sacred, and which, as by a voice of perpetual inspiration, had been fixed and rooted deeply in the hearts and spiritual consciousness of the innumerable company of God's elect,—the very saints whose names will be had in everlasting

remembrance, for the comfort and never-failing consolation of the just, in ages yet to come. And so, in restoring what was decayed by "the carnal will and frailty of man," or by "the fraud and malice of the devil," history proves to us that they resolutely chose the good, and refused the evil,—not trusting in their own strength, but seeking the light and wisdom of Him, in Whose Grace they confided, with all the courage and reliance of martyrs, ready to die, should God so will, for the truth and for righteousness' sake. And thus it was, that the mode of worship, not less than its substance, came under their review, and was settled upon a basis broad and noble as the range of Catholic usage and immemorial prescription. Liturgical antecedents were not ignored by those holy men, in the spirit of Sect-founders, but were reverently acknowledged and consulted as a part of the Church's inheritance, and of her inalienable property. This explains, at once, the action of the early Reformers, in the time of Edward VI., who appear never to have thought of carrying the revision of the Liturgy further than the eliminating of what was incongruous with really Catholic precedent, the re-arranging of the rich material already in use, and the addition of such minor elements, of special or local character, as every National Church might ordain, for the purpose of rendering its Offices complete. So far were those Reformers from any wish or intention to provide a Service so utterly novel and uncatholic as to admit of no musical celebration, that their plan (as we hope presently to show) contemplated Music, even for those portions of the Service, where plain reading might, perhaps, have been expected, as in the Lessons and the Offertory Sentences. They regarded words, in short, as mere sounds or signs, representative of ideas; and if those ideas could be re-inforced, beautified, and presented in clearer outline to the intellect and the emotional part of man's nature, by arranging the words in musical forms, so much the better, as the Church had itself borne witness, through the ages all along.

And it is exceedingly instructive and interesting to notice, from our present stand-point in the 19th century, how calmly and undoubtingly our forefathers in the Faith assumed, as a

fixed principle in Liturgic Worship, that Music and Language should ever be associated together, in the high service of the King of kings, and Lord of lords. This conviction, deeply rooted in the heart and soul of such a man as Cranmer, could work and develope itself only in one way,—the very way which the record of his acts demonstrates, in all the clearness of sunlight. So soon as the first draft of the Communion Office was prepared, it was to be "said or sung," as we see by the Injunctions of 1548, and by the Rubrics of the 1st Book of Edward VI. And even before that, so soon as the Litany was prepared, it was set to Music, as we learn from Cranmer's Letter to Henry VIII., in 1544. And so soon as "all parts of the Common Prayer" were prepared, the musical element followed, as a matter of course, and was set forth by authority. Thus then, at the Reformation, the normal mode of using the Liturgy was the CHORAL. It was the highest, the most perfect, expressive, and authoritative form, which learning, in combination with piety and unaffected reverence, could devise,—the highest, because it soared above all mean conceptions of God's infinite Majesty; the most perfect, because it aroused, sustained, and intensified, every class and variety of religious emotions; the most expressive, as it set forth, in a kind of tone-painting, all the sympathies of the Christian heart, from penitence upward to triumphant praise; and the most authoritative, in that it was no new creation of individual minds, but the recognition, adoption, and confirmation of that mode of Worship, which had prevailed in all ages of the Catholic Church, needing only that purification which, by God's favor, it there and then received.

Such a Liturgy, with all its accompaniments, the Anglican Reformers bequeathed to the Church, as a possession for those who should come after them,—little thinking, probably, that a time would ever arrive, when the knowledge of all this should so perish out of the general mind of the Church, as to afford room for the growth of opinions utterly contradictory of all the facts of the case. And yet, the prevalence of such opinions, springing from misconceptions of the Catholic theory of Divine Worship, the besetting influences of local circumstances

and necessities, and the silent intrusion of prejudices from Sectarian sources, cannot well be disputed in these days, though the revival and establishment of Choral Service in many Parishes, during the last few years, has done much to correct and enlighten public sentiment on this matter.

Some estimate, however, may be formed of the extent to which instruction is needed, when we advert to the grounds on which resistance is commonly offered to the introduction of Choral Service. That this ancient mode of offering to Almighty God the homage due unto His Name bears no relation whatever to Romanism, is evident from the fact that it was approved and delivered to us by the very men who, under God, purified the Anglican Church from Papal Errors, and counted not their lives dear unto them, in bravely doing so. It seems rather ungracious, then, that their labors should be faulted and undervalued by men of this generation, whose testimony exposes them, not to stake and faggot, nor to any other disagreeable sort of contingency. Neither is Choral Service to be confounded with what is now termed "extreme Ritualism;" for that Service has been maintained for three hundred years in the Cathedrals of England, though such Ritualism is not there practised; and Choral Service may even be held in a Parish Church, whose poverty and plainness are in singular contrast with the splendid decorations and music of many a Puritanical temple.

The source of objection must rather be sought in another quarter, viz: as we have already hinted, in the prevailing ignorance of the deep meaning and purpose of Liturgical Worship, which has naturally followed the disuse of Choral Service,—an ignorance, which gives rise to the current belief, that nothing was ever contemplated as an important element of the Liturgy, which is not fully brought out and enjoyed by the devout, under the bare reading of it in public Service. This seems to be the idea (so far as we can make it out) of a class of writers, one of whom, by name unknown, has thrown together some very crude thoughts, professing to be an argument, bearing partly against Choral Service in general, but chiefly against some statements made by the Rev. Dr. Staunton respecting that Service, in his Introduction to the recently published "Book of Common Praise."

The argument referred to, forms the IXth chapter of a small book on "Ritualism," chiefly by the Rev. C. M. Butler, D.D.; and, as it is a fair specimen of the kind of writing and reasoning indulged in by the opponents of Choral Service, we purpose to give it some notice in the remainder of this Article,—premising, that if we should, occasionally, use some plainness of speech, this will only be as an offset to the frequent aberrations of our author from the line of modesty and courteousness of remark. The chapter, which we are now to examine, was prepared, (as Dr. B. informs us,) by "a learned friend and brother, whose studies in Ecclesiastical History and Ritual have been minute and thorough." It remains to be seen how much he has profited by those studies, and with what success he is able to use them for the demolition of the strong defences of Choral Service.

There is, it must be admitted, a certain dash and spirit in the writer's performance, a kind of youthful daring in rushing against all sorts of obstacles, and an apparent unconsciousness that any serious exceptions can possibly be taken to his line of argument, which must strike the simple-minded reader at once, and give him the impression that Choral Service, if not actually one of the shrewd inventions of the devil, must be, at least, so nearly allied to the pomp and vanity of the world, as to deserve no favor from vitally pious people, even if it ought not rather to be eschewed of them, as "a dangerous deceit," fit only for "carnal persons, lacking the Spirit of Christ."

But there is one very material point, concerning which the reader of our critic's chapter should stand well advised at the threshold, inasmuch as it is manifest enough to us, that, in one or two important respects, the premises of the argument are, either absolutely false or extremely doubtful; and, for that reason, the conclusions drawn from them are quite beside the matter in hand. It is a first principle, that a writer, who assumes the office of a critic, should certainly possess some accurate knowledge of the matter upon which he intends to pronounce judgment. Common sense would demand this, even if were not urged by a decent respect for right and justice. To

judge righteously, we must be able to judge knowingly. For, otherwise, in serious affairs and controversies, zeal of a certain kind may, sometimes, carry men into censures, which collapse into nothing, when the blunder originating them is sharply punctured.

To come then to the point. It is tolerably certain, that Dr. B. and his "friend" possess scarcely a rudimentary acquaintance with the nature of that Choral Service, about which they speak so confidently and disparagingly. This appears evident from their own words. Though the "friend" regards it as "the singing of morning and evening prayer and holy communion," (so printed,) yet it turns out, finally, that both writers mean something else than Liturgical "singing," when they use denunciatory language. This is easily proved from incidental expressions, such as the following:—

"To all, who like fine Music, and care little whether they get it at the Opera or in a fashionable Church, the '*Ritual Song*' *will, of course, be acceptable.*" p. 138. "On a simple, continuous song of praise, the soul can flow onward, and upward, and unimpeded, to its rest in God; but if, upon a *single syllable of a word*, there are *pauses, repetitions*, and *trills*, how can the mind fail to notice whether the cultivated voice just hits or misses the note, succeeds or fails in some *great vocal feat*." etc., p. 171. And in another place, after some suggestions, we read:—"Then the Music shall aid devotion by its simple harmonies, and not *entangle it*, and *strangle it* in its *complicated* and *long-lingering* strains." p. 175.

Now, if such expressions as these are to be taken as descriptive of Choral Service, (which is their very gist.) it is impossible not to wonder at the exceeding ignorance, which they betray, of every feature of that Service; for, in no words could the very contrary to the truth be more exactly set down, as a simple reference to Choral Books, or even to any Choir-boy of average intelligence, would show at once. The Choral Service is, indeed, simplicity itself. It was originally made so, in order that all God's people might, in a "*plain song*," readily take part in it, wherever and whenever the Liturgy could be thus rendered. Those who delight in the "fine music of the Opera or a fashionable Church," will find nothing here to gratify their special tastes. For such music, they must resort to the churches of those, who cannot attune their ears to the severe simplicity of the Choral Service, but prefer the light and florid style, which is its opposite. And again; if any wish "a sim-

ple, continuous song of praise," etc., it is preëminently in the *Choral Service* that they will find it. And more than this; it is in the Choral Service that there are no "repetitions," no "trills upon a single syllable of a word," or in any other connection; there are no "great vocal feats," no "entangling and strangling" harmonies, no "complicated and long-lingering strains," such as we are compelled too often to hear in the very churches where the opponents of this plain, calm, and reverential Service are accustomed to worship.

It would seem, therefore, that Dr. B. and his "learned friend," have been wasting words on a subject whose simplest rudiments they do not yet comprehend; and have rashly attributed to this solemn Service those evil elements and abuses, which spring entirely from other and more modern schools of music. Far more intelligently would they have written, had they, first of all, devoted some years (like the Priests of other times) to a careful study of the structure and properties of that noble Service, which stands as a powerful and enduring protest against all profanation of the lips in the house of God. But, as the matter now stands, our critics have simply attacked a spectre of their own raising, i. e., a Choral Service, which (God be thanked) has no existence, except in their own imaginations; and, therefore, the whole stream of their argument must, by logical necessity, carry force *only* against such an imaginary object; or,—to put the matter in another shape,—the kind of music *they denounce, we also denounce;* and the kind they recommend, finds its reality, chiefly in the Choral Service; only they did not happen *to know it!*

But more than this; the strictures of Dr. B.'s friend are equally defective in another relation; for, they are practically founded on an entire misapprehension of the position of our Reformers, in reference to their labors on the Liturgy. From the general tone of his remarks, most readers would gather, that the Reformers were the inventors of the Liturgy, the originators of its outline, and the makers of its material; that they were guided by no preëxisting formularies and rules touching ritual matters; but deliberately set about the framing of a new Order of Service on an independent basis, in which

the mode of celebration recognized and used in all ages of the Church, should be, for the most part, ignored, or regarded as a thing indifferent. But this carries with it a virtual denial of all that history teaches, respecting the extreme carefulness of our Reformers in adhering to Catholic precedent, usage, and order, in preparing the Liturgy. And therefore, again, a writer, who openly or impliedly assumes in his premises that which is demonstrably *false*, viz: that the Reformers were a kind of Episcopal Sectarians,—may well spare himself many hours of profitless labor; for the whole structure of an argument, resting on such a foundation, must as certainly tumble into ruin, as a house built on a quicksand.

But even irrespective of these traits of fundamental weakness in the very premises, the critic's argument against Choral Service does not seem to deal fairly and dispassionately with the points adduced in behalf of that Service by the writer, on whom he is commenting. On the contrary, we fail to recognize that manly and reverent tone of thought, which is so desirable in the discussion of a confessedly serious subject, while the liberties taken on almost every page excite a strong suspicion, either that the writer was insensible regarding the weight of documentary evidence that might be brought against him, or that he was indisposed to afford his readers an impartial view of it.

Prefixed to the Music of the Choral Service in Dr. Staunton's "Book of Common Praise," are some brief instructions relative to the origin, nature, and design of that Service; with a very few extracts from English writers, to confirm what is there advanced. Of course, the whole Article of Dr. Staunton "Concerning Choral Service," is given as a mere sketch, on the borders of a great subject; but it was sufficient to stir the spirit of Dr. B.'s friend. The following paragraph will exhibit the main points against which he inveighs, in the manner just described:—

"The Choral Service, with its accompanying ceremonial, is the Church's highest embodiment of her ideal of the Worship of Almighty God. It is not a novelty recently drawn up by musicians, and adopted by a few prominent Churches; but it is as old as the Prayer-Book, and was framed and set forth as the rule of Divine Worship, by order of the same distinguished Bishops and Martyrs, who reformed the Liturgy, and restored to purity the ceremonial of the Church. The Choral Service, therefore, is not simply *a* form, but *the* form, in which Cranmer and his fellow

Bishops designed that the Services of God's holy temple should be everywhere celebrated. If Queen Mary, Oliver Cromwell, and the Puritans, had never lived, the probability is, that the Anglican Church would never have seen the disuse of her solemn mode of using the Liturgy; for, that mode is co-eval with the *formation* of the Liturgy; and it is through such *disuse alone* that it is now regarded by many as a modern innovation."—*Book of Common Praise*, p. 5.

Some proofs of this are then given, by reference to the historical fact, that as soon as the *words* of the Liturgy were prepared, the best Church musicians of the times were employed to revise, and adapt to those words, the ancient Ecclesiastical "*note*" or *music*. And, to show that this "note" was designed for use, not only in Cathedrals, etc., but in *Parish* Churches also, where there was the requisite musical ability, a few points of evidence are offered, as a mere sample of the proofs which history furnishes.

The first proof adduced by Dr. Staunton, is that concerning the English *Litany*, which Cranmer drew up in 1544, and which he took good care to provide at once with musical notes. The critic does not deny that Cranmer did this, but chooses to call it "a mere *step* to Reformation, and not a result of it;" as if that would affect the value of the fact. As well might he allege, that the removal of the Pope's Supremacy, and the translation of the Liturgy into English, were only steps to Reformation, and not "results" of it. They were all parts of the same great movement, each having its appropriate place and office. But, let it be as the writer says; still, it concerns us to remember, that it was a "step" in the formation of our present Prayer Book, of which that Litany is a most important part. The real question is simply this:—Why did Cranmer trouble himself to set the Litany to Music, unless that it might be *sung?* Worse than vanity itself is the critic's remark, that this is "not a very astonishing circumstance, considering that at that time *all* the service was sung." The only "astonishing" thing is, that one whose "studies in Ecclesiastical history and Ritual," are said, by his endorser, to have been "minute and thorough," should either not know, or not have ingenuousness enough to confess, that the very fact he has just stated, viz:—that "all the Service" was at that time "SUNG,"—was doubtless itself the reason why Cranmer set notes to the English Litany. He knew that "the Holy Church

throughout all the world" employed the Ecclesiastical chan the celebration of Divine worship; and therefore, at the v commencement of the Reformation of the public Office Devotion, Cranmer, by preserving the association of m with words, showed that it was no part of a "godly refor tion," to separate what the whole Church had joined toget Why should not *this* have been frankly stated?

Our critic, however, goes on to say, that Cranmer's pur "was not, that thenceforward processional [Litany,] migh sung in the English Church, but that the music in which t (?) were habitually sung, might give place to a more sim 'devout and solemn note.'" p. 117. This remark contai truth and an error. The truth, (viz., that the Litany sh be sung to "some devout and solemn note,") Dr. Staun has himself stated in the "Book of Common Praise," in Cr mer's own words, and even in Italic letter. What honest p pose, then, could the critic have in quoting the words, in s a connection as to insinuate or imply just the contrary? Cr mer knew, very well, that much of the music, then in use Latin Litanies, was not fitting and desirable for the Engli and therefore he provided that it should be sung to a "dev and solemn note," suited to the use of all classes of worsl pers.

But Dr B.'s friend alleges also, (and this is his error,) t Cranmer's purpose "was *not* that, thenceforward processi [Litany,] might be sung in the English Church." If thi true, then Cranmer certainly did the oddest and most foo thing that occurred throughout the Reformation. The A bishop, however, was not given to trifling. Yet it would h been trifling, of the worst sort, had he carefully set the wl Litany to music, and written a long letter about it to the K (in which letter is not to be found the remotest hint that music might, possibly, be a superfluity,) and still had in v all the time, that the Litany was not to be sung in the Eng Church! Did Cranmer ever cancel what he had done? he ever revoke or repudiate the music of the Litany? Did successors ever do so? Was it not approved, and used, so as it could be, throughout the Reformation; and has it

been transmitted to our own times? The evidence, such as we gather from written documents, regarding questions of this kind, is altogether on the side of Cranmer and his music. For instance, among the Injunctions issued in the 1st year of Edward VI., there is one ordering that, in consequence of certain abuses at Processions or Litanies, and that the people—

"—may the more quietly hear that which is said or *sung* to their edifying, they shall not from henceforth, in any *Parish Church*, at any time, use any procession about the Church or Church-yard, or other place; but immediately before High Mass the Priests with other of the Quire shall kneel in the midst of the Church, and *sing* or say plainly and distinctly the *Litany* which is set forth in English, with all the Suffrages following."—*Cardwell, Doc. Ann. I. p.* 15.

This Injunction (repeated by Elizabeth, in 1559) shows how the Litany was to be used, even in *Parish Churches*, at this early period of the Reformation, when already (as several of the other Injunctions show,) not only had the first step been taken, but very considerable progress had been made in restoring the order of Divine worship and the ceremonial, to a more primitive form.*

Dr. Heylin, also, writing of what was done in the year 1547, says:—

"On the eighteenth day of the month of September, the *Litany* was *sung* in the English Tongue in St. Paul's Church, between the Quire and the High Altar; the *Singers* kneeling, half on one side, and half on the other."—*Eccl. Restaur. p.* 42. *Lond.* 1674.

Again, among the Advertisements issued in the 7th year of Queen Elizabeth, one of the Articles commences thus:—

"Item, That, in the Rogation-days of Procession, they *sing* or say in English the two Psalms, beginning *Benedic, anima mea*, etc., with the *Litany* and Suffrages thereunto," etc.—*Cardwell, Doc. Ann. I. p.* 293.

To this add what Mr. Jebb remarks, in his elaborate work on "Choral Service:"—

"The Rubric places "sung" before "said;" hereby, as Dr. Bisse remarks, giving a preference to singing over saying. As will be presently shown, the Litany is *expressly adapted for singing.* * * * * It was *sung*, when first used in the Reformed Church of England." [Here he quotes Heylin, as above, and then proceeds.] "It was more frequently sung in ancient times than now. Thus, at the Consecration of Archbishop Parker, the elect of Chichester, having exhorted the people to Prayer, betook himself to *sing the Litany*, the Choir answering. In the same Archbishop's regulations for Eastbridge Hospital, it is directed that the children there educated should, in the Hospital Chapel, three days in the week,

*See *Cardwell's Documentary Annals*, I. p. 187.

sing with a loud voice the Litany. * * * * At Archbishop Parker's Visitation, in 1560, Matins were to be done in the Choir by eight o'clock; and then there is a direction for the *Litany to be sung* at a later hour, when all should have been placed in the Choir."—*pp.* 431–2.

Let this suffice to show whether Cranmer, in adding music to the Litany, intended, after all, that it should *not be sung* in the English Church. We rather think that the documents settle the question pretty decisively.

Our critic next attempts to rule out the evidence for Choral Service, arising from Merbecke's celebrated work, entitled "*The Booke of Common Praier, Noted.*" This work was the first Service-Book of Edward VI., and appeared in the year 1550. It consists of Morning and Evening Prayer, the Office of Holy Communion, and that for the Burial of the Dead with musical notes. It is a complete Manual of plain song the music accompanying the words throughout, but does not include the Litany, as that had already been published in a separate form. An English writer, whose words are quoted by Dr. Staunton in the Introduction before referred to, remarks concerning this work, that Merbecke wrote it "for the use of the Chapel Royal, that is to say, in other words, as *the Choral Book of the English Church generally*,—the Chapel Royal being the model for the whole Church."

But our writer, in a manner not eminently graceful, objects to this assertion, goes round about it with many words, and then disposes of the whole matter with a flourish of the pen and the resolute exclamation: "For such an idea there is not a shadow of foundation."—p. 17. Of course the writer means that *he* himself is not aware of any such foundation;—a fact which only amounts to a confession that his literary resources have reached the point of exhaustion. We feel a little inclined, however, in view of the positive and somewhat defiant air of the assertion, to see whether something may not be said on the other side, to show that there is rather more than "the shadow" of a foundation for the English writer's remark, and Dr. Staunton's adoption of it. Mr. Dyce, in the Preface to his valuable edition of "The Order of Daily Service," etc. with the Ancient Plain-Song, tells us that, when Merbecke

published his Prayer Book, he "belonged to the Chapel Royal," and then continues thus:

"At all events, it appears that his book was for the use of the Chapel Royal, and, if so, *intended for adoption in all Choral establishments throughout the kingdom.* Dr. Burney properly remarks, that in England, on the substitution of the Regal for the Papal authority in matters ecclesiastical, the *Chapel Royal became the model for all other English Churches*, in the same sense as the Papal Chapel had formerly been; and this fact will account for *the immediate* and *general adoption of the* USE *established in the King's Chapel*, in the absence of any positive injunction to that effect." Again: "It is not very easy now to discover the precise extent, to which the Manual of Edward VI. was used in Cathedral Service, during the 16th and the earlier half of the 17th century; but *its adoption*, on the whole, *as the authentic Choral-book of the Church*, so far as the alterations of the Service permitted, *is placed beyond doubt.* * * * It is quite certain that, so far as plain-chant has been retained, even down to the present times, *it has been sung*, with more or less accuracy, *from the formulary set forth under the patronage of Edward VI.*"—*Dyce, p.* 8.

The reader may well begin to enquire, by this time, whether our critic's triumphant exclamations ought not to be taken as indications of the infirmity of a cause, which allows its defenders to resort to the concealment, or the most unscholar-like treatment, of valuable authorities.

In the order of things, we have next some assertions,—not arguments,—respecting the great Choral work published by John Day, in 1560, entitled: "Certaine Notes set forth in foure and five partes, to be song at the Morning, Communion, and Evening Praier, very necessarie for the Church of Christe, to be frequented and used," etc. The writer, finding that Day's work contained Music "for the Hymns (Venite, Magnificat, etc.) and the Anthems," rejects at once the proof derived from the whole book, on the ground that it "contained the Music for those parts of the Church Service, which the *Rubrics appointed* to be said or sung." And here the critic inserts an exclamation-point, obviously implying, that this was all, and that it must be an absurd thing to think otherwise. Then follows the customary flourish, "How that fact can tend to show that it is legal to sing the other portions, in violation of the Rubrics, it is not easy to perceive." p. 118.

The reader will probably be much surprised to learn, after all this display of words, the simple fact, that "*the Rubrics* of the Prayer Book then in use, do *not* expressly appoint any of the Hymns" referred to (except only the Venite) to be "said or sung;" while they *do appoint* this, respecting several of

"the *other* portions," even providing that the *Lessons* shall b "sung in a plain *tune*." What then becomes of our Rubrician' hasty judgment? for it must necessarily rebound against him self; inasmuch as (on his theory) it *will* be a "violation c the Rubrics" to sing most of the "*Hymns*," and it certainly ca be no "violation" to sing those "other portions," because th Church has so ordained.

But let us see what Day's book really contains; and he Dr. Edward F. Rimbault, the accomplished Editor of the moder reprint of Day's book, shall be our authority. Dr. Rimbaul then, describes the work as containing music for the *Venit Te Deum*, and *Benedictus*, the *Litany*, and the *Lord's Praye* Then follows, "the *Communion Service*, beginning with th *Kyrie Eleison*; then the *Nicene Creed*; the *Offertory*; th *Sanctus*; the *Gloria in Excelsis*, and a Hymn or Anthen taken from the 4th chapter of Philippians, verses 4–7." The "two *Evening Services*, by Causton, each consisting of 'Magn ficat' and 'Nunc Dimittis;' a *Morning* and *Communion Servi* by Heath, consisting of the same portions as the former one; two *Evening Services*, one by Whitbroke, the other by Knight and a *Morning*, *Communion*, and *Evening Service*, by Causto The work also embraces sixteen Anthems by various composer "Such," says Dr. Rimbault, "are the contents of the first Se vice-Book *of the English Church* after the Reformation." Taking into account also the *monotone*, in which almost a the rest of the Service (except the Psalms) was customaril "said," or "read," in that age, we should suppose it quit "*easy* to perceive" what was then the state of things in th Church respecting Choral Service.

After this exhibition of our critic's competency to deal wit ritual matters, it can, of course, excite no wonder to find th great work of John Day defamed, as "no more a book Choral Service than the old 'Church Choir,' or 'Weyman' Melodia Sacra.'" Dr. Rimbault, however, a thorough mast of Liturgical Music, thought differently; for he calls Day book, "a *magnificent work*, which may justly be looked upo

* *Rimbault's Choral Service.* Introd. iv. v.

as the foundation of our present CHORAL SERVICE." The contrast of opinions is certainly very remarkable, and may, perhaps, be considered as somewhat amusing also.

But it is time now to turn to Queen Elizabeth's Injunctions, one of which was quoted by Dr. Staunton for the evidence it gives of Choral Service in *Parish* as well as Cathedral Churches. By a strange anachronism, our critic places this, in his arrangement, before the times of Henry VIII., and Edward VI.; an error, we are tempted to say, quite consistent with other irregularities in the course of his argument. This Injunction (the 49th) relates to the "continuance of singing in the Church," and we give it in full, that the reader may be the better prepared for what follows:

"Item,—Because, in divers Collegiate and also some *Parish* Churches heretofore, there have been Livings, appointed for the maintenance of *men and children to use singing in the Church*, by means whereof the laudable *service of Music* hath been had in estimation, and preserved in knowledge; the Queen's Majesty neither meaning in anywise the decay of anything, that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the Church that thereby *the Common Prayer* should be the worse understanded of the hearers, willeth and commandeth, that first no alterations be made of such assignments of Living, as heretofore hath been appointed to the use of Singing or Music in the Church, but that the same so remain; and that there be *a modest and distinct song so used in* ALL PARTS *of the Common Prayers in the Church*, that the same may be *as plainly understanded* as if it were *read without singing*; and yet, nevertheless, for the comforting of such that delight in Music, it may be permitted, that, *in the beginning* or *in the end* of the *Common Prayers*, either at Morning or Evening, there may be sung *an Hymn*, or such like song to the praise of Almighty God, in the *best sort of melody* and *Music* that may be conveniently devised, having respect that the sentence or Hymn may be understanded and perceived."—*Cardwell. Doc. Ann. I. p.* 196.

From this we learn that, in the Collegiate and Parish Churches, in which there were endowments for Choirs of "men and children to use singing," the maintenance was to remain as before. But the Choirs were not to abuse or disturb the plain simplicity of the Music, to the detriment of the hearers. And to prevent any such abuse, it is ordered that there should be "a modest and distinct song" in "all parts of the Common Prayers in the Church." This is a tolerably exact description our present reformed Choral Service. But for the benefit of a certain class, it is "permitted" (over and above the use of the *Liturgy*) that, at the *beginning* or the *end* of this Choral Service, a *Hymn* may be sung, in the highest style of music which the times afforded.

The simple force of all this our critic now attempts to explain away, on the ground that this "single Injunction" is "simply, permission given for *departing* from the rule under certain circumstances." (The Italics are his own.) "It is," he adds, "the tolerated exception, *not* the rule." p. 115. Of course, this is only another of the writer's unproved assertions for, granting that the Injunction does relate to "certain circumstances," *i. e.*, to the Service in Churches having endowed Choirs, yet where does he find his warrant for saying, that the practice regulated by the Injunction is a "departure from the rule?" This is wholly an invention of his own; and yet, by its very boldness, it may sorely mislead the confiding reader. The Injunction, let it be well observed, does not use the word "permitted" in relation to *Choral Service*, as if common reading had been the rule. On the contrary, it recognizes that Service, as already existing, and merely regulates and directs it. The "permission," near the close of the Injunction, refers simply and solely to the "Hymn" before or after Service,—a fact which any one may verify, and which also effectually disposes of the ignorant assertion, that Choral Service was only a "tolerated exception, and not the rule."

The writer's further remark, that this Injunction "is *no* a sanctioning of the Choral Service, but a reduction of it to mere Plain-Song," may be regarded, either as an additional evidence of his unacquaintance with musical terms, or as a simple Hibernicism; for Plain-Song is the very element of Choral Service; and the writer would do well to tell us what sort of a "Choral Service" it was that Elizabeth's Injunction "reduced" to Plain-Song? We have heard of St. Hieronymus being taken to task by St. Jerome, and of people who knelt in prayer while they abhorred genuflection; but never before were we aware, that Queen Elizabeth reduced Choral Service to Plain Song.

But further; as the writer has set himself particularly against the use of Choral Service in *Parish* Churches, we may see what little force there is in an argument drawn from what he calls "a single Injunction," having reference only to "certain circumstances," if, in the very same set of Injunctions, we

find another, having reference to the remaining case, and, curiously enough, bearing as much against his views as that which he vainly endeavors to set aside. Yet, we assure our readers, such is really the fact; for the 18th of these same Injunctions provides for the "circumstances" of "*any* PARISH *Church*," as distinguished from Cathedral or Collegiate Churches, expressly enjoining that "the Priest, with others of the Choir, shall * * * *sing* or say, plainly and distinctly, the *Litany*, which is set forth in English," etc. Now, as the Litany comprises the longest and most impressive part of the Choral Service, and is thus recognized, sanctioned, and approved, in "*any Parish Church*," it will be evident, that the writer's argument from "a *single* Injunction" has just the weight and consistency of a bubble. And moreover, we have now a right to ask, after so long an exercise of forbearance,—did this anonymous trifler with documents know of that 18th Injunction, or did he *not?* If he did, how could he honestly venture to speak of "a *single* Injunction," as if there were no other, and of a "permission" to sing Choral Service "under certain circumstances," as if the "rule" were otherwise, and as if the "permission" did not refer solely to the *Hymn?* If he did not know of that Injunction, then what must our readers think of his competency to instruct the Church in things requiring the minutest historical and verbal accuracy?

The "rule," then, being that "all parts of the Common Prayer" should be sung, let us see whether or not this rule was carried out, where there were no insuperable obstacles in the way.

In the "Advertisements for the due order in the publique administration of Common Prayer," put forth by Parker, Grindal, and their brother Bishops, in 1564, we read thus:

"First, That the Common Prayer be sayde or *songe*, decentlye and distinctlye, in suche place as the ordinarye shall thinke mete for the largenesse and streightnesse of the churche and quyer, [choir], so that the people may be moste edified."—*Cardwell, Doc. Ann. I. p.* 291.

Now, it is not to be objected that the singing here ordered has reference to other than Parochial Churches; for the case of Cathedrals, etc., is elsewhere provided for. Nor does it con-

template any "departure from the rule;" for, if language ha any meaning, we have here, as in the Injunction, the *rule itself*

But, to make the case still plainer, we will give an instanc of the practical working of the laws of the Church regardin Choral Service, about this very time. And, as Archbisho Parker had part in framing those laws, and fully understoo their meaning, it is very certain that what he witnessed wit approval could not be a breach of rules, the enforcement o which with zeal was a distinctive feature of his character Now it so happens, that Archbishop Parker has himself recorde his own presence at a Church,—not a Cathedral, not a Colleg Chapel, nor even (as the tenor of his evidence proves) a Paris Church, maintaining a full Choir on funds set apart for tha purpose. On the contrary, it was in a somewhat obscure Parish that he gives especial commendation to voluntary choristers, for the manner in which they sung the ordinary Service, on an occasion when he surprised them by an unexpected attendance. Are we to believe then, that he, knowing the law, commended them for breaking it in his presence? Whose judgment shall we accept—Archbishop Parker's, or our critic's? But let us hear the narrative.

The Archbishop, writing to Sir William Cecil, on the 27th of August, 1563, says:

"I would be a suitor * * for the behoof of the town of Sandwich, * * * concerning a lease, in fee-farm, of a rude acre of ground, belonging to their Church, whereon the town would build a grammar-school. * * * * For, that I would have a view, partly of the ground and situation thereof, and for other causes, I this last Sunday morning rode thither from my house, and was there by seven of the clock; the rather so soon, to prevent their civility of receiving (as the manner is), and partly to be present at their whole Service. But, in the first consideration, they prevented me; for, though the morning was very foul and rainy, yet I found the Mayor and his jurats ready at the town-gate to accompany me to my lodging, and so to the Church, being men of honest civility, and comely grave personages of good understanding; their streets (as they might be, for the straitness of them) clean and not much savoury; *their Service* SUNG *in good distinct harmony and quiet devotion; the singing men being the Mayor and the Jurats, with the head men of the town, placed in the quire, fair and decent,* IN SO GOOD ORDER AS I COULD WISH. * * * By all the premises aforesaid considered, I mean to commend the town's request to the Queen's favour, *so laudably behaving themselves as I see them*, and partly to express to you some part of my joy which I have here by them in *this outward corner* of my Diocese."—*Parker's Corresp. Lett.* CXLI. p. 187--9. *Parker Society Ed.*

Now the writer of the foregoing leaves no room for doubt whether he approved, or what he approved. If he had taken

pains to put the case out of our modern Rubrician's list of exceptions to the operation of his supposed "general law," the good Archbishop could hardly have been more successful. In an "*outward corner* of his Diocese," in a little fishing town, he finds the Mayor and corporation, as a voluntary choir, singing *the ordinary Service*, and he highly commends them for doing it, and rejoices in their laudable behavior,—they being all the while, according to our new interpreter of Church Law, engaged in the violation of express general rules, of which he, their approving Bishop, was one of the authors, and the strict administrator! *Risum teneatis?*

The next struggle is with a quotation from Dr. Heylin, partially given in the Book of Common Praise, representing the state of ritual matters at the beginning of Queen Elizabeth's reign. Heylin says, that Music, with other things mentioned, "was retained in all such Churches, in which provision had been made for the maintenance of it, or where the people could be trained up, at the least, to Plain-Song."* It is entirely aside from the purpose to allege even in Heylin's words, that this was one of those "compliances," which Elizabeth made to render the Prayer Book "passable among the Papists." That is another question, with which we are not now concerned. The matter in hand is one of *fact*, in regard to the people being trained in Plain-Song, obviously that they might be competent to take part in the Choral Service. This, it seems, was to be done, wherever it was practicable. And the historian then goes on to say, that it was not to be wondered at,

"—that such a *general conformity* to those ancient usages was constantly observed in all Cathedrals, and *the most part of the Parish Churches*, considering how well they were precedented by the Court itself, in which the Liturgy was officiated every day, both Morning and Evening, not only in the public Chapel, but the private Closet."

Can any words show more clearly the prevalence of Choral Service?

It would seem that, at a later period of Elizabeth's reign, Archbishop Parker kept his eye on this matter of Plain-Song;

Hist. Restaur. p. 296.

for, in the very forefront of his Visitation Articles, issued i 1569, we read the following:

"Imprimis, Whether *divine service* be sayde or *songe* by your minister or min ters in *your severall Churches*, duely and reverently, as it is set forth by the law of this realme, without any kinde of variation."—*Cardwell, Doc. Ann.* I. p. 320.

We are next told, that even this "Plain-Song" was only "f the daily *Psalms*," because Heylin uses those words in h rapid summary of Elizabeth's Injunctions. But, turning to t 49th Injunction *itself*, we find there the more full and expli requirement, (as we have shown the reader on another pag that "*all parts* of the Common Prayers in the Church" shou be "sung." Why did the writer conceal this from his reade and give them only Heylin's abridged statement?

And "this, then," says our critic, "is the sum total of t evidence brought forward to show, that 'Choral Service' was general use in the English Church," etc. Let the patie reader understand, that this "sum total of evidence" in I Staunton's work does not purport to be a full and comple essay, but simply a very brief *outline* or statement of leadi facts concerning Choral Service, occupying only about o page and a half. This mere sketch of the evidence has be the object, against which Dr. B.'s "friend" has discharged t best arrows, we suppose, that his quiver afforded, but with other result than very serious damage to his own credit as clear-sighted and skilful marksman.

It seems scarcely worth while to extend this Article l noticing in detail what remains of an argument, which, fro this point, proceeds on general grounds, and only incidental reverts to the statements made by Dr. Staunton. There a two or three points, however, which appear so irreconcilea with fairness and candor, if not even with historic truth, as require some words of correction, in view of their probal effect in misleading the incautious reader.

1. Great prominence is given by the writer to the opinion th Choral Service cannot anywhere be *legal*, without some po tive enabling law emanating from the particular or lo Church in which it is to be used. This opinion, very con dently expressed, is continually breaking out. If it had be

desired, he remarks, "by the Anglican Reformers, a Canon or Rubric, of twenty words or less, would have fixed the law for their time, if not forever." p. 120. It is really marvellous, that such words as these could be written by any one in full knowledge of the numerous Rubrics, Injunctions, and other authoritative Acts of the Anglican Church, pertaining to the Service in question. We have already seen an Injunction of Edward VI., (renewed by Elizabeth,) commanding the Priests and Choirs to *sing* the Litany. We have also seen another Injunction, in which the latter Sovereign "willeth and commandeth" that "*all parts* of the Common Prayers" should be *sung*. In the English Prayer Book, many of the Rubrics, and the "pointing" of the Psalms, are directly affirmative of the same point, though Parishes of feeble resources might "read" or "say" with the ordinary voice, what others were able to "read" or "say" in the customary monotone or Plain-Chant. We strongly suspect, that, if our critic should be established in a wealthy Bishopric by as many authoritative Acts and recognitions, he would be little disposed to favor any one who should presume to question the legality of his title.

But there is another aspect of the case, of which the writer seems quite oblivious. A branch of the Catholic Church, already in full possession of all the elements of Divine Worship, including ecclesiastical music, cannot need special laws to establish such usages, but only to confirm and enforce them, or to authorize some improvement or modification. We apprehend, that the command to *sing* the Litany in English was given, on the ground that the Church had always been accustomed to sing Litanies, though heretofore in Latin. The same may be said respecting the order to sing "all parts" of the Common Prayers. A special law might have been necessary, had our Reformers been the founders of a new Church or Sect; for, then, all things would probably be expected to take their hue and shape from the opinions of such founders. But the Anglican Church, being simply restored and not created by the Reformers, naturally retained what was truly Catholic and unobjectionable in the celebration of Divine Service, as an

inheritance, which neither Pope nor Puritan had any good right to take from her. They acted on the principle, that

"Every country should use such Ceremonies, as they shall think best to the setting forth of God's honour or glory, and to the reducing of the people to a most perfect and Godly living, without error or superstition."*

In following out this, some of the accustomed Ceremonies [were] put away, and some *retained and kept still.* And when some raised objections to this retaining of ancient usages, our Reformers gave them the pithy answer:—

"Surely, where the old may be well used, there [such men] cannot reasonably reprove the old only for their age, without bewraying of their own folly. For, in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and newfangleness."†

The Reformers therefore, retained, restored, and purified, much that appertained to the old Service; not imagining that, for everything thus retained, and for every old custom, a definite and particular Law must be passed. Things of immemorial usage require no special Law to give them authority, but only to deprive them of it; and therefore, it would be more in order for the objector to show, when was Choral Service positively prohibited in the Anglican Church? But, says our critic,—and let the reader mark well the *petitio principii*,—

"If non-prohibition constitutes legality, then everything not prohibited, named, or described, in Church laws, may be practised with impunity; a minister may preach in a fox-hunter's red coat and top boots," etc. p. 113.

Of course this is mere banter and folly, inasmuch as no sensible man believes, that "non-prohibition constitutes legality." But if it can be satisfactorily proved, that some custom, usage, or form in Divine Service, has prevailed in all places and all ages of the Christian Church, and, by immemorial recognition and approval, has become fixed as an important element of Public Worship; then we may say, that "non-prohibition," though not "constituting" legality, is yet equivalent to any positive ordinance affirming it. And if Dr. B.'s friend can prove, that "the fox-hunter's red coat and top boots" appear in all the ancient Liturgies, and have been universally present in the Ritual of the Church, from the Apostles' times downward, and have been everywhere approved by the holiest of men—then

* Of Ceremonies. 2d Book of Edward VI. † Ibid.

will we confess, that they stand on much the same footing with Choral Service; and we would earnestly advise the Clergy to lose no time in providing themselves accordingly.

2. The writer covers much paper with words referring to the rubrical terms, "read," "said," "sung," etc., and their combinations. This is a fruitful subject of speculation, on which any amount of time may be spent by unmusical writers, and those who are not familiar with the original force of the terms; though, in the judgment of the ablest interpreters of the Rubrics, the truth may be ascertained by the simple process of reverting to the sense affixed to words 300 years ago. It is certainly neither courteous nor over-modest in our critic, to begin by accusing so learned and distinguished a scholar as the Rev. J. Jebb, of laboring to "darken counsel with words," in his writings touching this point. We prefer to think, that Mr. Jebb had well and thoroughly considered what he wrote in his admirable work on "Choral Service," and in less important contributions. Whatever may be the obscurity now resting on some of those words, there could have been none originally. And this suggests, at once, the only legitimate mode of explanation. So long as we know, from old English Rubrics, that "reading" and "saying" may, and assuredly did, imply the use of the *monotone* (if nothing further), it is unsafe to assume that they *must* always refer to the ordinary tone of voice. Mr. Dyce very pertinently asks:

"How comes it that, in Cathedral and Collegiate Churches, those portions of the Service, which are ordered by the Rubrics to be 'read,' 'used,' 'said,' or 'pronounced,' are now, and always have been *sung*;—sung, not *any how*, but with a specific kind of intonation termed *Plain Tune*?"—*Pref.* ii.

Now, it is entirely in vain for any rash and superficial writer to succeed in setting aside plain facts, by ill-becoming and discourteous sneers at the works and the conclusions of the ablest English writers on the Ritual, that the present age has produced. It is not very probable, that the mass of original information, gathered by those ripe scholars, under all the advantages offered by Cathedrals, Universities, and public libraries, must come to nought, simply because Dr. B.'s friend imagines that he has brought the whole matter to a final decision *in a brief "chapter" of about* 31 *pages*, 18*mo*!

The simple key to the Rubrics, and the directive terms "say," "read," "sing," etc., is a reference to Church usage at the time when the Prayer Book was first set forth. That usage was derived, not, as our critic would have it, from "the Romish Rubrics," but from the *Sarum Use;* the Rubrics of which are the basis of the Rubrics of the Matins and Even Song, and all the Offices of the Book of Common Prayer. To attempt investigation of the meaning of the latter Rubrics without knowing what their framers found in the "Use," which they were purging and restoring for a Reformed Church and how they employed what they found, is like attempting an Exposition of the Rules of the American Congress, in ignorance of those of the British Parliament. The whole remaining correspondence of the English Reformers shows, how thoroughly their minds were imbued with the ecclesiastical Latin, in the use of which they had been trained. They thought in it; it was continually cropping out in the midst of their English and, whenever they had to put into English form those things which until then had been clothed in *Latin*, their language was, for the most part, mere verbal transference of term for term.

Now this training had habituated them to the use of "*dico*," in a Rubric, as a mere general expression for "*utter*," as distinguished from mere formal *reading* from a book, or singing in complicated melody and harmony. Hence the frequent use of "say," or "said," where Plain-Chant or monotone was undoubtedly to be used.

In all the *Sarum Psalter*, the Rubrics use scarcely any other word but "dico," whether in the Psalms, the Hymns, the Anthems, the Responds, or Litanies. And so, when translations of the old Services began to be used, we find that such Rubrics are rendered in English by "say," though the reference is to words which certainly were to be intoned, chanted or sung.

But more than this. We have now lying before us "The Sarum Psalter," in English, (edition of J. Masters, 1852) and we could cite from it scores of Rubrics, directing the Priest, Deacon, or Clerk, to "say" this or that portion of the Service,

and yet, immediately after these Rubrics, *musical notes* are given, to show *how* such portions are to be "said." We give a few examples:

"*Then let the Priest say in a loud voice,* 'O Lord, open thou our lips.'"—p. 25. (Music accompanying the words.)
"*Let the Clerk, who is to read the Lesson, say,* 'O Lord, bid a blessing.'"—p. 42. (Music to the words.)
"*Let the Clerk* * * * *read the first Lesson thus:*" (Music.) p. 42.
"*All Lessons from the Prophets* * * * *end with this clause, spoken by the Reader:* 'Thus saith the Lord,'" etc.—p. 42. (Music to the words.)
"*The Responsory being finished,* * * * *the following Hymn is said at Lauds.*"—p. 56. (Music and words.)
"*Throughout the Summer* * * * *the following Hymn is said at Lauds.*"—p. 64. (Music and words.)
"*Let the Orisons be said and terminate in this tone.*"—p. 69. (Music and words.)
"*After the Orison is said:*"—p. 69. (Music and words.)
"*This being said, the following* Benedicamus *is said by one Boy, throughout the whole year, so often as it should be said by one Boy:*" (Music and words.)

And thus the Rubrics proceed throughout the entire work, comprising nearly 450 quarto pages,—the Priest, etc., being directed *how* to "say," or "read," or "speak," by the musical notes accompanying the words.

There are some cases, however, in which music is *not* to be used; but as this is an exceptional thing, special notice is given of it in the Rubrics, thus:—

"*Then let the Priest say aloud, but without note:* 'And lead us not into temptation.'"—p. 71.
"*Then let the Psalm* Miserere *follow without note.*"—p. 388.
"*Let the whole of this Psalm be said, with* Gloria *and* Sicut erat, *without note.*"—p. 388.

From all this, it may readily be perceived that, if the framers of the Rubrics of the Common Prayer had employed the word "say" in such a restrictive signification as it now bears in common usage, they would have simply lost their labor; for no one in those days would have understood them.

We see, then, how it is, that a Rubric may order a portion of the Service to be "read," "said," "used," etc., while the intention was, that it should be "sung," or "intoned." Thus, it has always been the practice of the Church to sing the Psalms, and the Hymns or Canticles, after the Lessons, though the Rubrics give no explicit direction to that effect. In neither of the Books of Edward VI. is there any Rubric which requires, that either of the Hymns, *after the Lessons*, shall be

"sung," or even "said or sung." The terms used are, "shall follow," or "shall be used," or, "after that," i. e., the Lesson. So with the Psalter, which is "to be read," or "to be said;" though we know that it was constantly "sung;" nay, even our critic himself allows that it was lawful and customary to read the Psalms in "Plain-Chant." The Churchmen, indeed, of other days, understood quite well *how* each portion of the Service was to be rendered. As the rule was, that "all parts" of it should be "sung," where it could be done, so there was a well-known Plain Tune or monotone, with more or less of inflection, belonging to each of those parts.

"It was not necessary," says Mr. Dyce, "that the direction 'to be sung,' should, in every case, be prefixed to portions of the Office really intended to be sung in Plain Tune. To 'say,' or to 'use and say,' the Service signified that it was to be said, after the use of some Diocese or Province, which use was one of *singing* as well as *saying*. If there were no choir, it signified recitation in the ordinary tone of voice; if a choir, *secundum modum legendi choraliter*,—that is, in the peculiar chant proper to the portion of the Service. If, for instance, a collect was directed 'to be said,' and there were a choir, the *cantus collectarum* was understood; if a portion of Scripture to be read, the *cantus prophetarum*, *evangelii*, or *epistolarum*, as the case might be. In few words, the Rubric, to 'say,' 'use,' or 'read,' signifies, in choral language, to *sing*, in some manner appropriate to the particular Office; and, accordingly, the direction, to be 'said or sung' is not so much *an order to sing* those portions of the Service, which the direction precedes, as *a license* to *read* them in the ordinary tone of voice, provided there is no choir. If there be any singing at all, those portions are to have the preference; if not, they, as well as the rest, may be read in the usual voice. There is, in fact, one species of Plain Song for such parts of the Offices as are *read*; another, for those that are *chanted* antiphonally; a third, for Anthems, the Creeds, and hymns in prose, such as the Te Deum, Gloria in Excelsis, etc; and a fourth, for metrical hymns." pp. 5—7.

Such being, then, in as few words as we could give it, the only reliable key to the interpretation of the Rubrics in question, our critic's strenuous attempts, in the latter part of his "chapter," to array those Rubrics against Choral Service, by appealing to the *modern usage* of terms against the *ancient*, must come to nothing, and can deserve no particular consideration.

The last point to be noticed, is our writer's error, in asserting a *real* and *essential* distinction between Choral and Parochial Service. On the contrary, it is a difference of practice only, arising, simply, from a disuse of the Choral method, or from inability or indisposition to meet its requirements. This will be apparent, from almost all the authorities quoted in this Article; and, in Mr. Jebb's work, the term "Parochial Service," merely expresses a negation, or the absence of the Choral:—

"The difference," he says, "between the performance of the ordinary Parochial d Cathedral Services, seems to have consisted, rather, in the *degree* than in the *iscipla*." p. 19.

In a few words, the matter stands thus:

'Three cases are contemplated; 1st, that of Cathedrals or Collegiate churches, ring *complete choirs*, in which the whole Service is to be chanted or used chorally. that of Churches with *imperfect choral arrangements*,—in these the portions to sung in preference to others are indicated by the direction, to be 'said or sung;' l lastly, the case of Churches or Chapels, in which there is *no singing*, whose cir- nstances are provided for by the license to read those parts of the Liturgy which, ny, ought properly to be sung."—*Dyce*, p. 6.

We add a few reflections, by way of suggesting a probable ason for existing differences of opinion on the subject before us. Among the curious phenomena and odd vagaries, marking e present age of Religious extravagances and discordances, has often struck our mind as somewhat singular, that this rival of the old Puritanical antipathy to the grandest and st venerable style of Ecclesiastical Music, should be found close alliance with æsthetic culture of a very high order, in her departments of art, including the architecture, the orna- ntation, and the furnishing, of Churches. By the operation some inscrutable influence, working unconsciously on the rrents of thought and feeling, the eye has been cultivated, d addressed in forms of sacred beauty, without stirring that stility which springs up, whenever we claim for the ear and e voice a like indulgence in ministering to the religious ections. The inconsistency of this favoring of the eye at e expense of the ear, is the more striking, inasmuch as, if idencies towards "*mediæval*" characteristics are objects of ious apprehension, it might seem, that the reproduction in m, color, and gilding, of such gorgeous types of refinement l rich embellishment, as distinguished God's Temples in mer days, would be more likely to bend the mind in such a ection, than the reviving of that ancient Ritual Song, which nained almost unpolluted, even in the worst days of Papal rpation and misrule. And yet, there is no perceptible en- vor, so far as our knowledge reaches, to arrest the advance rards material splendor, and richnesss of form and orna- ntation, even in the Churches of those, who plead the "*sim- city* of the gospel" as an all-sufficient bar to the introduc- n of Choral Service, and its comparatively modest adjuncts.

It is even remarkable, that Images, Crosses, carved Mitres, and other elements of Symbolism, more than we can name, are more common among the opponents than the advocates of Choral Service, as could readily be proved by examples in the City of New York, and, probably, elsewhere. All which shows, not any particular Theological bias, but simply, that the culture of the Ecclesiastical *eye*, has been more rapid than the training of the Ecclesiastical *ear*. This is the whole philosophy of the matter; and it may inspire the hope, that the ear, which now tolerates, in God's sacred Presence and Worship, the light, frivolous, and grossly irreverent strains of popular quartette Choirs, will, by and by, feel the need of Music, more consonant with the solemn dignity of its surroundings, and carry that feeling into decisive action.

And in all this development of beauty in God's Temples, there is nothing to regret, and nothing to fear. There is no inevitable bond of connection between Romanism and magnificent architecture, splendor of decoration, richness of ceremonial, or Choral Service; for, the presence of many of these things in the Oriental Churches, the Swedish Reformed, the Lutheran, and some other religious bodies, furnishes direct evidence to the contrary. Popery has no monopoly of the material aids to devotion, or the powerful external instrumentalities, by which even the senses of men may be gradually hallowed, and turned into ministering servants, to promote the righteousness of God. These things are the inheritance and the rightful property of the holy Catholic Church,—the rich clothing, and the attractive adornments of the Bride of Christ, shining in all the glory and greatness of her prophetical beauty. And therefore, it is the more marvellous, that any who really desire the prosperity of Zion, and daily "pray for the peace of Jerusalem," should unwisely and intemperately seek to discredit a portion of their own birthright, by yielding to Rome that which Rome itself admires not,—the soul-stirring grandeur and influence of the Reformed Choral Service. We have yet to learn, that such a Service is practised, or would be allowed, in the Romish Church. Should Dr. B. or his friend ever chance to find, in any temple of that Church, a double

ir in surplices, occupying their places in the Chancel, and dering a Service, which, by any possibility, could be mistaken the *Anglican*, we beg him, without delay, to proclaim the nomenon from the very housetops, that "all the earth may r," and that we may, for once, have a good word to say for ne. No; the attempt to mislead sensible Churchmen on point, by affirmations which can only be excused by the mor- of a Liguori, is not likely to be effective in a period, when n the world can see through the device, and pity the infirm- s of party-spirit. The Plain Song of the Liturgy, not less n the Liturgy itself, is the property of the Church. They e born together, twin sisters, in a primitive age; and were venated, and restored to their right mind, after a period of dage and decay,—thenceforth to be the guide and the joy of lions, in their passage to that land where praise and love ll endure forever. There are, as we know, wide differences sentiment and taste, and of devotional habits and longings, he Church, of which, nevertheless, we are all "members rporate," and all equally concerned in rendering worship to Tri-une God, "in spirit and in truth." Within the sacred ain, where "angels and archangels" join with us in adora- and praise, the disturbing element of party discord should , however, be allowed to intrude. The Choral Service be- s, of right, to the whole Church;—*not* to "High," or ow," distinctively, but to the entire congregation and com- y of the faithful in Christ.

ery striking, in this connection, are some words, written the Rev. Dr. Tyng, some years ago, when on a visit to Eng- l. Describing, in a Letter to the *Protestant Churchman*, Choral Service in St. Paul's Cathedral, London, he says: became an act of united worship, by carrying on the mind heart of the congregation with it. Its influence was sol- , spiritual. A new exhibition of the Choral Service has given to me, in the seriousness, propriety, and effect ; and, while I do not wonder at the interest which is taken by the people, I am delighted at the seriousness of wor- , with which it is received and performed."

These are noble and honest words, straight from the heart, and marked by a dignified earnestness and frankness, which we commend to the imitation of less honorable and manly critics. Such testimonies,—and we have them also from sources lying out of our own Communion,—go far to show that Choral Service is winning its way to the hearts of the truly devout; and may, perchance, be one of the agencies, under Divine Providence, by which a divided Christendom shall be reconciled and brought again into harmony. We shall not marvel, therefore, to hear its reverent strains, in due time, where now antipathies prevail; for these are sure to yield, when men discover how they have been trifled with, and how they have been misled by the bold declamation and dogmatism of those who knew not whereof they affirmed.

Art. V.—THE RT. REV GEORGE BURGESS, D. D.

The Rt. Rev. George Burgess, D. D., Bishop of the Dio-
of Maine, died at sea, on board the Brig Jane, near Hayti,
il 23, 1866, aged 56 years. He was born at Providence,
., Oct 31, 1809; graduated at Brown University; after
ling a Tutorship in that College, he travelled in Europe,
studied for two years in the Universities, of Gottingen,
n, and Berlin. He was Rector of Christ Church, in Hart-
, from 1834 to 1847, when he was consecrated Bishop of
Diocese of Maine, and became, at the same time, Rector
hrist Church, in Gardiner. Of late years, his health has
ined, and his voyage to the West Indies was undertaken
opes of its restoration. His remains were taken to Gar-
r, and his funeral was on Wednesday, May 23d; the Rt.
. Bishop Clark, of Rhode Island, and a large number of
Clergy, being present and officiating on that occasion. The
mon of Bishop Clark was a beautiful tribute to the mem-
of the departed, and was a brief sketch of his varied char-
ristics, as a Man, a Christian, a Scholar, a Poet, a Priest,
astor, and a Bishop.

s it is probable that, sooner or later, a full biography will
ear, we shall not attempt, here, a perfect delineation of his
racter. In noticing the fact of his death, we expressed the
ion, that in certain departments of Literature, Bishop
gess was second to no other man in the Church. In the
uteness and accuracy of his knowledge, and in the breadth
is reading, especially in Modern Literature, his attain-
its were remarkable; and so it will appear, when his life
l be fairly described. A mere list of his published works
show his industry and varied learning. In addition to
ral Sermons and Historical Discourses, and Academic
ms, &c., he published the Book of Psalms in English Verse,
Y.: 12mo.; Pages from the Ecclesiastical History of New
land, Boston: 1847, 12mo., pp. 126; The Last Enemy

Conquering and Conquered, Philadelphia: 1850, 12mo., pp. 330; and Sermons on the Christian Life, Philadelphia: 1857, 12mo., pp. 316. Besides several other Articles in this Review, he was the author of the Articles on 'The Primates of all England.' His unpublished MSS. are understood to be numerous and valuable. Some of these will appear in the present and future Numbers of this Review.

The present notice of this Prelate, and all we can undertake now, must be of a fragmentary character. A Biography worthy of Bishop Burgess can be written only by a person of a judicial spirit, who will spare neither time nor labor in studying the mass of papers, which, it is believed, can be procured, if sufficient diligence is used. If a narrow-minded partizan shall undertake to give us the life of this great and good man, he will of necessity mar the character of one of the most judicious and saintly persons, that the Church has ever enrolled among her members. Our Article will be drawn, in part, from personal reminiscences. It will also deal plainly with some facts known to but a few, and which will, perhaps, fail to appear in a formal Biography of Bishop Burgess, that will hereafter be written. We shall, in what follows, speak of the subject of our notice, after his election to the Episcopate, and exclusively of him as a Bishop. There is much in his character, previous to that epoch in his life, well deserving consideration, and, indeed, much in the other relations which he sustained, during the eighteen years previous to his death, which is worthy of being noted. Our limits, however, will confine us to a very general survey of his administration of the Diocese of Maine.

We must, in the first place, glance at the field of labor, to which he was called. A proper estimate of it will compel us to go back far into the past. In 1629, the Indians, residing in what is now called Ipswich, begged the protection of the whites, who had recently immigrated to Naumkeag. These poor sons of the forest represented, that, when their maize was ready for harvesting, the Tarratine Indians would come from the Eastward, and despoil them of the fruits of their labor. Governor Endicott, as the record informs us, despatched a boat's crew to their relief. This he did on several occasions.

And from that early date, down to quite recent times, Massachusetts has been compelled, oftentimes very unwillingly, to hasten to the defense of her more Northern sister.

The former manned the garrisons of Maine in colonial times. The blood of the sons of the Old Bay State has moistened the soil of her neighbor, in defending it; while hundreds of thousands of dollars of the older community have been irrecoverably sunk in investments in Maine, or in the bankruptcy of its citizens.

Excepting in the Westerly corner of Maine, few residents can be found, who can point out the graves of their great-grandfathers. Indeed, the history of nine-tenths of the territory, as far as civilization is concerned, reaches back hardly a century.

There is but little local attachment felt among its citizens. Hence they leave their birth-places, with but little regret. In educational privileges, Maine is at least half a century behind Massachusetts. A dogmatism, arising from comparative ignorance, and a spirit of extravagant boasting, largely prevail. Universalism and Methodism, with many shades of Ana-Baptism, are strong in that State, and, in fact, include most of those who allow that they accept any form of Faith; whilst the indifference to Religion, which is now witnessed wherever Puritanism has had much foothold, exists in Maine, as it does in other parts of New England.

Bishop Burgess removed to his Diocese in 1847, and, at the same time, accepted the Rectorship of Christ Church, Gardiner. When he entered upon the duties of his high office, there were but few persons, within the limits of Maine, to whom he could look, for an intelligent and firm support of the principles of the Church. Whether this was owing to a lack of intellect and learning, which enable persons to comprehend the philosophy of the Church's System, or to a fear of offending the various classes of Religionists in Maine, it might, perhaps, be hard to say.

Certain it is, that the community had had but little positive teaching on these principles, and they regarded members of the Church, merely as 'Episcopals,' (as they termed them,)

who, they thought, could not say their prayers without a book, and who, in their opinion, were almost identical with the [Roman] Catholics. One of the principal Churches in the Diocese had been kept open, by lay reading at intervals of the Rectorship, during a number of years. The person, who performed this duty, read the published sermons of Congregational Ministers, as well as those of Clergymen of the Church, and he furnished others, who at times assisted him in his performances, with a like assortment. The few Parishes, which claimed the supervision of the Bishop, were scattered over a large territory, a small portion only of which was accessible by railroad. That a person, of the culture and reputation of Doctor Burgess, should consent to enter upon so discouraging a field, can only be accounted for on the principle of unhesitating self-sacrifice on his part.

To the testimonials of the Bishop-elect, the names of nine Clergymen were appended. Another, a Chaplain in the United States Navy, made the whole number ten. Of these nine signers, one had actually, though not formally, resigned his Rectorship, and he resided in another State; and the residence of still another, at that time a Deacon, is set down as in Massachusetts. One of the earliest official acts of the newly elected Bishop was, to give this latter Clergyman Letters Dismissory to the Diocese last named.

There were two objects, which Bishop Burgess kept steadily in view, from the commencement of his administration. The first was the raising of a sufficient amount, whose income should support his successors in office. During the first year of his residence in Maine, he gave five hundred dollars to this object. At the time of his decease, this sum had more than trebled, and he made very liberal additions to it by his will. In fact, he constituted the Trustees of the Fund for the support of the Bishop, his residuary legatees, in certain contingencies.

The second object was to give increased efficiency to Missions within his Diocese. During many years, he made up the annual deficit in the Missionary Treasury, from his own private means. At two distinct times, the aggregate expense in this department, for the Conventional year, having been about

eighteen hundred dollars, Bishop Burgess contributed more than one-fifth part of this sum. While he was Bishop, both Parishes and Clergy were more than doubled, and, at the time of his decease, funds for two special Church objects within the Diocese had reached nearly three thousand dollars.

We pass from these brief notices of the Bishop's administration of his Diocese, to other matters. Bishop Burgess was a Low Churchman, to adopt a phraseology in common use. We mean by this, that, had a crisis come when party lines were sharply drawn, and every man was obliged to range himself in one of two great divisions, the subject of our notice would have found himself in the ranks of what are called Low Churchmen. But there are important explanations to be made here. The party spoken of is, as a party, of a narrow spirit, and sympathizing with, and resembling, in no small degree, the Orthodox Congregationalists of New England. But Bishop Burgess was not, and could not be made, a party man. He was Catholic in his views, the possessor of great and very varied information, and he was gentle and unassuming, to a remarkable degree. By the request of the Editors of the 'Bibliotheca Sacra,' he furnished an Article for that Journal, on the 'Episcopal Church.' He compares the Church, both in England and in this country, to a large building, under whose roof multitudes are gathered, while those not of its fold are simply 'outsiders.' The Church will welcome to her shelter all of them, if they will only submit to the rules of her well-ordered household,—rules, to which it can be proved they now can have no valid objection.

This view is not, to be sure, of the nature of an argument. But it is an illustration, which has almost the force of an argument. It would be strong enough of itself, were other proof wanting, to show that Bishop Burgess regarded Episcopacy as of the essence, and not merely of the Order of the Church. It is believed, however, that he never, by word or action, allowed that Non-Episcopalians were a part of the British National Church, which was intended to embrace every one in the father-land from which we are descended, our position being, as he says in the Article referred to, simply an historical

one. One of his Clergy once informed Bishop Burgess, that the Rev. A. B., who was Minister, at the time, of the Congregational Society in the City in which the Clergyman resided, had said to the Clergyman, that "the Episcopal Church had no right in New England, because Congregationalism was here first." The Bishop replied, 'tell Mr. A. B., that, on that ground, Congregationalism has no right in the world.' We hardly know which to wonder at most, in this spiritual son of John Knox, his ignorance or his arrogance. Contemporaneous history informs us, that, in the attempted settlement of the Elizabeth Islands, near New Bedford, Mass., in 1603, by members of the Church of England, was a literary man, who, not long after, took Orders in the Church, and, undoubtedly, conducted the public devotions of the Colony;—that, in 1607, a cadet of the Ducal house of Somerset, in Holy Orders, was the Chaplain who officiated, many months, in a Chapel at the mouth of the Kennebec River in Maine; that, in 1623, another Clergyman of the Church, continued in the discharge of his office, for months, in a plantation not a score of miles from Boston; and that the first Religious Services in Boston Bay, Cape-Ann and Salem, before any Congregational Minister made his appearance on this side of the Atlantic, were by still another Priest of the Church. So much for the objector's ignorance. His arrogance was sufficiently rebuked by Bishop Burgess.

The good Bishop thought, that the tendency of the opinions of extremists on both sides, was to degrade the Church merely to a Sect. Hence he was Catholic in his views. If a Clergyman held the great Doctrines of Christianity, though he might, as he thought, magnify Institutions unduly, the Church bore with him. And the Bishop would not be more exclusive than the Church. He entertained, at his hospitable mansion, brethren in the Ministry, whose private notions might cause him to sigh, or perhaps to smile; but he never sought to force them to think like him on every point.

The Bishop had not made Ecclesiology a study, and his tastes were simple. He had no natural talent for music. Hence he preferred that all the adornments of Church edifices should be plain, and that the Ritual should be rendered with

out much ornament. But he was of too large a mind to snuff Popery in every breeze. If young Clergymen thought that edification was promoted by the use of Side Tables in the Chancel, the Bishop would not denounce them. It so happens, that Christ Church, Gardiner, has an Altar-formed Communion Table. This was designed, by the Architect of the Church, to be in harmony with the building of whose interior it formed the central object. Such a style of Communion Table had been publicly placed under the ban by one of his brother Prelates. Bishop Burgess, however, could see no harm in such a formed piece of Ecclesiastical furniture.

The first Bishop of Maine sympathized deeply with the Clergy of his Diocese. He never would side with the Laity against the Clergy, in order that he might stand well with the former. He was an honest man. He knew the trials and sorrows of a Clerical life. Hence he was ever ready with counsel, labor, and money, to aid the Clergy under his charge. If domestic affliction befell one of his Clergy, that Clergyman was sure soon to receive a letter from his Bishop, full of such kind sympathy as is most grateful at such seasons of mourning, and offering such consolation as could only come from a warm heart.

Bishop Burgess' idea of his Order of the Ministry, was not that it resembled, in any degree, an English Spiritual Baron. He rather looked for the signs of an Apostle, in the touching language which St. Paul addressed to the Corinthians. "Are they Ministers of Christ? So am I. In labors more abundant." And he would not have shrank, had he been called upon to undergo the experience of the great Apostle to the Gentiles, detailed in the succeeding verses of the same chapter. He required no urging, to induce him to visit a Parish that was just in its formation-state. No special means of conveyance to it were demanded by him. He ever regarded himself as the chief Missionary of his Diocese, and was ready, at any and all times, for pioneer work.

The Bishop's heart yearned for the fulfilment of the Saviour's Prayer, "that they all may be one." But he would not join in ill-considered efforts to that end. The celebrated Dr.

South said, in effect; "They that go about to promote Christian Unity, save on Catholic principles, while they show the amiability of their hearts, do at the same time discover the weakness of their heads." The Bishop probably agreed with Dr. South in sentiment, though his gentle spirit would have prevented him from using the severe language, in which the sentiment is clothed. While Bishop Burgess was ready to recognize whatever was good in Non-Episcopal bodies, and, while he wished to detract nothing from the merits of the individuals, of whom they are composed, he could conceive of no other organization which was entitled to be considered as the true Church, but that which the Master established, and promised to be with to the end of time, and in which, by the Providence of God, he had been called to a high and responsible office.

Bishop Burgess suffered in the estimation of many, because his name was affixed to the Presentment against the Rt. Rev. Bishop Doane, of New Jersey. When the Bishop of Maine found that this Presentment had been actually served, after a long delay, upon the Bishop of New Jersey, he wrote to him, giving a plain and candid account of his agency in the matter. Bishop Doane replied, that, had he received the letter of Bishop Burgess only a few days before, he should have modified his 'Protest and Appeal,' but it was then too late, as the pamphlet was printed. We trust that whoever shall undertake the Biography of Bishop Burgess, will not fail to probe that matter to the bottom. We positively know that there were agencies and influences at work in that whole transaction, of which the Church at large knew little, and which justice to the memory of all requires should be made public.

Bishop Burgess believed fully in the perfect right of any number of persons "to associate themselves for the publication, as well as the sale of Religious books," and he thought it to be far safer, that it should be in the hands of such Voluntary Associations, than in those of the Church itself. "When we are dissatisfied," said he, "we can withdraw from the Association; but the Church cannot expose itself, and its authority, except its standards." In selecting

oks for his own Parochial Sunday School, the Bishop had ourse to all proper sources; but it is a noteworthy fact, that large proportion of these volumes were the issues of the Church Book Society," and he recommended them to the use his own Clergy.

But while Bishop Burgess thought, that voluntary action s not only allowable, but expedient, in the publication of oks and of the General Literature of the Church, he most nly opposed such action in the General Missionary operans of the Church. In this particular, there was a very le divergence in views between him and those with whom was usually classed. There is a historic fact connected th this point, which deserves attention. It defines the shop's position in this matter unequivocally, and at the ne time it throws light upon the management of a certain ssionary Society.

A Circular, signed by two Clergymen and one Layman, and ted March 6th, 1860, was sent to Bishop Burgess, inviting n "to be present at a meeting in New York on the 11th y of April following; or, should he be unable to attend," it ks "an expression of his opinion, in writing, as to the expency of forming a Voluntary Missionary Association, as a bstitute, at least on the part of those who may be connected th it, for the present Board of Missions of our Church." this invitation Bishop Burgess replied in a letter of some gth; and, with much affection in its spirit, and much gency in its reasoning, he endeavored to dissuade the movers the enterprise from proceeding. He said, among other ings, "The meeting will act under a responsibility they not measure. Unless separation should be a sacred duty, must be a grievous wrong, entailing very lasting results ich I dare not contemplate in their possible extent and ration." Had this Letter been read at the meeting called the formation of this Voluntary Missionary Association, it uld hardly have failed to have caused some to withdraw m the enterprise. But the Letter was suppressed! Copies ve been circulated in manuscript. It should, however, be blished, that it may be compared with the official reports of e Society.

Were it not that oftentimes "truth is strange, stranger than fiction," it would hardly be credited that, after writing such a Letter, the name of Bishop Burgess would be placed on the list of the Church Missionary Society, not merely as a Member, but as a Patron! Yet, in the Treasurer's Report, October, 1862, we find an acknowledgment of one thousand dollars from a female member of St. George's Church, New York, to make the Rt. Rev. Alfred Lee, D. D., and the Rt. Rev. George Burgess, D. D., Patrons of the Society. In the list of Patrons appended to the same Report, the name of Bishop Burgess stands second in order. It is to be presumed, that the lady who gave the money was not aware of the character of the act. Doubtless there were active male members of that Society at the time, who were also members of the New York Chamber of Commerce. We may safely say, that not one of these persons would have dared to become a "*particeps criminis*" in any mercantile transaction of a like dishonorable character, because the Chamber of Commerce would have felt itself obliged to slough off any portion of its body, which had manifested such a treachery to honorable dealing, as the act of which we have spoken indicated. An Infidel Association might, with equal propriety, have placed the name of Bishop Burgess among its Patrons. There is no possible defence against such an injury. The innocent sufferer must bear the stigma. Even a published protest in advance, or a strong denial afterwards, would not have availed; since both of the disclaimers would fail to destroy the influence of the first impression.

Bishop Burgess had, during his life, always been so tender with reference to the feelings of others, that, it might fairly have been expected his grave would be not merely the receptacle of his mortal remains, but that all petty animosities towards him would, at the same time, have been buried out of sight. We are told, however, that, when a tribute to the memory of Bishop Burgess was presented at the late Annual Meeting of one of the Societies, whose principles the departed Bishop is cited as approving, at least incidentally, a person arose and drew an invidious comparison between the departed Bishop and one of his fellow Bishops who survives him.

hile the latter, he said, "was incisive," the former, he said, vas conciliatory." We refer, of course, to the speech of the v. Dr. Tyng. We have thus far been unable to find an glish Dictionary, which contains the word "incisiveness." rhaps Moth's criticism upon Holofernes and others, may be plied to the Doctor,—"They have been at a great feast of guages, and stolen the scraps." We suppose, however, t he means "incision." Now, there are various kinds of ision. The fruit-raiser practises two kinds. In one, he s down all vegetable products, which threaten the thrifty wth of the trees which he desires to cultivate. By the er incision, he merely prunes his trees; thus causing them yield more abundantly. There is another kind of incision, ich robs the tree of its sap and its very life. This is the t of incision, which seems to have been practised in the ocese of the Prelate, who was eulogized on the occasion ken of. The growth of the Romish Schism in that portion the West, (we mean Ohio,) during the last twenty years, is rtling and full of alarm. Rome has been active and suc- sful. She has divided the original Diocese of Cincinnati, ich a few years ago embraced the whole State of Ohio, into o parts, with the name of the Diocese of Cincinnati and the ocese of Cleveland. She has not only set a Bishop over ch of these Dioceses, but she has placed an Archbishop in e Queen City of the West. And, while the Reformed Church the city of the Bishop's own residence has not much more an held her own, Romish Churches have increased eight-fold, d Converts seventeen-fold. The Protestant Episcopal hurch is actually stronger to-day in the Capital of the small- t of the States of the American Confederacy, than in e most populous city of the Western States. Com- re the growth of the Church in Maine under every possible stacle, with the growth of the Church in Ohio, where there s been every desirable facility, of population, Schools, Col- ge, Theological Seminary, a periodical press, &c.! and then y, which sort of "incision" has proved most conducive to e Church's prosperity.

There has been, however, another kind, both of growth and cay, in these two Dioceses. In Maine, the Church has

grown, but party spirit has died out. In Ohio, the Church has languished, while party rancor and bitterness have been, and still are, rampant. Is this the true secret of the attack on the memory of the late Bishop Burgess? Bishop Burgess said, on one occasion, "that if the Church Missionary Society should be established, the Rev. Dr.," on whose words we have commented, "would in fact be the Society." The Bishop would then be obliged to choose, whether he should place his confidence in a single individual, or in a number of high-minded and honorable men residing in the same city, who formed the Committee on Domestic Missions. He declared that "In such an event, he should prefer to trust the latter."

We must bring our incomplete sketch to a close. It hardly gives the idea of its subject that a torso does of the original statue. We have said nothing of Bishop Burgess as a Pastor, who sympathized, to an uncommon degree, with human suffering in all its varied forms. Though his charities and kindnesses were experienced by comparatively few, he has left an enviable memory in the hearts of those among whom he resided. Without doubt, he will be of that number, to whom the Great Judge will say, "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

Nor have we done more than allude to his scholarship, the thorough and varied learning that he possessed. In one of the first Literary Societies of this country, in which we had the honor to be associated with him as a member, we endeavored to enumerate some of the excellences of Bishop Burgess, as a scholar, as a historian, and as a man. As that paper may be published, it need not be reproduced here.

We conc'ude by saying, that though we did not agree with the lamented Prelate in all of his Ecclesiastical views, yet that, in his death, the Church has lost one of her most richly endowed and accomplished Bishops, whose place it will be difficult to fill; and, for all our readers, we express the wish that they may, at the last, be as well prepared for the final summons, as was the subject of our brief and imperfect notice.

Art. VI.—FROUDE'S REIGN OF ELIZABETH.

History of England, from the fall of Wolsey to the death of Elizabeth. By James Anthony Froude, M. A., late Fellow of Exeter College, Oxford. Small 8vo. New York: Charles Scribner & Co.

No man who has dug down among the roots of English history, to examine the facts of any given period, without prejudice or partiality, but must have felt himself drifting into a profound skepticism, if not toward all history, at least towards the accuracy and even honesty of the historians who have undertaken to write English annals. For, apart from that infirmity of human nature, which prevents any two men from giving the same account of any affair to which they have been both eye witnesses, there have entered into English history those discoloring and distorting passions, which are sure to attend the discussion of grave and vital movements in Church and State. When one reflects therefore how, into the story of the Anglican Church and State, there enter all those questions, about which deeply meditating men are sure to differ, the difficulties of an accurate record will appear profound. Dissatisfaction with this unfair behavior in historical writers, is no less positive in the mind of a wise Churchman, when any one of them is evidently aiming to maintain what the Church receives. To be true is to be wise, and the wisdom of the Church can afford and desires simple truth; for she is founded upon the Truth, which is Jesus Christ, forever dwelling in His Church, to guide His people in their severe and solemn path of duty, and to avert, in the most trivial or vicious age, its rust and taint from reaching back to her heart, and defiling her more hidden fountains. Thus, when that prince of story-tellers, David Hume, romances with the facts of the reign of Charles I., not because he loves either the king or that Church, which he was clearly incapable of understanding much,—but because he hates the

Puritans more; honest men, who admire his brilliancy, deny his veracity.

There is one other reason, why so much that passes current for English history is, in the highest degree, unsatisfactory to a Churchman. Dissenters and Whigs have written the most of it, and written it, too, with great cleverness and brilliancy. In fact, these men lack only one thing, to entitle them to our admiration. But then, that thing is truth, and no style or point can ever cloak or grace that poverty. The history of the English State is the history of the English Church; and the converse is also true: and therefore only a Churchman can wisely write the story. It is our right to claim, as sheer justice, the application of that plain and fundamental dogma of historical criticism, which affirms, that the first requisite for the historian of any political or religious movement is, that he be in sympathy with it. For, however well a clear head may manage bare fact and detail, in the story of a nation's life, that aggregate of innumerable human lives, toned and colored by ever-varying forces, held in check by a Providence which, as it has all time to govern things, governs them in its own way and time,—there is much, which can only be understood by a mind affiliated with that life, and sympathizing with it. One would not set Monsieur Voltaire to write the life of Madam Guyon, nor anticipate a very reliable record of the Quietists, from one of the Clubmen of the first French Revolution. But what sympathy has a Puritan with the Church, or in what condition is he to tell that pathetic and solemn story of her life in Britain, when he and his kin have denied and flouted her, as only less than Rome in infamy, for at least Three Hundred years? Would he receive with grace, and without grimace, a life of that Puritan apostle, Oliver Cromwell, writ by Cardinal Wiseman? He would say, with reason, that, however apt his Highness might be at the facts of Cromwell's era, his whole mental and Clerical position unfitted him for any such work. Is it any more bearable in us to submit to a history of Archbishop Laud, indited by his Puritan Highness, Doctor Cotton Mather, or Doctor Neal? A friend may err by partiality, but yet he will interpret our heart better than any stranger can;

and wise history is the interpretation of the heart of an age or race, by a friend. Of course, if that friend be so stupid as not to interpret the facts he undertakes to tell, his good will cannot save him from the rubbish basket and the confectioners, whether he be Puritan or Churchman. In our reading of English history, we are obliged to remember Æsop's fable of the man painting the lion in a situation that did not flatter the lordly beast. Rather than trust the tender mercies of Puritan artists, we should prefer to paint our own portraits.

The Whigs have also misused us, as badly as even their most fanatical brethren of the Puritan persuasion. For,—when they have been of our own household, and men naturally trusted to at least a friendly fairness,—an often measureless fury and assault against the Church, and her most famous and loyal children, have shocked their confidence and excited their contempt. For instance, some years ago Thomas Babington Macaulay achieved a sudden reputation among the young and unreflecting, as the most brilliant of modern historians; and, brilliant he is, as a very clever man who, painting fancy sketches all his life, tells you they are portaits. But Macaulay has gone to his grave, and his reward is, and is to be, the well-earned reputation of being one of the ablest special pleaders in the English tongue. But the historian should be a judge, and not a lawyer; and the judicial element, if he ever had it, Macaulay caused to die out of him, by limitation. Indeed, when in any given issue his facts and his theory are arrayed against each other, it goes very hard with the facts; for the reason, that his own theories he must protect, while other people's facts must take care of themselves.

To prove this, one has only to recall his historical treatment of Archbishop Laud. Now, whatever the Archbishop was, (and we consider him the best belied man in English history,) he has at least a man's common claim to justice at the hands of a writer, who undertakes to educate the English race in its own annals. It appears that the Archbishop kept a Diary, in which he wrote down, with a running hand, some of his most private thoughts, in what seems to us a very frank and hearty humor. This Diary was stolen away from the old man in his misfor-

tunes, by the Puritans, before they proceeded to destroy him, and was after printed, for any man's perusal. It also appears, that the Archbishop had a very natural and personal way of dreaming, and then of writing down his visions in this harmless book, as he had an undoubted right. In the course of an elaborate sneer at Laud, Macaulay makes excerpts of nearly all of the most grotesque dreams—a half dozen or so—and then proceeds to argue from them, that the Archbishop of all England was a driveller and a dotard. The lie, in this instance, is of the order which we call a *suppressio veri ;* and most honest folk will be surprised to know, that not only are these dreams insignificant in number, and by no means a fair specimen of this Diary, but that this book contains other dreams, as tender and as pathetic as any, perhaps, to be found recorded. We may instance, especially, the dream about his mother ; as also the one about his ancient friend who came to him. Besides, we may affirm without fair denial, that this very Diary contains abundant proofs, that the man who wrote it was a sagacious, broad-minded, affectionate English Churchman of the XVIIth Century, and withal, a faithful and Catholic Christian, though Macaulay uses two plain denials of the fact, made by the Archbishop, to prove that the latter wished to be reconciled with Rome. Yet this is the Diary, from which Macaulay quotes to prove that Laud was both an imbecile and a Papist. In such a state of affairs it is not singular, that Church-folk prefer to paint for themselves their own portraits.

Some such preliminary explanations as these were necessary, to enable us to allot to Anthony Froude his due place among English historians ; and what we have now to say, naturally fore-runs our comments on his Reign of Elizabeth, which forms, at present, four volumes, to be followed, apparently, by as many more. Now, Froude is not a Churchman, nor, apparently, has he the heart to understand the more spiritual and vital forces of the Reformation. Indeed, if we are not greatly in error, his philosophy is of just that order, which is compelled, by its very quality, to ignore the very idea of Catholicity. In respect of the Church, as an historical establishment, he shows merely the Puritan ignorance ; yet, withal, he is a Puritan

with an elegant air of philosophical indifference about him, that passes current with many, as the very heighth of justice. And, indeed, Froude means to be just, and to shun special pleading, and has in many things honorably succeeded in being fair to the men with whom he has no sympathy. He is a trifle over-apt to sneer at the Reforming Bishops, perhaps, and to disallow Churchmen credit for bringing a better order of things to pass; but then his story is often a very vivid picture of the times, and fortified with State papers of undoubted authority, now for the first time brought to light. He misses the one clue, namely, the Catholic spirit, which would have guided him safely through these confused times; but he emerges from them, with stores and treasures gathered here and there along his route, which we could not afford to miss. He has amassed shining material; but the artist, who will narrate the true story of the English Reformation, has not yet appeared.

Froude's virtues, as a historian, are these:—

I. He has gone back to State papers, and examined them with industry and apparent honesty. II. He has tried hard to discover the inner and spiritual ideas that shaped the outward facts of the Reformation, though in this, for reasons given, he has often failed. III. He has discovered that history is not a record of kings, but of peoples, and that the cottage has ideas that concern the feeling of humanity, as well as the Court. Besides, he means to be fair, and occasionally, by contact with the facts, he rises into a lofty enthusiam for men whose drift in religion he only dimly perceives. He paints parts brilliantly; and yet contrives to present an appearance of moderation and reserve in many things he says. He has popularized the Reformation, and shows how its facts exceed all romance in interest and wonder. He sides with the abused, and in the mooted case of Henry VIII., he has certainly changed the opinion of the English race. It may matter little to a Churchman, whether Henry was a good man or a bad man, since he very well knows that he, at the best, was but an accident of that Reformation, which was born in the providence and will of God. The fountain may throw up, on occasion, both mire and water, and yet the spring below be pure and undefiled;

and the inner fountains of the Reformation were not from the throne, but from the Holy Ghost, moving the hearts of a great nation to a new life and passion for the Everlasting Gospel, and the ever glorious Bride of Christ, His Church! The popular argument is this. Henry VIII. originated the Anglican Church. But Henry VIII. was a bad man. Therefore, the Anglican Church is base born. The argument may simply amuse a Churchman, and he may not choose to discuss it with men whom he perceives, by their words, to be either wilfully or necessarily blind to the plainest facts of the Reformation; but, nevertheless, many honest people are distressed or deluded by this very falsehood. It may afford these people some comfort, then, to know that Henry VIII. was not such a Blue Beard and demon, after all, as men have made him; and this, Froude has proved, in an argument unanswerable; and so far deserves the thanks of every lover of the truth.

In his Reign of Elizabeth, Froude has a theme worthy of his, or any man's powers; and, in a characteristic way, he has discussed her character with great clearness. He has been at work among the State Papers both in England and Spain; and the letters of Cecil, and of the Ambassadors of Philip II., afford us a very curious insight into the more hidden motives and machineries of her great reign. We propose in this, and a following paper, to avail ourselves of the materials which Froude has furnished us, and to discuss the Life and Reign of Elizabeth.

Elizabeth Tudor first saw the light in Greenwich palace, Sept. 7, 1533. She was born in a chamber hung with tapestry, representing the history of the holy Virgin; and pious people were used to find in this incident, in after years, the reason why their Queen should never marry. She was born into the very court of controversy, and her birth aggravated the disputes that followed Henry's divorce of Catharine and struggle with the Pope. The unconscious babe, whose very existence dethroned Catharine's daughter, her sister Mary, was, in the eyes of Reformers like Cranmer, heiress of an ancient throne, and future Queen of England; in the eyes of Roman Catholics, merely an illegitimate infant, whom God had suffered to

be born, to the further confusion of the realm. Her fate waited upon the changes of that struggle, by which the English realm and Church freed themselves, finally, from Rome, and by her cradle the bitterest strife and the subtlest intrigues stationed themselves. The axe which slew her mother, Annie Boylene, branded the child with a deeply-reaching stain, and seemed to smite in ruin the great sovereignty that had been intended her. Cradled in a storm, she grew up to taste its bitterness, and to move on in a long reign, with the fitful roll of its thunder in her ears; and the sunshine only came, when she was near her grave.

She was educated in the learning that became her rank, and, in an age of great intellects, acquired no mean scholarship, and was able to match her brain with the subtlest statesmanship of Europe. It is unnecessary to narrate that portion of her life which precedes her reign. Ever on the brink of destruction at the hands of enemies, who knew that her death would compass their exaltation, and the reëstablished authority of Rome, she became, in her own behalf, amongst men or maids, the most subtle and secret of conspirators. Allowed to live, when her servants died for her claim upon the scaffold, and great officials clamored for her death in her sister Mary's audience-chamber,—the hope of the Reformers and the dismay of Romanists, she managed, in the midst of dangerous intrigues, to save her head until Mary died, when she ascended the throne, Nov. 17th, 1558. The fact that colored and shaped her reign was this; she was the representative of a great cause at hazard. The cause was, the liberty of the English State and Church. The players on one side, were the Pope, and every Roman prince who had swords and matchlocks for the service of the Holy Father, who affected such earthly means in bringing back his erring children to the bosom and blessings of Mother Church. On the other side, were Elizabeth, and those great statesmen, like Cecil and Bacon, who stood around her throne. The moves on that Chess-board were, what men call intrigue, conspiracy, alliances, marriage, assassination, statecraft, rebellion, war, and death. The game was warily and craftily played, and the Pope lost his venture; but the winners

themselves were worn with anxieties for the issue, and often trembled when the decision seemed going against them.

To Elizabeth, in the providence of God, had been entrusted the keeping of a great cause. She was to keep the English Church and State from the fangs of the Roman wolf. In some respects, the era, in which she ascended the throne, was auspicious. Her sister Mary was dead, but her reign had wrought a great work for the Reformation. She had attempted to burn it up with fire, and the fire had only crystallized it. The one baptism the Church needed, was of blood; and that baptism, Catharine's daughter, by the hands of Roman inquisitors, bestowed. Smithfield fires had made England, in the sincere use of that word, Protestant to the very heart. Rome had appealed, in her controversy with the Reformers, to the argument of the stake, and the decision was, to her great confusion of face. The martyrs had answered for their Religion with their lives, and England submitted to that statement as conclusive. They say that the pure gleam and splendor of the diamond are from the central under-fires of earth, that crystallized and evoked its glory. From the fires of Mary's persecution, the English Church won the pure, steady lustre of her great glory. But, on the other hand, Elizabeth, at her accession, found herself surrounded by the gravest difficulties. Her kingdom was abased and waste. Men had, that very year, been burning their countrymen to death for their Religion, and God had been pleased to add to such miseries the plague of a great pestilence. The harvest had rotted on the ground for want of hands, because the cottages were full of corpses. The day of Mary's death, November 17th, the Archbishop of Canterbury, the Bishop of Chichester, and the Bishop of Rochester, lay dying or dead; and thirteen Bishops had died in four months. The Crown was deeply in debt, and the arsenals were empty. More than £200,000, were owing to the Flemish Jew moneylenders, bearing interest of 14 or 15 per cent., and it touches our pity for a dead Queen, to read how two of the unsigned bonds, that were to secure Mary's creditors, were used by her tiring women to cere her body in her coffin. Men were uncertain, sore, excitable, savage. The Reformers, hunted of Popish

Priests, and now aware that victory had come, were clamorous for vengeance on those, who had slain or imprisoned their sons and fathers, for professing the Faith once delivered to the Saints. The Papists, hounded away from their prey by the heavy blow of Elizabeth's access to sovereign power, humiliated, gloomy, dogged, but on the watch, were waiting for the accidents of the future, to bring them back to power.

In spite of all dispute, it is clear that, in England, the Papists largely outnumbered the Protestants; and, of these latter, many could hardly be distinguished from the other side, and some were busy, perilling Reform by an unwise and turbulent fanaticism. But almost every Roman Catholic looked on Elizabeth as an usurper, and counted it sheer patriotism to dethrone her; and to all such work, they knew, from no uncertain signs, that the Head of their Religion would give his blessing. In the eyes of Romanists, there were a dozen men and women in England and Scotland, who were more entitled to the throne than she. Besides, the Pope had a very subtle way, while he was mumbling over his beads in the Vatican, or canonizing some precious bones of a dead saint, of arraying against his enemies the sharpest swords of great realms like Spain and France. Philip II., Mary's greatly bereaved husband, had already tried his hand upon the heretics of Holland, and was gradually rising to the altitude of that most cruel fanaticism, which undertook to extirpate the Reformation. As king of a domain that bounded itself in two hemispheres, his unequalled resources, when he chose to turn them against England, argued ill to English liberty and Elizabeth's crown. Ever after Elizabeth refused his hand in marriage, it was never uncertain, to cool heads who watched his policy, whether he were her friend or enemy. Her friends in Christendom were hardly other than God, and that part of her people who loved Him more than the Virgin Mary; but they carried her through, and she died Queen of England, in spite of Papal Christendom.

The historian of Elizabeth's reign is perplexed, as to what points in her career he shall discuss, and what omit. He may essay either her character, or her education, or her surroundings, or her theology, or her policy, or her statesmen, or her

enemies, or her dangers, or her victories: but he cannot discuss them all. By nature, Elizabeth was the very child of Annie Boleyne and Henry VIII. She had the Tudor wilfulness, sovereignty, passion, resolution, strength, at the very centre of her heart. She had her mother's vanity, which the Tudor intellect conquered when the crisis came, and, somehow, a strain of that French toying with things dangerous to women, which Annie Boylene had taken to her heart at the Court of France. No Queen was ever more resolute and firm than Elizabeth; yet she sometimes perplexes and angers her admirers, by an unaccountable waywardness and vacillation, which we see to peril great interests, and to endanger her own glory. Yet, when she must stretch out her sceptre either to hurt or to protect, she does it with the firmest hand and the most queenly mien. Few women have had more sagacity, or more loyalty to their religion, or their throne; yet some things in her career have seemed to call hers in question. Her enemies, she always perplexed and maddened. It is amusing to read, after three centuries, the very emphatic and uncomplimentary words in which the ambassadors of Philip II., like De Quadra, convey their impressions to their master. In writing from London, July, 1559, De Quadra says:—

"In the six months she has been on the throne, she has brought heresy to life again, and fed it up into strength and spirit when it was all but dead. * * * * As for this woman, you must expect nothing from her. She is possessed with a false opinion of her own resources, from which she will never awake till she is ruined. Heresy has been engrained into her from her cradle, and she so hates the truth, that she thinks of nothing but how to destroy it. If your Majesty were to save her life a second time, she would be no more faithful to you than she is now. If she can spread the poison, and set your Majesty's Low Countries on fire, she will do it without remorse."—*MSS. Simancas.*

He had written of her but the May before:—

"But the spirit of the woman is such that I can believe anything of her. She is possessed by the Devil, who is dragging her to his own place."

The next December, when apparently Elizabeth has been entertaining all his bland proposals, and going on straight in

that mighty policy which would one day hurl back the fleets of Spain from the English Coasts and compel Philip, with a woman's hand, in the face of Europe, to confine his dispute to the unarmed monks who surrounded him in the Escurial, babbling scholastic theology, the ambassador shrieks out in a boundless Spanish fury,—

"This woman is possessed with a hundred thousand devils; and yet she pretends to me, that she would like to be a nun, and live in a cell, and tell her beads from morning till night."

The man who tries it, will find a very singular difficulty in any attempt to account for all the ways in which Elizabeth behaved before the world, either with respect to politics or religion. To say, that she dissembled, that she swore false, that she followed crooked policies, is only to class her with the other sovereigns of her times, and her preëminence over them in statecraft, is not due to her inferior morals, but to her superior abilities. But what puzzles us, is her treatment, sometimes, of her friends, and a certain coquetry with the gravest and most vital matters. To say she was a woman, is hardly to solve the problem; and yet, after a careful study of her story, we are compelled to say, however unflattering the confession be to our insight or our sentiment, that the explanation of many things in Elizabeth's behavior must, after all, be searched for among the mysteries of sex.

The task which Elizabeth took in hand was two-fold. I., to compose and shape her kingdom in the interests of the Reformation; II., to defend her kingdom from foreign invasion. Yet these two undertakings were so knit together by the pressure of the times, that to accomplish the first was to ensure the second. Elizabeth found the structure of the Reformation to be both unequally founded and built. Parts of it rested on the granite foundations of fixed protestant principles in men; but there were those who favored reform through fear, self-interest, or indifference, and the like unworthy motives, and were merely waiting to welcome back the Papacy, when time was, with the loudest plaudits. Some men sided with reform, not from religious principle, but through a sense of danger to

English liberty from the Pope of Rome, and were perfectly content to go to Mass, provided his Holiness would keep his hands off the English Treasury, and the English Law Courts, and they might keep the Monastery lands. Parts of that structure had been crystallized by the fires of the Marian persecutions, and could not be moved or altered; but many of the most stalwart of the reformers, greatly angered by the cruelties of Rome, were clamoring for changes in Ecclesiastical matters, who, confounding Papacy and Catholicity in a blind passion for novelties, were in danger of overthrowing the Church herself. It was a work that pained her sorely, to reconcile, direct, and govern, her own friends into a united party of moderate and intelligent Churchmen. But, if her friends were dangerous, her enemies were still more so. Her enemies were almost every honest Roman Catholic in her realm. For, however much Rome may now affect to teach the obedience of subjects to their lawful rulers,—meaning, in these days, by lawful, *actual* rulers,—in Elizabeth's age, it was a fundamental dogma of the Papacy, that subjects owed no obedience to heretics. The very terms of its excommunication, made it a religious duty for subjects to resist by force and even slay such rulers. And Elizabeth was held, in the Vatican, to be the very Prince of heretics; begot, born, cradled, nurtured and crowned in heresy. The English Roman Catholics, then, who acknowledged in spiritual things the head-ship of Rome, were committed, by some of the strongest convictions of duty which can actuate men, to hostility to the Queen. There were some Romish peers, in whose minds a sense of traditional loyalty overcame their religion, and who served Elizabeth faithfully in camp and court; but, in general, the Roman party were bitterly hostile. Neither can we altogether blame these men, mistaken as they were. They and their fathers had been nurtured in ceremonies that were now passing away. Their parish Church, where their ancestors lay buried beneath the pavement, waiting the resurrection, and where they had wondered with childlike awe, at the many-colored vestments of the Priest and his fuming censer, where they had led their brides to receive, in the Sacrament of Marriage, the benedictions of Mother

Church, was so altered by the new Rites, that they hardly knew it, and they missed Priest and Mass book from the Sunday Service, with a desolation of spirit akin to that which a man feels, when deprived of the society of his oldest and dearest friends. There were men who were shocked by the changes going on around them, into a fear that deepened to wrath, lest the whole fabric of society should tumble into ruins, and they counted the Reformers the chief artificers of the impending desolation. There were men among them, whose reverence for antiquity, and that ancient Faith which was and is the only barrier against final Atheism, drove them into hostility against Elizabeth and her statesmen. If we study the elements of the two great parties that composed the English nation at her accession, we are puzzled to decide whether her throne rested upon a quicksand or a volcano. It is not difficult to discover, that over her throne there hung, nearly all the years she sat upon it, a naked sword. That sword was domestic insurrection.

Moreover, she was in danger from enemies abroad. His Holiness, the Pope, may be a very harmless gentleman in these days, when he busies himself chiefly about his debts, and the Immaculate Conception; but he was once a Pontiff, who could launch Europe against the Saracen or Turk, and destroy peoples who denied his claim. In Elizabeth's age, the traditions of his majesty were still fresh and dangerous. He had begun to answer to the Reformation in France and Germany, with the very disquieting and ominous reply of armies, massed against Reformers. His emissaries, those confessing Priests who went up back stairs to the Prince's Cabinet, after they had given easy absolution from the Confessional, plead with him to smite the enemies of the Holy Father, as Saul should have smitten Agag. Court ladies learned the lesson from them, and, for penance, inspired their lieges to a new Crusade. There was a dangerous idea abroad, growing, day by day, that the time had come for Christians to destroy Protestantism, root and branch. It assumed, indeed, to Papal Europe, the aspect of a colossal act of virtue, to be rewarded with the smiles of Heaven. It realized itself in the massacre of St. Bartholomew's, in France.

It endeavored worse things against England, but it failed, by the cannon of English sailors, that sunk the Spanish Armada, and by the mercy of Almighty God. These two dangers of insurrection and invasion, intensified each other. The Romanists at home watched for the banners of Romanists from abroad. The Romanists from abroad were more ready to carry their banners among a people who would greet them with cheers. Foreigners and citizens, blended together in marshalled armies on English soil, would bode no good to England's liberty, or England's Queen. No wise man but saw the approaching storm, and yet, none could tell the day or the way in which it would break.

Under such circumstances, Elizabeth proceeded in her work with great caution. To this clear perception of a vast and imminent danger, is to be attributed the slowness and even seeming vacillation of her policy in many things. If ever monarch needed time to win victory, Elizabeth did, and she won victories by delays. Thus she ascended her throne with very modest salutations to her implacable enemy, Philip, and to Papal France, and gave secret assurance to Protestant princes of her fidelity to the Reformation. Yet, when the Pope received, through her ambassador, a civil message, announcing her accession, and treated it with the customary impertinence, she answered it like a Tudor, royally, by bidding her minister to leave his court. In the settlement of Church matters, she showed great prudence. She restored the Bible to English use again. The Prayer Book, as framed in Edward's time, became, by Statute Law, the Service of the realm. The Bishops had been reduced, by the late sickness, to fourteen. Of these, all but the Bishop of Landaff, refused to swear allegiance. They were all dismissed, and new men put in their place. Of the Clergy of near 10,000 Parishes, called on to practise the Reformed Religion, only eighty Rectors, fifty Prebendaries, fifteen Heads of Colleges, twelve Arch-Deacons and as many Deans, gave up their livings, and the rest conformed. One of the truest of Anglican Churchmen in any age, Dr. Matthew Parker, became Archbishop of Canterbury, and watched, with masterly tact and industry, Church movements. Thus, with-

loodshed, the Church, which had been dispossessed by
nd Cardinal Pole, resumed her own.

Elizabeth was fated to meet with a prolonged and per-
g resistance, in her own household of Faith. The Puri-
ood out from most of her arrangements. Their hatred
me had begot in them a chronic quarrelsomeness with
ng not squared by their own notions, and they carried
ear of Rome to such extremes, that they came to be-
very thing that looked like Rome. They therefore, for
ce, objected to the sign of the Cross in Baptism, because
s crossed children likewise. They might as well have
l, that, because Papists breathed with their lungs, all
Christians should hold their breath, and stifle. The
on for Churchman or Puritan in this, or any age, is not,
ther men do, but what is right for men, according to the
ed will of God, to do. But Elizabeth's Puritans had
so long at the Pope, in very horror, that the Pope was
ed on their mental retina, and, when they regarded the
an Church, they saw him everywhere. It is the story of
age of change; well-meaning men, not over wise, borne
l their due places, into very absurd extremes. Elizabeth
thing of the Puritan in her Religion, and was, besides,
nsible to put in practice Puritan theories. For if any-
could have shut the gates of Reformation, and barred
fast against all England forever, it would have been this
Puritanism in power, which, disgusting moderate men
ts extremes, would have driven England back into the
of Rome, in very self-defence against a system, which,
er it be wise or foolish, every student of English history
could not have conciliated or held, in Elizabeth's age,
than a tithe of Englishmen in its bald and narrow Com-
n. Neither did she hate the Puritan, but regarded him
ather troublesome subject, who, if he could be induced
ome wiser, would grow more silent. Besides, she was
l enough to see, that, however much the Puritan might
bout the Church, when the time came, as come it surely
, when she must call every Englishman about her throne,
d off from her realm an invasion planned in the Vatican,

he would fight for her and England with an English courage, that his Puritanism could never vitiate. Therefore, though she repressed the Puritans, and put down their conventicles, she only half quarrelled with them or they with her; and she enjoys the singular felicity, to this day, of being well spoken of by their historians.

In the same cautious way, Elizabeth handled the Roman Catholics of her realm. For, while she insisted, with all the forces of Statute Law, that they should conform to the established Religion, and give sureties for their good conduct as loyal servants, who would serve an English Queen, before the Pope, she carefully avoided all unnecessary irritation, which might arise from reckless and Puritan innovations, and securing the substance of Reform, left many indifferent and ancient Forms untouched. But, if Elizabeth never willingly irritated the Papists, the latter never were willing to be reconciled to their Queen, and, in their hearts, a chronic rebellion concealed itself. In March, 1560, De Quadra writes to Philip:—"Dr. Cole sent, ten days ago, to tell me, in the name of his party, (the Romanists,) that if your Majesty deserts them, they will apply to the French,—they will apply to the Turks, if necessary, sooner than not get the best of the heretics." As time went on, and Elizabeth and her statesmen saw the inevitable struggle at hand, she proceeded against them with great severity, and tied their hands, that, in the threatened invasion, they might not strike them with France or Spain. But, severe as the Statutes were, they were inferior to the intent of Papal Europe, in their cruelty. When the Armada sank, in Northern waters, it carried down the racks and thumbscrews which Philip's Priests had sent to convert refractory English Protestants to the mild and parental rule of Rome.

Such were the general principles, on which Elizabeth endeavored to consolidate the English nation into unity and strength. To forbear, when forbearance would win, and to strike the very hardest of blows, when forbearance had become danger, and yet, to shape and time those blows according to the safest policy, such, as it appears to us, was the substance of her statesmanship. And, although there was in her a certain infirmity

of temper, which made her sometimes violent or capricious in her dealings with the details of her policy, it is to her lasting fame, that, whenever the crisis came, she cast away all womanly weakness of wrath, of sentiment, of vanity, and, rising level with the danger, confronted it with the coolest and most unwavering brain, and conquered it down under her feet. If, for instance, we read only her correspondence with European princes, touching her marriage, or her provoking waywardness with her ministers therein, we are inclined to ridicule and blame her moodishness; but we never laugh, when, in the passion of a great sovereignty, she reaches out her sceptre, either to protect her friends, or abase her enemies; and when she proceeds to rule, it is always as Queen of England.

Such, in brief, was her domestic policy; and her foreign policy was shaped by her necessities at home. That policy consisted, essentially, in this; to so divide Foreign Princes and keep them busy in their own dominions, or arrayed against each other, that they should have neither leisure nor means to conspire a confederacy against her Crown. This was especially true in the case of France and Spain. For these two powers, in Western Christendom, represented the military and naval force, which in the most favorable combination Rome might be able to hurl against the English Reformation. But France and Spain were rivals, and, for centuries, had hardly ceased to be at war. Besides, each was tormented by the internal malady of the Reformation; Spain, in the Netherlands and Germany; France, by the Huguenots, and some of her most illustrious princes who had forsook the Mass. It might be very pleasant work to destroy English heresy; but what if, in case of an English invasion, and in the absence of the royal forces, home-bred heretics should capture the throne of France, and set a Protestant on it? Or, what if, when Philip was attempting uncertain laurels on the English coast, the sympathetic Protestants of Holland, blazing up into insurrection, should drive the Spaniards into the sea? Worst of all, if Spain smote England, what if she found French soldiers in line with English allies? If foreign princes knew Elizabeth's domestic difficulties, she was not ignorant of theirs; and she used her knowledge to protect herself.

time by the more human things of fence, intrigue, treaty, at last, by sword, pike and cannon. The Church doe take the sword, but, in this age, her existence on Englisl was to be defended by the sword. Therefore, as the appeal was to the sword, she so handled her realm as to pare the sharpest sword, held in the strongest hand, a her enemies.

In the second place, Elizabeth had that rare wisdom, i that rare firmness, which leads statesmen to sacrifice th for the greater. By this rule we must measure her deal Continental Protestants. She was their friend, and, up certain point, she treated them as a loyal and constant fi but she was more a friend to the Reformation and its li for prince and people, than to them; and, when choic forced upon her, she sacrificed its advocates to their still and more precious cause. Thus she would, and did, French Huguenots; but, when she found herself driving a a general European War, and her interference was lik band France and Spain against her, at a time when sh not ready, she stopped short, and went back, in silence t pare against the greater storm arising; which, unless pro for, might sweep away, not Huguenots alone, but all Ref tion. This is her sufficient defence against the charge o having deserted Protestant Christians.

England might hope for an heir, perhaps a noble prince, to succeed his mother upon the Throne, and the kingdom might avoid the worst of all evils,—a disputed succession. As it was, while Elizabeth remained unmarried, her line must end with her, and people, not overliked in England, and dangerous to the Reformation, were very like to occupy her throne. If she married and had heirs, she would keep out Mary, Queen of Scots, and put England permanently in Protestant hands. If she did not marry, her death would throw every thing back into a vast confusion, and, in the Religious war to follow between Reformers and Romanists, English Liberty and English Religion might perish together. But then, whom should she marry? There were suitors enough to offer, and the Queen, no doubt, would have her choice; but then she might marry a dangerous man. For, if she married a Roman prince, and had children, in what Religion should they be educated? Would England endure for king a Papist? If she married Philip, or Philip's son, (and Philip was not unwilling,) France, alarmed at the alliance, might make trouble. If she married a French prince, it would not be difficult for Spain to find a cause for war, before the nuptials were very old. As things were, to marry any Protestant prince would be only to incur new dangers, and there was no match of this sort which would strengthen her kingdom against invasion. Besides, if she married, what should her husband's rank be; and, in case of her death, where should he go, or what should he do? If she married a Papist, would he not intrigue to bring back the Pope again? Or what might be his influence upon the Queen herself?

Such were some of the questions, that the very mention of her marriage evoked. But whom did she wish to marry? Wishes no doubt she had, like every woman, though born a princess. Into the labyrinth of Elizabeth's love affairs we do not propose to enter. For, indeed, no one but a woman, and she, too, a woman with a nature to touch in her apprehension the level of a great sacrifice, can, in our judgment, ever fitly explain Elizabeth's behavior in her personal relations with men who were, or affected to be, her lovers. To us it has

always seemed that she sacrificed the woman to the sovereign; and often, in her earlier years at least, shut, with her own hands, though in much heart-break, the golden gates of a pure and holy passion, and sacrificed herself on the shrine of an invisible, but exacting deity, which we call the State. It was this conflict of her nature with her duty, (and we must remember that hers was the Tudor nature, in the XVIth Century,) which gives us a sense of vacillation and heartlessness in her conduct, with which she is not justly chargeable. In later years, when her marriage was to her merely a State affair, and she had probably foresworn all marriage, she forced herself, in outward deference to the wishes of her ministers, to become a a sort of public coquette, and receive advances from princes who wished revenues more than wives, and she led them a chase, wild and fruitless enough to please the most fanatical celibate, who should think marriage a mortal sin. In her professions of match-making, then, she merely amused and kept apart her enemies, while she gained time to fortify England against invasion.

There was a question, for instance, of a French Prince for her husband. "Elizabeth had coquetted with it," says Froude, "as a kitten plays with a ball. The French ambassador, De Foix, on the 2d of May, made an effort to force an answer from her, one way or the other. 'The world, he said, had been made in six days, and she had already spent eighty, and was still undecided.' Elizabeth replied, that 'the world had been made by a greater artist than herself,' and escaped the prince."

It is amusing to note the perplexities of the foreign ministers at her court, as manifest in their despatches, now first brought to light by Mr. Froude from the Spanish archives, in which they discuss the question of her suitors' relative chances, and what they suppose to be the Queen's real wishes. To us, their despatches only prove, that she had wit enough, in this regard at least, to confuse and mislead the acutest minds that watched her, at her own Court. In a despatch from De Quadra to Philip, dated London, May 30, 1559, we have an example of the almost reckless way in which Elizabeth dismissed

her suitors. He is reporting an interview with an ambassador, who was urging an Austrian Archduke on her acceptance. "She ridiculed Ferdinand; she was told, she said, that he was a fine Catholic, and knew how to tell his beads, and pray for the souls in purgatory. Of Charles, she seemed to know nothing; but she declared she would never have a husband, who would sit all day by the fire-side. When she married, it should be a man who could ride and hunt, and fight." To us, these words sound like the profession of a woman, who feels that she has no heart to give, where it is most demanded.

Such was the woman who was to lead England, through a great struggle, to victory. We propose to narrate, in a succeeding number of this Review, how this was done.

ART. VII.—BRIEF NOTES ON ENGLISH LITERATURE.

A complete Manual of English Literature. By THOMAS B. SHAW, M. A. Edited, with Notes, &c., by WILLIAM SMITH, LL.D. New York: 1867. Sheldon & Co.

Before speaking of English Literature, it may be well to say something of Literature in general. Literature is surely one of the chief elements of civilization. No great and influential nation has remained such for many centuries without having a Literature, any more than without having laws and religion. A great people may possibly dispense with art and science, or may borrow them from other nations; but its writers, even though they imitate those of other countries, yet must be really national. We see this in the case of Greece, of Rome, and of Great Britain.

We shall obtain perhaps a clearer idea of Literature, by contrasting it with science. Now, the business of science is to teach us about *things*, that of Literature to express *thoughts*. Science is a mighty civilizer; we owe to it, railways, steamships, telegraphs, and reliefs and comforts innumerable. Its heroes, an Archimedes, a Newton, a Watt, are great benefactors of their race, and are justly classed as such by the poet:

"*Inventas aut qui vitam excoluere per artes.*"

But there are certain wants of the human family which science does not supply, and which Literature does at least attempt to supply. We mean, that by Literature, as it has been well remarked, the secrets of the heart are made known to ourselves and to our fellow creatures; sorrows are assuaged, sympathy is called forth, wise counsels treasured up and spread abroad; and different countries and generations are made partakers of each other's wisdom and experience in a way, which science, alone and by itself, can never effect, or even so much as attempt. Moreover, works of science too often become obsolete:

e. g. a book on Geology, if it be thirty years old, is probably more or less out of date; but no one ever uses such language respecting a Homer, a Horace, or a Shakespeare.

A national Literature cannot be begun, until the language of a people is at least partially fixed. For many centuries after the Christian era, nearly all the most important books were written in Latin. Now, such books, however meritorious, could not form part of a *national* Literature in any country. The first great book of modern Literature is the work of Dante, a Florentine, who was born about 600 years ago. He first showed that it was possible to produce a grand poem, in a modern language. His book is called *The Divine Comedy*, and is divided into three parts, Hell, Purgatory and Heaven. It has placed its author on a level with Homer and Shakespeare. He was followed, in a later generation, by Petrarch, a great restorer of classical knowledge, but also himself a poet. At a grand wedding in Italy, when the English Lionel, Duke of Clarence, married a daughter of the Duke of Milan, Petrarch met with Froissart, one of the fathers of French Literature, and Chaucer, the father of English poetry. This was in the reign of Edward III. Of Froissart we need not speak here, further than to assert the great value of the history of his times; but Chaucer is our own, and deserves special notice. Like many great poets, he was a Londoner. He probably studied at one or both Universities. He is very fond of nature, except in its rude forms, (for he does not love wild rocks and mountains) and also fond of great pomp and processions. His chief work, *The Canterbury Tales*, is left unfinished. It is disfigured by much coarseness, but is very valuable as a picture of the times. Parts are written with great loveliness and beauty, and his descriptions of persons are often quaint and sometimes splendid, as, for example, in the "Nun" and "Parson." He is a great creator of our language. Spenser calls him

> "Chaucer, pure well of English undefiled."

The next very eminent writer is the poet Spenser, probably a cadet of the family of Earl Spenser. Between his time and that of Chaucer, a great event had occurred; that of the

Reformation. Its effect on Literature had been to open out new stores and to countenance great freedom of thought. Spenser's chief work is a long unfinished allegory, called *The Faerie Queene.* This is in part a glorification of Queen Elizabeth and of the English Church and Government; but, although long allegories are generally wearisome, and Spenser's would probably have proved so, yet his many beauties go far to redeem it. He has a deep love of nature, much sweetness of versification, (in a stanza which he himself invented,) great purity and sympathy with all that is noble and generous in knighthood and womanhood. Some of his minor poems have great merits; and, though less read than many of our poets, he has been a great favorite with eminent *literati* since, as Walter Scott, Southey, Mackintosh, and others. Spenser may have owed something to the Italian poets, Ariosto and Tasso, and we must here remark on the immense literary debt which England owes to Italian Literature. Chaucer continually refers to Dant (so he calls him), and to Petrarch; and, when we come to Shakespeare, we shall find that, to strike out all the Plays based on Roman History or Italian Novels, would be to remove more than half of his Dramas.

This brings us to Shakespeare, whose name Hallam justly calls "The greatest in English Literature, perhaps in all Literature." His prominent gifts are, his knowledge of the human heart; his consistent conceptions of character, whether high or low, grave or gay; his wisdom in reflection; his vigorous versification; and lastly, his boundless force, variety, splendor, and aptness of language. His kings speak like kings, and his clowns like clowns; and he is perhaps the first great dramatist, who has created a gallery of female portraits at once innocent and interesting. He is both comic and tragical, and, though his plots are nearly all borrowed, he has worked the very rudest metals into splendid forms. In the richness of his vocabulary he stands nearly alone. An ordinary English peasant uses about 300 English words; a highly educated man, about 4,000, perhaps a few hundreds more if he has a profession. Milton contains about 8,000 words; *Shakespeare*, 15,000.

In most countries great poets come before great prose writers in point of time—England is no exception. But we now come

to some distinguished masters of prose. These are Lord Bacon, Sir Walter Raleigh, and a little later, Hooker, and then later still, Jeremy Taylor. Bacon was eminent in philosophy, and wrote *The Advancement of Learning*, and Essays, first so called by him in England, by Montaigne in France. His style is very majestic ; his philosophy and his character are subjects of keen and unsettled dispute. Sir Walter Raleigh is also in some degree a problem. He was a bold and gallant sailor, soldier, statesman and writer. He has left some poems, and a *History of the World*, which was written in the Tower. Many consider the concluding sentences of this book among the finest in the English language. Hooker wrote a grand work, called *The Laws of Ecclesiastical Polity.* Its style might now be thought rather cumbrous ; but it is very rich, lofty, and musical. It is generally thought, that it would be easier to turn the writers of this day into Greek rather than Latin. A good instance of Hooker's style may be seen in the concluding sentence of his first book. Like most great divines of his day, Hooker was well read in the Fathers and the Schoolmen. Lord Bacon's style has more variety ; it is often pointed and at times majestic. In accordance with the fashion of his time, he quotes a good deal. His *Advancement of Learning* and his Essays are still much read. Jeremy Taylor is a little later : he is not a very consistent writer ; but his devotional books are very useful, and display an extraordinary fulness of language. It is a noble feature in him that, although he suffered imprisonment for Charles I., he never alludes to it in his writings. A good deal of learning in his day, although rich and varied, seems to have been second-hand.

To return to poetry—Shakespeare had some eminent contemporaries, as Ben Jonson, Beaumont and Fletcher, and Massinger. Ben is very learned, though rather heavy. One Play of Beaumont and Fletcher's, *The Noble Kinsmen*, is thought by De Quincey to be almost worthy of Shakespeare and possibly had help from him. Massinger's *Virgin Martyr* has much beauty, and Sir Giles Overreach is still acted, but none of these dramatists have infused their words and sentences into the language as Shakespeare has. The triumph of Puritanism

under Cromwell was unfavorable to many branches of Literature, but this epoch has one great name ; that of Milton, who was Cromwell's Secretary. His early poems, *Comus, L'Allegro,* and *Il Penseroso,* are very *un*puritanic ; but in the struggle of the day he thoroughly espoused the cause of the Regicides, and this led him to oppose the Church and ultimately to become an Arian. His prose writings are very vigorous and have noble passages, but are often extremely bitter. For some time Milton was far more known as a violent politician, than as a poet. His great work, *Paradise Lost,* is very wonderful, and greatly admired and quoted in France. Its diction is most dignified ; but it cannot be placed in respect of power and originality with Dante's work, and it has several serious defects ; as, *e. g.,* (1) Satan is not made thoroughly hateful, nor a mere creature. He is painted as brave and honorable to his associates, and too much like a rival with the Almighty on equal terms. (2) It is surely a mistake, to represent Angels as fighting with common gunpowder and artillery. (3) There is a certain tinge of Arianism.

The Restoration was unhappy in its Literature. Extremes beget extremes ; and, because the Puritans frowned down the most innocent amusements, therefore the Cavaliers made it almost a study to be profligate. The Plays of Dryden, Congreve, and Farquhar and others are so coarse that they are almost unread. Dryden, however, did better things than these. He enriched the language with several fine odes and poems, and gave us a translation of Virgil, which, though free and paraphrastic, is seldom faulty, and always vigorous. His Ode on Music is very famous. One other poet of these times deserves to be mentioned—Butler, the author of *Hudibras,* a quiz upon the Puritans, perhaps suggested by *Don Quixote.* Some divines of this age enjoyed a deserved reputation as masters of style, more especially South and Barrow.

A little later, in the time of Queen Anne, we arrive at a new set of authors, who form in some degree a school of their own. Among the most famous, are Addison, Swift, Steele, and Pope. It is the great glory of Addison to have shewn that it was possible to write with wit and playfulness, without being

immoral. His *Tragedy of Cato* is not worth much; but his *Papers in the Spectator*, signed C, or L, or I, or O, have great merit and variety. His *Vision of Mirza* is deservedly famous; and his *Sir Roger de Coverley* is a real addition to the characters of fiction. Swift is a less pleasing writer; his style is vigorous and idiomatic; but he is very coarse. He is now perhaps most known by his *Gulliver's Travels*. He was a great Tory in politics. Addison and Steele were Whigs. Steele deserves much credit as the founder of the *Tattler* and *Spectator*. Some even prefer his style to Addison's. He is also the author of some Comedies. Pope is *the* poet of the age; and his merits have been keenly disputed. The truth is, that the age itself seems to have had a good deal of conventionality, and to have been apt to look at human nature and inanimate nature through plate-glass windows. Pope, however, did much to give refinement and neatness to language; his lines are often quoted, and his translation from Homer, though deficient in simplicity and force, is still a very wonderful work. It is a curious feature of this age, that the earlier authors were little studied. Men could steal from the prose works of Milton and Jeremy Taylor without being found out. Shakespeare was quite unappreciated. This may partly be accounted for, by the fact that French literature was now more read, and the French (led by Boileau, and still more soon after, by Voltaire) tried at this time to condemn and write down Shakespeare. But though poetry was sinking, oratory was rising. Somers and Lord Bolingbroke were very eloquent; and they were followed in a later generation by the elder Pitt (afterwards Earl of Chatham), and then by Burke, Sheridan, Fox, and the younger Pitt, with whom we must join Erskine. But we must first speak of other authors. Goldsmith, though some of his works were written merely to get bread, and are of little worth, yet achieved great and varied triumphs. His *Vicar of Wakefield* is not only still read, but supplies continual subjects for artists. It is generally the first book put into the hands of French and German students of English. His Comedy of *She Stoops to Conquer* is still acted. His poems, *The Traveller* and *The Deserted Village* are far less artificial than most

of that day, and seem to hold an enduring place in English letters. It is a great proof of the charms of his style, that the American Essayist and Biographer, Washington Irving, calls Goldsmith his master. A conspicuous person of this date is Dr. Johnson. It is generally admitted that his style is too stiff, and his diction too Latinized: but his *Tale of Rasselas* is still much read, and his *Lives of the Poets*, and his imitations from Juvenal, called *London*, and the *Vanity of Human Wishes*, have many fervent admirers. Above all, as a conversationist he has few rivals. We owe our knowledge of this fact to his life, written by his friend Boswell. His Dictionary, though capable of improvement, is a marvellous achievement for one man.

We ought to have mentioned before this, the poet Gray Gray was a good scholar and a man of elegant taste, but not a first-rate poet. The value of his odes is disputed; but he will always live by his *Elegy in a Country Church-yard.*

We have now to refer to some historians and some novelists. Clarendon, whose dignified style and skill in portraiture redeem the one-sidedness of his *History of the Rebellion*, ought to have been named before, under the time of Charles II. Our greatest historians of the 18th century are Hume, Robertson, and Gibbon. Hume has great powers of compression and a style of much ease and beauty; but he was an unbeliever, and is now thought to have been decidedly unfair to the mediæval Church. Robertson rivals Hume in beauty of style, and displays more research. Hume was lazy in this respect, and now even Robertson's works are in some measure rejected, as not giving a full and fair picture of the times he describes. Gibbon stands intellectually in a different category. His *Decline and Fall of the Roman Empire* is one of the first-class books of the world. The most keen inquiry has failed in doing more than detecting a few subordinate mistakes, and making a few not very important additions. In exhaustion of authorities, in variety and depth of learning, in admirableness of arrangement, Gibbon stands almost alone. He is quite as much admired on the Continent as in England, and it is only a pity that his magnificent work is disfigured by sneers at Religion, and by

some apparent love of immorality. His style, though it may have its faults, is highly original, and often very graphic and dignified.

The most famous novelists of this period are Richardson and Fielding; we must also add Smollett and Defoe. But although England had now great orators, and able writers of fiction, and some considerable historians, yet the general tone of the age must be considered as low, shallow, wanting in fervor and imagination. Even Gibbon, with all his genius, believed that the world had now settled down into a quiet humdrum state, and that there would be no more great disturbances—no more great wars. This was the general opinion: though Lord Chesterfield, with one or two others, thought differently. But there could not have been a greater mistake. Europe was standing on the crust of a volcano and did not know it. In France, long mis-government was conjoined with the influence of three great infidel writers, Diderot, Rousseau, and Voltaire, to undermine the fabric of society. The revolt of America from England aided the ferment; and the French Revolution at length broke forth. This great event caused immense fermentation of men's spirits, and produced a wonderful effect upon Literature. The only two writers in Britain, who had at all anticipated the spirit of the coming epoch, were probably Cowper and Burns. To Cowper belongs the high and ennobling praise, that, living in a lax age, he was not ashamed of being religious and of avowing his convictions. His poetry displays much taste and great moral courage; his works are still very popular with many people, and enjoy a large sale. Cowper is best known by *The Task*, *Expostulation*, *The Olney Hymns*, *Boadicea*, *The Royal George*, *and John Gilpin*. But his style is very diffuse. The poetry, like the character, of Burns is very mixed. He is often most painfully coarse, and too much given to glorify drunkenness. He lashed hypocrisy with great severity, but perhaps at times the scourge reached true Religion: but his satire seems to have done a great deal of good, and to have had only too much ground when it was written. Some of his poems stand out as quite unexceptionable, and perfect in their beauty. Such are the *Cotter's Saturday Night*, the poem to *Mary in Heaven*, *Queen Mary's Lament*, *Scot's wha hae*, *&c.*, and several more.

We must here mention Sheridan's Comedies, especially *The Rivals*, *The School for Scandal*, and *The Critic*. *The School for Scandal* has perhaps too much embodied the tone of the day, viz: that because hypocrisy is bad, therefore open profligacy is good. But their brilliancy is intense, and they will only perish with the English stage and the English language. Most of the writers of the last century have been more or less artificial, and seemed too often, as we have said, to look at nature through plate-glass windows. There are indeed some exceptions. Nearly all the rising geniuses in England and Germany hailed the French Revolution with extravagant delight. Many lived to change their views, as Mackintosh, Southey, Wordsworth, and Coleridge. Burke raised the first voice against it, and by his famous *Reflections* greatly turned the tide of feeling. But this ferment of opinion gave rise to a most animated play of thought, and to great vigor and freshness both in poetry and prose. At this period a new Literature arose in Germany, with Schiller and Goethe at its head. Both, but especially the latter, greatly influenced the authors of England. Walter Scott began his wonderful career as a translator of Goethe. Other poets, besides those named, are Campbell, Rogers, Moore, Byron, Crabbe. Campbell is chiefly known by his *Pleasures of Hope*, and his bold lyrics, such as *Hohen-Linden*, *The Battle of the Baltic*, &c. Rogers is elegant rather than powerful. His *Italy* and *Pleasures of Memory* have been beautifully illustrated by Turner and Stothard. Moore is most known by his *Irish Melodies*. The durability of his poetry is very doubtful. Byron created an immense sensation during his life time; but his fame has much decreased since. This change seems to arise from the conviction that his poetry is essentially selfish and narrow; and that, despite great beauties of expression, he displays a less accurate diction than that of many others of his time, as *e. g.*, Shelley. His most famous poems are *Childe Harold*, the *Corsair*, the *Bride of Abydos*, and that most objectionable poem, *Don Juan*. The wild and stormy career of Byron, joined to his rank and personal beauty, awakened a temporary interest which has not lasted; though it now seems to be slightly

reviving. Crabbe is a very original writer, who chiefly describes humble life, as it exists in villages. His poems often show vigor and observation, but are deficient in fancy and variety. It remains to mention Southey, Wordsworth, Coleridge, and Shelley. The poetry of Southey is not much read now; though greatly admired by some few. Perhaps *Roderick and Thalaba* may live; and some of his minor poems, as the *Battle of Blenheim*, are very popular. The description of the re-appearance of Roderick on the battle-field is singularly happy and animated; and Thalaba is replete with beauties for those who can appreciate them. Wordsworth is noted for the excellence of his moral tone, his love of the poor, and his great admiration of mountain scenery, which was a new feature in the age. He perhaps says too much about scenery; and too little about human beings. His poetry often wants compression and variety; but he effected great good, both as a check on the Byron school, and by proving that modern art and inventions need not prevent the existence of poetry. Some of Wordsworth's sonnets are very spirited, and he has a very fine Ode called *Intimations of Immortality*. His friend Coleridge has left us less poetry, but what he has left is highly imaginative and often very beautiful; especially the *Ancient Mariner*, *Genevieve*, and parts of *Christabel*. Coleridge also won much fame by philosophic and semi-religious writings, which have exercised a vast amount of influence on English thought. Of these, *The Friend*, a collection of Essays, is probably the most valuable. Shelley is a very imaginative writer: his language is eminently beautiful. One may charitably hope that he must have been partially insane, as some of his poems contain gross blasphemy; while at other times there are outbursts of religious sentiment. His *Ode to the West Wind*, and the *Skylark*, are among the most beautiful of his minor productions. Keats may be named with Shelley. He died young, but his poems on classic themes have many fervid admirers and some imitators. Walter Scott, the Sheriff of Selkirkshire, first attracted notice by his poems. These are not very profound, but they are eminently fresh and spirited. But retiring, as Byron became more popular, he had recourse to prose. Here his triumphs were far greater: he created the

historical novel. With unexhausted rapidity, he poured forth tale after tale, and in creation of characters he is only second to Shakespeare. His plots are admirably formed, his humor most genial, and the diction must rank among the best prose efforts in our tongue. These Tales are the delight of Europe and America. Though fond of the Scotch, he is keenly alive to their faults and foibles, and his historical characters seem on the whole to be most fairly drawn. Above all must Sir Walter Scott be praised for the wonderful blamelessness of his tone: a thing almost unexampled among masters of fiction on a large scale.

The poets seem to occupy the chief place during this period. The orators were not equal to those of the past generation; although Canning, Brougham, Scarlett, and Copley were all remarkable. Among prose writers may be specially mentioned the founders of the *Edinburgh Review*, Jeffrey, Mackintosh, Sydney Smith, and Playfair; and their opponents in the *Quarterly*, Gifford, Southey, and Scott; and subsequently Scott's son-in-law, Lockhart, with the poet and historian Milman. Some writers of fiction must be added, especially Galt, Miss Austen, and Miss Edgeworth. Mitford wrote a spirited, though partial, history of Greece; and the *Edinburgh* first displayed the rising powers of Macaulay and Sir James Stephen.

Among the humorous writings of George IV.'s day may be mentioned the *Anti-Jacobin* and Moore's *Two-penny Post Bag*, and the genial and graceful writings of Charles Lamb.

The poetry of our own day has not been equal to that of an earlier generation. The leading names are those of Tennyson, Robert Browning, Elizabeth Browning, and Aytoun. Less famous names are those of Matthew Arnold, Kingsley and Clough. Fiction is well represented by Bulwer Lytton, Dickens, Thackeray and Trollope; and the lady who styles herself George Eliot. History has been much cultivated by Dr. Arnold, Palgrave, Grote, Bishop Thirlwall, Merivale, and Alison; and in Theology we have had Keble, (perhaps more famed for his poetry) Pusey and Newman. We have also Mill and Carlyle, both dangerous, but very powerful writers. And in Art Criticism, the interesting volumes of Mrs. Jameson, and the eloquent works of Mr. Ruskin.

NOTICES OF BOOKS.

ANTE-NICENE LIBRARY: Translations of the Writings of the Fathers, down to A.D., 325. Edited by the Rev. ALEXANDER ROBERTS, D. D., and JAMES DONALDSON, LL. D. Edinburgh: T. & T. Clark; New York: Scribner, Welford & Co. 1867. Two volumes, 8vo., pp. 506, 465.

The Messrs. Clark, of Edinburgh, have published a great many valuable works, but the ANTE-NICENE LIBRARY, for every reason, deserves special consideration. It is intended to include, in the series of volumes, every Christian writing and document produced before the Nicene Council, whether in Greek, Latin, Syriac, Arabic, Æthiopic, or in any other language. The period of Church History embraced in these writings, is hereafter to be the great battle-ground of the Church. We do not mean the battle-ground with Modern Infidelity, of the type of Renan, and Spencer, and Colenso; but we mean the battle-ground within the Church herself, and within the ranks of what is called our Common Christianity. A few years ago, the attention of English and American Churchmen was directed to the writings of the Anglican Reformers, and the Parker Society did invaluable service in bringing before the public almost every thing which could throw light upon the real opinions of those men. But, after all, as the English Reformers avowedly deferred to Catholic Antiquity for their rule and guide in the work of Reform, so that Antiquity is as legitimate a field of study and enquiry, and of determination for us, as it was for them. The question is simply this; what was the Church, what was the Ministry, what were the Sacraments, what was the Worship, what was the Faith, which CHRIST, through His Inspired Apostles, established? It is replied by some, that we are to answer these questions, by referring to the New Testament. But that is the very question to be answered. Suppose men differ, and they do differ, in interpreting the New Testament. What then? They deny the Trinity. They deny Infant Baptism. They deny Episcopacy. Sound reason, and all analogy, teach us, that we are to go back to the *practice* of the men who wrote the New Testament, and thus ascertain how they themselves understood their own language. In respect to the Three-fold Ministry, Chillingworth states the argument thus:—"When I shall see, therefore, all the fables in the Metamorphoses acted, and prove true stories; when I shall see all the democracies and aristocracies in the world lie down to sleep, and awake into monarchies; then will I begin to believe that Presbyterial government, having continued in the Church during the Apostles' times, should presently after (against the Apostles' doctrine and the will of Christ) be wheeled about, like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things are thus *incredible, and in human reason impossible*, I hope I shall have learnt to conclude thus: Episcopal government was universally received in the Church, presently after the Apostles' times. Between the Apostles, and this presently after, *there was not time enough for, nor possibility of, so great an alteration.* And, therefore, there was not such alteration as is pretended. And, therefore, Episcopacy being so ancient and Catholic must be granted also to be Apostolic."

Now, this is the argument, in all its length and breadth, which is to settle the great question of Christian Unity. With Rome, with the Russo-Greeks, with Non-Episcopalians, if Unity is ever to be restored, and it assuredly is, it will be restored on the basis of Ante-Nicene Christianity; in going back to the Order, Ministry, Faith and Worship of the Apostolic Church. Unity on any other basis will prove a miserable, time-serving, temporary patchwork, and is absolutely impossible.

We have stated this matter thus distinctly, for the purpose of calling attention to the series of volumes, of which two are already issued. The first volume contains *The Writings of the Apostolic Fathers:* to wit, the two Epistles of Clement of Rome; The Epistle of Polycarp to the Philippians; The Martyrdom of Polycarp; The Epistle of Barnabas; The Epistles of Ignatius; The Martyrdom of Ignatius;

The Epistle to Diognetus; The Pastor of Hermas: and the Fragments of Papias. The second volume contains the undoubted and doubtful works of Justin Martyr,—the Apologies, the Dialogue with Trypho; the Oratio ad Gentiles, the Cohortatio, the De Monarchia, and the fragments on the Resurrection, along with the Martyrium of Justin and others. It also contains the Writings of Athenagoras; his Plea for the Christians, and his Treatise on the Resurrection of the Dead.

In respect to the Epistles of Ignatius, the work is entirely satisfactory. We have both the longer and the shorter Epistles, in parallel columns; also the three Syriac Epistles of Cureton; and, in an Appendix, the nine Epistles which are generally acknowledged as spurious; in fact, all the Epistles which have been ascribed to this writer.

There is one point, on which our readers will be particular. It is the character of the Translation, and the general treatment of these writings by the Editors, who, we suppose, are Scotch Presbyterians. Respecting both these, the fair-minded Churchman will have no reason to complain. We have compared, to some extent, the translation with the originals, and with the former translations of Chevallier and Archbishop Wake. The editors have aimed at accuracy and even literal exactness. In the Epistle of Barnabas, and the Pastor of Hermas, they have consulted the best and most recently discovered MSS., and the translation is based on the Sinaitic Codex. Indeed, we are glad to welcome such a work from such a source; it will help us, hereafter, in our discussions with Non-Episcopalians.

We advise our readers to take this work from the beginning, and to study it carefully. It contains much which will not interest them, but it opens a rich field of instruction and delight to every devout heart. It will confirm their faith. It will enlighten their understandings. It will bring them into close communion with martyrs, and holy men, of whom the world was not worthy. It will show them, how the great Doctrines of the Cross, as incorporated in our Prayer Book, the Doctrine of the Sacraments, and of the Church, the Doctrine of our union and oneness with Christ in His Mystical Body,—how all these were the very alphabet of the Religion of those primitive Apostolic holy men.

It is believed that the writings comprised in the above Synopsis, will form about sixteen or eighteen volumes, in demy octavo; and the series will be published to *subscribers*, at four volumes for fourteen dollars. Each work will have a separate Index; and a very complete Index to the whole Series will be published in a separate volume, especial care being taken in its compilation.

HISTORY OF THE CHRISTIAN CHURCH; By PHILIP SCHAFF, D. D. Volumes II., III. From Constantine the Great, to Gregory the Great, A. D. 311—600. New York: Charles Scribner & Co. 1867. 8vo., pp. 1037.

Dr. Schaff's position, as a Church Historian, is already so clearly defined before the public, that we need say very little concerning these two large volumes in the way of criticism. As one of the former Editors of the *Mercersburg Review*, and especially in his previous volume of the History of the Apostolic Church, published in 1853, and his History of the Christian Church, Vol. I., published in 1859, he has stated his theory of the Church; which theory runs through all his subsequent pages. In his Vol. I., in the Section on the "Origin of the Episcopate," he has the following: "Was the Episcopate, directly or indirectly, of Apostolic (Johannean) origin, as the Catholics and the Anglicans, and, in a modified sense also, some of the recent Protestant divines of Germany, maintain? Or did it arise, as the Presbyterians and most Protestant historians assert, not till after the death of the Apostles, and develop itself from the Presidency of the Congregational Presbytery?" On this question he pretends to give the leading points of the argument on both sides; although the argument for the Apostolic origin of Episcopacy, is neither fairly nor fully stated. The conclusion to which he comes, or "seems" to come, for he speaks hesitatingly, is this: "that the Episcopate proceeded, both in the descending and ascending scale, from the Apostolate and the original Presbyterate conjointly, as a contraction of the former and an expansion of the latter, without either express concert or general regulation of the Apostles, neither of which, at least, can be historically proved. *It arose, instinctively as it were, in that transition period between the first and second centuries, probably before the death of John.*" (The italics are ours.) "It grew, in part, out of the universal

demand for *a continuation of, or substitute for*, the Apostolic Church government, and this, so far as it was transmissible at all, very naturally passed first to the most eminent disciples and fellow-laborers of the Apostles; to Mark, Luke, Timothy, Clement, Ignatius, Polycarp,—which accounts for the fact that tradition makes them all Bishops in the prominent sense of the term." pp. 415, 420. Now all this is, of course, mere theory. There is no *History* about it. And it accounts, very satisfactorily, for the fact, that Sectarians of all sorts, Presbyterians, Congregationalists, Methodists and Baptists, hail this *History* with such satisfaction. It helps them to get along with some very troublesome facts. Elsewhere, Dr. Schaff says, "the high antiquity, the usefulness, and the necessity, of the Episcopal form of Government in the times before the Reformation, do not necessarily make it of force for all succeeding ages. For we have no passage in the New Testament, which prescribes Three Orders," &c., &c. And, like a genuine German, whose Rationalizing Philosophy underlies and permeates everything he writes, he says, "The Apostolic Church contained, in embryo, all succeeding periods." And again; "The Apostolic Christianity is pre-formative, *containing the living germs of all the following periods, personages, and tendencies. The whole history of the Church, past and future, is only the progressive analysis and application of principles and prototypes, given in the New Testament; especially of the three leading representatives of the primitive age, Peter, Paul, and John.*" Vol. I., pp. 30, 31.

With these explanations of the theory on which Dr. Schaff has written his History, we come to the two volumes just issued. They embrace a period of the greatest possible interest and importance, but on which it is easy to trace the historian closely. Dr. Schaff has shown himself a careful student, and the following subjects, which he treats, are handled with all the thoroughness and pains-taking of a conscientious scholar. The Downfall of Heathenism and victory of Christianity in the Roman Empire; The Literary triumph of Christianity over Greek and Roman Heathenism; Alliance of Church and State, and its influence; Monasticism; The Hierarchy and Polity of the Church; Church Discipline and Schisms; Public Worship and Ceremonies; Christian Art; Development of the Ecumenical Orthodoxy; The Trinitarian, Origenistic, Christological, and Anthropological Controversies; Church Fathers, Greek and Latin, and Theological Literature.

Like the writings of almost all German historians, Dr. Schaff's History is rather a Commentary upon History, than a History itself. In this respect, Mosheim's compact work still stands unrivalled, and its strict impartiality undisputed. But, in unwinding the tangled web of events, in noting the human side of a great Supernatural System, established for the salvation of the world, the volumes of Dr. Schaff deserve careful reading, and will, we hope, be widely distributed.

EMMANUEL, or the Incarnation of the Son of God the foundation of Immutable Truth. By the Rev. M. F. SADLER, M. A. Prebendary of Wells, and Vicar of St. Paul's, Bedford: Author of "The Second Adam, and the New Birth." New York: Scribner, Welford & Co. 1867. 8vo., pp. 434.

It is refreshing, in these days of Rationalism, to light upon a thoroughly good book in defense of the Gospel of Jesus Christ; a work written in a candid spirit, by one who is master of the subject. Mr. Sadler clearly perceives, and fairly and fully exposes the unfairness and the casuistry, with which, under the pretence of great liberality and learning, the modern Rationalistic School are striving to undermine the citadel of the Faith. He does not merely re-state the main arguments for the Supernaturalism of Christianity. He does this, and in the most scholarly way. But this is not all. In retracing this whole ground, he subjects such writers, as the authors of the Essays and Reviews, and Colenso, and Jowett, and Ewald, and Stanley, to a most searching criticism, and he convicts them of modes and methods of reasoning, so evidently unsound and unfair, as to destroy their authority and influence, not only with professional scholars, but with all candid and unprejudiced readers. We refer, for example, to Mr. Sadler's masterly examination of Professor Jowett's treatment of the Messianic Psalms, and of Dean Stanley's notions on the whole subject of the Atoning Sacrifice of Christ. Mr. Sadler's Scriptural argument on this point, from the Old Testament and New, is exhaustive, and his refutation of Dr. Stanley's Rationalistic interpretations of Holy Scripture,

is as complete as it is scholarly. The quibbling, the carping, the disingenuousness of the Dean, are quite in keeping with the position in which he now stands before the Church. The author, also, in a long Note at the end of the Chapter on the Atonement, very effectually, but courteously, disposes of Dr. Bushnell's Moral Influence Theory of the Atonement, which that gentleman has put forward, as if it were a grand discovery; whereas, it is merely the old heresy of Abelard, and Socinus, re-vamped. The treatment, by Mr. Sadler, of that last sensational book, *Ecce Homo*, is also admirable; its excellences are frankly admitted, but its false basis is clearly shown.

One of the best and strongest points of this work is contained in the chapter on Dogma. Most triumphantly does the author explode an idea which is becoming popular in these days, in New England and throughout our whole country, that we have outlived the age of Creeds, that the Moral element of Christianity is to be disengaged from the Supernatural and the Dogmatic, and with far greater triumphs from its disenthralment. Nothing can be more unphilosophical than such a notion. If Christianity is a Supernatural system, it must, of necessity, demand the reception of positive Dogma. The author does not, however, leave the matter here. He shows, that, as matter of fact, the great triumphs of Christianity have always been the natural fruits of Dogma; while both the tendency and the influence of the Anti-dogmatists are, and must be, to indifference and inactivity.

We have given a brief description of a work, which goes so thoroughly over the whole ground of modern Unbelief. We have said enough, we hope, to direct the attention to it of the Clergy and Laity, and we assure them that they will find it an invaluable aid in combatting the peculiar form of the Infidelity of the present day.

In some of his works, Dr. Sadler has been supposed to exhibit a leaning towards the Incarnationists. He says much, and makes much, of the Incarnation; and there is one passage in his Preface, which sounds like the dreamy German mysticism of that modern school. But he does not confound the Human Body of Christ, now in Heaven, with the Mystical Body of Christ, the Church, now on earth. He does not ignore the Cross and the Resurrection. He does not do dishonor to the Holy Ghost, to His Office, and His great work.

There are numerous passages in the work, which are open to criticism; and, especially, in contending for the reality of the objective Sacrifice of Christ towards God, he forgets its moral power towards man. Both are fundamental truths, and both are in entire harmony with each other.

To show the scope of the volume, we append the titles of the several Chapters. Chap. I. The Testimony of Scripture to the Incarnation of the Eternal Son. Chap. II. The Incarnation and Miracles. Chap. III. Prophecy. Chap. IV. The Atonement. Chap. V. Life and Example of Christ. Chap. VI. Dogma. Chap. VII. Inspiration of Holy Scripture. Chap. VIII. Scripture Criticism and Interpretation.

After all, history is only repeating itself. A hundred years ago there was a class of men in the English Church, and out of it, like Priestly, and Gibbon, and Hume, who sought the same end which our modern Rationalists are seeking,—who used, to a large extent, the very same weapons, who made the same boasted pretensions, and who were effectually refuted, if not silenced. What Butler, Conybeare, Newton, Horseley, Horne, and Jones of Nayland, did for Christ and the Church then, such men as Mr. Sadler are doing, and with equally good service, now.

THE BOOK OF PROVERBS, in an Amended Version, with an Introduction and Explanatory Notes, by JOSEPH MUENSCHER, D. D. Gambier, Ohio. 1866.

We have delayed, somewhat long, the noticing of this work, not from any oversight or neglect, but from a conscientious resolve to examine its contents carefully and critically, comparing it with the original Hebrew text, and with the works, as well of the Commentators cited in the Preface, as of others, and especially some of the more celebrated Rabbinical writers, and with the Talmud. Now that the task has been accomplished, it is a source of great satisfaction,—all the greater, indeed, because we can now cordially and conscientiously commend Professor Muenscher's work to the study of the Clergy of the Church, and of those earnest, educated

Laymen, who desire to assist in the diffusion of sound Biblical knowledge. Were the volume confined to the "Introduction" alone, it would form a valuable addition to our Biblical Literature: but the Translation and the Exegetical notes afford evidence of enlightened and sanctified scholarship, guided and guarded by a moderation and prudence, which are most desirable in a work of this nature.

The importance of the Book of Proverbs,—the *Mishlê*, or *Mishlê Shĕlŏmôh* of the Talmud, and older Hebrew, and the *sêpher Chocmâh*, or *Book of Wisdom* of the later Jews,—so far from being exaggerated by Dr. Muenscher, is only stated within the strict and modest limits of truth, when he says, "It would be difficult to name one (Book), within the compass of the Sacred Scriptures, more worthy the attentive study of the *rising generation* than this, for the obvious reason, that much of it is addressed to the *young*, while, at the same time, the whole of it is specially adapted to the *formative* period of life, and its precepts and monitions apply, with peculiar force, to those whose *inexperience* exposes them to danger from almost every species of temptation." (The italics are ours.) Happy, thrice happy, would it be for the Church, for Society at large, and for the welfare of our beloved country, if this "Book of Wisdom" were universally, carefully, and practically studied! It would, under the Divine Blessing, constitute one of the most powerful antidotes to the poisonous prevalence of *irreverence* and irreligion, whose fatal influence is so rapidly extending over the land, and seeking to cancel and corrupt all that is most pure, and venerable, and holy. The significance of the Hebrew title *mâshâl*, or *mâshŏl*, (as we should prefer representing its sound,) is ably discussed by the author, to whose remarks we may add that, while the primary idea involved is that of *likeness* or *comparison*, the latter form would very naturally be assumed by the short, pithy sentences, which soon passed into general use among the Jews and other Asiatics, as popular sayings and proverbs, especially in the expression of triumphant mockery and sarcasm, a striking example of which is afforded in the song of triumph over fallen Babylon, in Isaiah 14th "How hath the oppressor ceased," &c., to the end of verse 23. The term *mŏshŏl*, however, soon acquired a more extended significance than that of *similc*. It came into use, successively, to denote *short*, pointed sayings, not involving a *comparison directly*, but yet conveying their meaning by a *figure*, as in Ezekiel xii. 22-3, and xvii. 2, 3.; (2.) sententious maxims generally, as in Proverbs, i. 1, x. 1: Job xiii. 12, &c., a comparison being still often implied; (3) those longer pieces, in which *a single idea*, as the germ of the whole, is wrought out into a kind of didactic poem, as often in the first section of the Book of Proverbs, and in Job 27, 29. Bishop Lowth's observations on *mâshâl* or *mŏshŏl*, in his notes on Isaiah xiv. 4, though too long to quote here, are well worthy of study. We would gladly, did our present limits permit, devote a much longer space to an examination and analysis of Professor Muenscher's work, and this we hope to do on a future occasion. But, meantime, we cordially commend it to the careful study of Divinity students, and of our Clergy in general, who will forgive us, we trust, for observing, that the study of the Hebrew Scriptures is too often either neglected, slurred over superficially, or allowed to become "rusty," the excuse being, that the engrossing extent and nature of parochial and pulpit duties, utterly preclude the "keeping up" of Hebraistic and other (so-called) College studies. Now we must, with all gentleness and courtesy, insist that the excuse is *not valid*. We know that our Clergy, as a body, have to work hard in the regular path of duty; but the proverb, "where there's a will, there's a way," still and ever holds good. Nor are our opinions untested by experience. An apparently immense quantity and variety of useful labor may be accomplished by *methodical and systematic arrangement of time and duty*. Although we may be forced, just now, to confess, "*non sum qualis eram*," in point of working power, it is not unbecoming or out of place to observe, that, for many years, when regular professional duties occupied from eight to ten hours a day, we yet found time to revise *old* studies, and enter on and prosecute not a few *new* ones, both in Languages and in Science; and this, mainly, by a *systematic arrangement* of *time*, and taking advantage of *broken intervals*. The spirit of the age is such as imperatively to demand, that our Clergy should qualify themselves, not by piety alone, and other priestly qualifications, but also by *sound scholarship and learning*, to fight, successfully, the battle of the Church against Sectarianism, of Christianity against skepticism and Rationalistic Infidelity. Our opponents have long since shown their

appreciation of the efficacy of such weapons, *or their imitations*, for *assault*:—it is our duty to be ready and eager, even at the cost of much self-sacrifice and toil, to use them boldly and effectively, in *defence*. In this view, and as a powerful auxiliary in so good and holy a cause and contest, we once more commend Dr. Muenscher's "Amended Version of the Book of Proverbs," to the confidence and favor of all our Brethren, Lay and Clerical.

STUDIES IN ENGLISH: or, Glimpses of the Inner Life of our Language. By M. SCHELE DE VERE, LL. D., Professor of Modern Languages in the University of Virginia. 1 vol., crown 8vo., tinted paper. Price, $2 50. New York: Charles Scribner & Co. 1867.

It is a source of sincere pleasure to every friend of sound education, to observe the increased and increasing attention, which the study of English Literature and the English Language has, of late, been receiving at the hands of eminent and well-trained scholars. Dr. Latham's learned and able works on Anglo-Saxon and English, Dr. Harrison's no less scholarly, and yet more practical treatises, Professor Craik's two volume History of English Literature, Professor Morell's Analysis, the publications of Archbishops Whately and Trench, Professor Marsh's Lectures on the English Language, mainly founded on the first three mentioned, and more popular, though less accurate and scholarly than they; and, lastly, the work before us, are apt illustrations of the fact stated. We well remember when, at least in the Schools and Colleges of England, Latin and Greek formed the main, and almost exclusive curriculum of education, while the study of English was at best regarded as a matter of quite secondary importance. But, happily, "we have changed all that," and it must be the English or American student's own fault, if he now fails to obtain a sound knowledge of his own Language and Literature.

We have been, on the whole, well pleased with the perusal and careful examination of Professor De Vere's volume, which possesses decidedly higher merits than its modest, unassuming title would appear to claim. It bears unquestionable marks of being the production of a thoughtful, judicious, and accomplished scholar; and is calculated, very efficiently, to supplement many wants unsatisfied by former works, and, in combination with them, to contribute powerfully to a correct and sound study of English. While we advisedly award this due meed of praise to Professor De Vere's "Studies," we must be no less candid in pointing out what seem to us blemishes or defects, which, we trust, further consideration will lead the author to remove or amend. His study of standard English writers, (to judge from his references and quotations,) has not as yet been sufficiently extensive or profound; and, not unfrequently, he makes statements and gives expression to opinions and conclusions, which do not commend themselves as perfectly sound and reliable. His language is also marked in general by a florid, and sometimes almost turgid style, which is especially unsuited to a subject of this nature. We must also, enter an emphatic protest against the affectation, as well as inaccuracy, of using the term "Anglo-Saxon," instead of "English Language." Writers of the present day may well be content to retain the plain and expressive title, which has received the endorsement of such authors as Johnson, Hume, Smollett, Goldsmith, Macaulay, Franklin, Calhoun, Webster, *cum multis aliis*, whose names shine forth as bright stars in the firmament of English Literature.

We are inclined to make very ample allowance for the enthusiasm, which almost naturally leads every man to "magnify his office," and every writer to exaggerate the grandeur and importance of his own favorite study:—but it behooves an educational writer, and a public instructor, to guard carefully against being led by such enthusiasm into the assertion of what is erroneous, or into the commission of manifest injustice. To deny the credit of an accurate study, and even profound knowledge, of Grammar to the ancients, and particularly to the Greeks and Romans, and we might apply the remark with no less truth to the Sanskrit of India, "one of the most philosophically composed languages (as Sir W. Jones observed) ever known amongst men,"—is to be guilty of both these errors. Much as we love and admire the old Homeric Poems, we are not of the number of those who vehemently claim for them *perfection* in grammatical style and structure, as *in all* even although Aristotle avowedly based his famous laws on that foundation. B

who, that is well read in the History of Greece and Grecian Literature, and with the immortal works of Thucydides, Plato, Xenophon, Æschylus, Sophocles, Euripides, Demosthenes and others, can possibly fail to draw, even from internal evidence alone, the fullest assurance of their profound and minutely accurate knowledge of Grammar? As to the Roman language, in the same connection, it is only necessary to refer to the writings of Quinctilian. We are of course well aware that the researches of modern scholars, such as Bopp, Müller, Beck, Eschenberg, Donaldson, have resulted in a much sounder and more enlightened study of Philology, than the most learned of the Greeks and Romans ever attained to; but this fact by no means justifies any writer in exalting the "Grammar" of the English Language above, or even in placing it in any degree upon a par with, that of the ancient Classic Languages. We make these remarks in no captious or hyper-critical spirit, but with the desire and hope of hereafter seeing these blemishes in Professor De Vere's work amended. We entertain very strong and deeply-rooted opinions on the great importance and value of Philological studies, and particularly in their bearing upon our own language, and we feel that the devotion of many years of life to those studies, warrants us in offering friendly suggestions to the author of a work, which we are otherwise glad to welcome as a timely and valuable addition to the existing means of sound English Education.

THE CONSTITUTIONAL CONVENTION: its History, Powers, and Modes of Proceeding, etc. By JOHN A. JAMESON, of the Superior Court of Chicago, Illinois. 1 vol., octavo, 600 pages. Price, $4 50; in Library sheep, $6. New York: Charles Scribner & Co. 1867.

The recent, present, and rapidly coming future circumstances of our country, are more than sufficient to invest this work of Judge Jameson with a lively interest, and to draw to its study the attention of earnest, thoughtful men, of all parties. "Knowledge is power," and to be able to serve his country in critical and trying times, such as *these* emphatically are, the patriot must acquire as sound a knowledge as possible of its whole constitutional and political system, and the working and results of all the machinery of government, legislative and executive. We are not prepared to endorse Judge Jameson's views, as maintained in this volume, absolutely and unreservedly, without a much longer and more searching examination, than it has, as yet, been in our power to give to the task. But we may unhesitatingly say, that the work displays great legal acumen, historical research, and political knowledge. It is also well and judiciously arranged, so as to meet, alike the requirements of logical sequence and order, and of convenient and ready reference. Both in these respects, and in the very handsome style of its typography and general getting up, which is highly creditable to Messrs. Scribner, it is well worthy of an honored place in the library, not only of every lawyer and politician, but of every patriotic citizen. To all such, we would especially commend the careful, and dispassionate study of Chapter 2, "of Sovereignty," and Chapter 3, "of Constitutions." They contain a large amount of valuable information, logically and lucidly conveyed. The more generally sound political knowledge is disseminated, the less liable will the nation and its best interests be to suffer, as it has so often, even of late, suffered from the fanatic phrenzy of parties and of factions.

NEW AMERICA. By WILLIAM HEPWORTH DIXON, Editor of "The Athenæum," and Author of "William Penn," &c. Philadelphia: J. B. Lippincott & Co. 1867. 12mo. pp. 495.

What motive could have induced Mr. Dixon to write and print such a book as his, it is difficult to imagine. Perhaps it was to create a sensation, and make a book that would sell. We should have supposed, that he must have had but a poor opinion of the intelligence of the English public, if he hoped to palm off such stuff upon it, and yet the staid *Christian Remembrancer*, in reviewing the book, says, with a solemn air, and as if crediting the whole story as a veritable picture of American Society, "the subject of Equal Rights so engrosses the women of the New World," &c. And again; "If America is really in danger of the deluge of immorality and impiety Mr. Dixon seems to think imminent," &c. Faugh! The

women of the New World would laugh at Mr. Dixon as a dupe; and, as for the threatened "deluge of immorality and impiety," the *Christian Remembrancer* may keep quite calm and composed. There may be a storm in the horizon, but Mr. Dixon has not seen the cloud, nor heard the muttering thunder. The author, after describing, with laughable particularity, the "perils" of his journey across the prairies and over the Rocky Mountains, a journey, which thousands of men and women are making all the while, and without any such terrible ado about it, proceeds to narrate, with surprising minuteness of detail, the disgusting features of social life among the Mormons of Utah: and then, among the Shakers at New Lebanon, N. Y.; and then, the Communists at Oneida. Sexuality, especially, is a favorite theme with him; and yet the cool and even temper with which he writes, would lead a reader to suppose, that he really felt himself obliged to wade through all this mire of sensuality and filth. If his taste leads him to make his temporary abode, and to feel quite at home, among the off-scouring of the world gathered at Utah, (and the greater number of these miserable creatures are from England and Wales,) or among the brutish sensualists at Oneida, let him not attempt to represent these vile communities as, in any sense, features of American Society. They are but the excrescences upon the surface, of which the great mass of the American people know little, and care less. Perhaps Mr. Dixon's habit of narrow insularity, both of thinking and reasoning, disqualifies him for appreciating an excrescence at all. Mormonism, which fled like an outlaw into the deserts of the West several years ago, will soon feel the force of our advancing civilization, the wave of which has already reached Utah; and, as for the Communism of Oneida, it exists in violation of our Laws, and is looked upon, only with pity and contempt, by the few who know of its existence at all. The importance which Mr. Dixon, and the English press, attribute to these vile scums is simply ridiculous.

There are portions of Mr. Dixon's book, which we cannot account for, except upon the supposition, that, in the course of his travels, he fell in with some shrewd, mischief loving fellow, who took advantage of his weak credulity, and stuffed him with all sorts of *Munchausenisms*, which he has related as so many sober realities; and the English press has received them as such. But Mr. Dixon's own good sense and intelligence, should have saved him from such blunders as he is perpetually guilty of. Thus, he is moralizing on what he calls the power of assimilation, and the influence of the Red Man on the Anglo-Saxon in this country; and he sagely concludes, that the Confederacy of the Thirteen Colonies was a copy of the type of the Five Nations; that the theory of State Rights was "borrowed" from the Indians; and that "the Indian ideas on witchcraft, on polygamy, on plurality of gods, on the migration of souls, on the presence of spirits, on future rewards, have entered deeply into the popular mind" of the American people. The book is full of such humbuggery as this.

There are passages in the book, which lead us to suspect, that Mr. Dixon has quite another object in writing the volume; which look as if he was himself a Socialist of the most radical type, and that his purpose was to find, in what he call "New America," ammunition with which to fight against old established Christian Institutions. Thus, after visiting the followers of that arch-impostor, Ann Lee, whose real history he seems to know as little of, as he does of the antecedents of John H. Noyes, of Oneida, and after a long tirade against Christian Marriage, as now existing, he says:—"This question goes deep down into the roots of things; and again:—"Some of these seekers after better things may be groping in the dark, looking for light where light is not; but in so far as they are seeking honestly and with earnest heed to get into the better way, they deserve our study and respect. A Christian believer, most certainly a Christian philosopher, is incapable of using such language, and Mr. Dixon has, unfortunately for himself, unconsciously made one exhibition which he did not intend.

The tone of this volume deserves some notice. It is not so disgustingly offensive, as have been the swaggering air and manner of most of those English travelers, who, having been courted and fêted by our shoddy aristocracy, have gone home to write books on American Society, of which, in its best types, they have seen nothing and know nothing. Still, the book reminds us of the Cockney in London who asked a New-Yorker, if the people of this country really wore clothes and lived in houses? Coolly surveying his questioner for a moment, with mingle

feelings, he replied; "Of course not; but in the winter they wrap the undressed skins of wild beasts around them, and sleep in turf huts and hollow trees." Notwithstanding some occasionally very careless composition, and instances of false syntax, the book is, on the whole, very well written, and is somewhat amusing.

TRUE PROTESTANT RITUALISM; Being a Review of a Book entitled, "The Law of Ritualism." By the Rev. CHARLES H. HALL, D. D., Rector of the Church of the Epiphany, Washington, D. C. Philadelphia: J. B. Lippincott & Co. 1867. 12mo., pp. 210.

As we are publishing a free and full discussion on the whole subject of Ritualism in the American Church, contributed by two writers of acknowledged ability, we shall do little more at present than call attention to this new work by the Rev. Dr. Hall. His previous studies, as a Commentator on the New Testament, qualify him to write with great force on one point in Bishop Hopkins' argument, which neither of our own contributors has touched. We understand the Bishop as maintaining, that the Jewish Ritual was designed, with certain manifest exceptions, to be perpetuated in the Christian Church, unless Jesus Christ, by express and positive command, abrogated it. This is, certainly, a very remarkable proposition to be made at this late day. There is of course nothing new in it. The whole question was thoroughly canvassed, in all its bearings, long ago, and we supposed it to have been settled in the minds of well-instructed Churchmen. We regard it as the weakest part of the Bishop's argument, and as utterly indefensible, on two distinct and independent grounds. Nearly one half of Dr. Hall's volume is devoted to this position, and we do not hesitate to say, that he has thoroughly demolished it. The subject of the Ritual Law of the English Church, what it is, and to what extent, and on what grounds, it is binding on the American Church, has been freely examined in our own pages, nor are we yet quite through with the discussion. Dr. Hall's volume is an important contribution on the subject, and deserves to be read carefully and impartially. It will aid in the final determination of the whole matter, theoretically and practically. Dr. Hall will pardon us for adding, that the title to his book is an unfortunate one.

HISTORY OF ENGLAND, from the Fall of Wolsey to the Death of Elizabeth. By JAMES ANTHONY FROUDE, M. A., late Fellow of Exeter College, Oxford. Vols. IX. and X. Small 8vo. New York: Charles Scribner & Co. 1867. pp. 602, 565.

On the general characteristics of this History, and the rank which Mr. Froude deserves to hold as a historian, we have expressed ourselves in our notices of previous volumes. There is a special value to the history, which appears more and more in the progress of the work, in the use which the author has made of authorities not hitherto accessible, and especially those in the Spanish archives, which were freely opened to his examination. The whole of these two volumes comprises only about six years, from the time of the murder of Darnley; but it was a period of the most intense interest, and, under the writer's treatment, the leading characters in the grand drama stand out in bold relief. The ceaseless plottings and conspiracies of the Papal party in England and Scotland; the mutual jealousies of France and Spain of each other, and their constant intrigues with their confederates in those two countries; the final blow which Pope Paul III. struck to all hopes of reconciliation with the Queen, by his Bull of Excommunication; the intense uneasiness of the Reform party in England on the matter of the succession to the throne while Elizabeth remained single, and the several proposals for her marriage; the desperate game of Mary Queen of Scots, as she became more and more hopelessly entangled in the meshes of the net;—these are some of the main points which are illustrated in these two volumes. Notwithstanding Mr. Froude's ceaseless and open disparagement of Queen Elizabeth, the impartial reader will not fail to do full justice to the noble features of her character, even as exhibited by this writer. But, on this point, we shall have something more to say on another occasion.

We have, in previous notices, declared our opinion of the utter worthlessness o this History, so far as the Church is concerned. The writer fails to grasp, with any true appreciation, the great questions which were then at issue. But, in the present volumes, there is even a worse charge to be brought against him. He says, (Vol. X. p. 483,) "Of the prelates who were in possession of their Sees [in Ireland] at Elizabeth's accession, the Archbishop of Dublin, who had changed with every change, undoubtedly gave his countenance to the Revolution. The Bishops of Meath and Kildare refused, and were deprived, and there is no evidence that any other Bishop in all Ireland, who was in office at Queen Mary's death, either accepted the reformed Prayer Book, or abjured the authority of the Pope." And he claims to make this assertion on "a thorough examination of the Irish State papers in the Record Office." This statement of Mr. Froude's has been subjected to a most searching examination, by several writers, and, among others, by the Rev Dr. Lee, and it has been shown, that he is false as to the facts narrated respecting the Irish Bishops, that the State paper of Cecil's, on which he pretends to rely, was not Cecil's at all, but was the Report of a Romanist spy, and that he has been misled himself, and has misled others, as to the extent to which Elizabeth's authority was accepted in Ireland. This is only one instance of the untrustworthiness of Mr. Froude, on matters pertaining to the Church. His "facts" are sometimes quite as bad as his opinions. Still, he is a capital portrait painter, and his work is sure of wide popularity.

CHURCH DOCTRINE, BIBLE TRUTH. By the Rev. F. M. SADLER, M. A., Prebendary of Wells, and Vicar of St. Paul's, Bedford. Second Edition. London: Bell & Daldy. New York: Pott & Amery. 1867. 12mo., pp. 361.

In several respects, this is one of the most important and timely works lately issued from the press. Its object is, "to show that all distinctive Church Doctrine is found in the Bible;" that "the particular statements of that doctrine, in the Prayer Book, which so many persons affect to treat as unscriptural, are the mere echo of Scripture statements." The points which the author illustrates are the Church's doctrine, as contained in the Prayer Book, on the Visibility of the Church on Regeneration in Baptism, on Absolution, on the Eucharist, on the Christian Priesthood, and on the Three-fold Ministry. Undoubtedly, the language of the Prayer Book, on all these points, is very strong; but Mr. Sadler shows, that it is not a particle stronger than the language of Holy Scripture; and he shows, also that the Apostolic and Primitive Church accepted that Scriptural language, in its plain and literal interpretation. It has only been in later and modern times, that men have attempted to explain that language, to measure and define it, to divest it of all mystery and uncertainty. Take, for example, the doctrine of the Holy Eucharist. The Romanist pretends to understand all about it, and so does the Rationalist. The former defines in one direction, and the latter defines in another. The Prayer Book Churchman simply accepts the language of Scripture as true, believes in it, and obeys it. He will not receive the definitions of either party, and is quite content that they, who quarrel with the Prayer Book, shall be left to settle their difficulties with the revealed Word of God. The Bible and the Church are thus made to rest upon one and the same foundation, and it is a fact full of meaning, that in our own day, they who quibble with the one, do not hesitate to quibble with the other. The line of argument which Mr. Sadler adopts is an unanswerable one and the volume, though a small one, is worthy of careful attention.

THE SILENCE OF SCRIPTURE. By the Rev FRANCIS WHARTON, D. D., LL. D, Rector of St. Paul's Church, Brookline, Mass. Boston: E. P. Dutton & Co. 1867. 12mo pp. 122.

The silence of Scripture, the uncertainties of Scripture, the absence of positive command, and of clearly defined statement in Scripture, respecting many things which are yet among the fundamental verities of Christianity,—this is one of the most important topics of thought, especially in our day and country. It brings up the whole question of an objective Faith, and of positive Institutions, the dogma of Rome, and the vagaries of Modern Infidelity. Dr. Wharton is a thoughtful writer, and a man of extensive reading; and, in the series of Sermons which a

incorporated in this volume, he has touched, in a popular way, not upon all, but upon most of the topics which belong to so pregnant a theme. In his seven Chapters, he treats of The Creation of the World, The Origin of Evil, Divination, Liturgy, Creeds, The Virgin Mary, and the Lord's Personal Appearance and its Relations. The most important Chapter in the Volume is that on Creeds. His style of reasoning is too much that of Whately, which was so thoroughly examined several years ago by the Rev. Dr. Samuel Buel. He makes too little distinction between the Creeds and the Articles of Religion; indeed, the nature of that distinction he does not sufficiently define. He says, even of the Creeds, "they are subject to that liability to error which belongs to all things human." p. 57. He seems to forget, that Christianity was firmly established in large parts of the known world, before the New Testament Scripture was written, and long before the Canon of the New Testament was formed and recognized; and that large portions of the New Testament were addressed to what already existed; and existed, too, under the energizing direction and power of the HOLY GHOST. This great, indisputable fact, has something to do with this question of the "Silence of Scripture," and with the lessons which are to be drawn from it. We offer these criticisms upon Dr. Wharton's volume with the more freedom, because it deserves and will well repay careful reading, and does great credit to him as a writer and thinker. We know of no modern author, who has treated this whole subject more judiciously than Mr. Goulburn, in some of his later volumes, though in the form of suggestion, rather than of elaborate treatise.

CYCLOPÆDIA OF BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE. Prepared by the Rev. JOHN M'CLINTOCK, D. D., and JAMES STRONG, S. T. D. Vol. I, A.—B. New York: Harper & Brothers. 1867. 8vo., pp. 947.

This Cyclopædia is designed to be a Manual of Sacred Literature for the use of Ministers, Students, General Readers, and Sunday School Libraries, so complete in itself, that no other work will be necessary for ordinary purposes of reference in these branches of knowledge. It will include the departments of Biblical Literature, Theology, Church History, Religious Biography, and Ecclesiastical Terms and Usages. Under the head of Biblical Literature, will be found *every proper name* in our English translation of the Bible, and the Apocrypha; every animal, plant, mineral, implement, &c., with an account of the various Manuscripts and Versions, an Introduction to each Book of the Bible, Pictorial Illustrations, &c., &c.; making the work a complete BIBLE DICTIONARY.

In the department of Theology, will be found an account of—

1. The Doctrines of Christianity in general, with their history;

2. The Creeds of the various Churches, and the peculiar Tenets of each Ecclesiastical body, Protestant, Catholic, Greek, Oriental, or others, in ancient or modern times;

3. Heresies and controversies, so far as they have affected the General History of the Church;

4. The important non-Christian Religions.

Under Church History are given, Articles on—

1. The rise, progress, and present condition of the various divisions of the Christian Church;

2. The History of Christianity in each important country, under geographical titles (e. g., "Austria," &c.;)

3. The various Sees, Dioceses, and local sub-divisions of each branch of the Church;

4. The Councils that have been held at different times in any city or place; also a sufficient description of the place itself, to show its importance and relation to the question;

5. The Monastic Orders;

6. Ecclesiastical Statistics of every Church and country, embracing numbers, Religious associations and orders, Missionary operations, Church-boards, Seminaries, and other Institutions.

Religious Biography includes—

1. The chief facts in the life of Popes, Cardinals, Bishops, Reformers, Saints, Martyrs, Evangelists, Rabbis, or Heretics;

2. Brief sketches of eminent preachers and writers in every branch of the Church. Of course, every name of minor importance cannot be given, but no effort has been spared to make this department of the work as complete as possible. With each name is given a list of the more important writings of the individuals. This department contains only the names of deceased persons.

Both the Editors of this important work are Methodists, and they frankly avow, in the Preface, that "the whole work is, of course, prepared from their point of view as to Theology, but, at the same time, it is hoped, in no narrow or sectarian spirit." They also say, that "the Articles on the several Christian denominations have either been prepared by the Ministers belonging to them, or have been submitted to such Ministers for examination and correction." Both Drs. M'Clintock and Strong are thorough scholars, and they have been engaged nearly fifteen years in preparing this publication, "with the aid of several regular collaborators and of numerous contributors of special Articles." This first volume is a neat octavo, well printed in double columns, and covers topics under the letters A. and B., and contains about 3,500 different Articles, illustrated by 932 admirably executed wood engravings, all directly and pertinently explaining the text. The whole work will be completed in six volumes.

STUDIES IN THE GOSPELS. By RICHARD CHENEVIX TRENCH, D. D., Archbishop of Dublin. New York: Charles Scribner & Co. 1867. 8vo., pp. 326.

Archbishop Trench does not believe that the difficulties of the New Testament are confined to the Epistles. He says, that these are difficulties of form, of the setting forth of the thought, which can be explained; but the difficulties of the Gospels are those of the thought itself. This is an unquestionable truth; and hence, no possible explanation can reconcile these difficulties to the temper and spirit of the world. They belong to the very temper, spirit, and genius of our holy Religion. They are that very thing, which the world hates and opposes. Yet they are the strongest arguments for the truth and evidence of Christianity,—stronger than Miracles or Prophecy. This work of Archbishop Trench is an exposition of detached portions of the Gospels, of which the following are the principal passages: "The Temptation," "The Samaritan Woman," "Wisdom Justified of her Children," "The New Piece on the Old Garment," "The Transfiguration," "The Unfinished Tower," "Zaccheus," "The Penitent Malefactor," and "The Disciples on their way to Emmaus." We need not assure our readers, that this volume has all the characteristics of the author's previous works, the same clearness of style, the same reverential treatment of the Word of God, the same close analysis of words, the same respect for those primitive writers whose opinions are cited, and the same familiarity with all that the best modern authors have written.

AMERICAN EDITION of Dr. William Smith's Dictionary of the Bible: Revised and edited by Prof. H. B. HACKETT, D. D., with the coöperation of Mr. EZRA ABBOTT, A. M., Assistant Librarian of Harvard University. New York: Published by Hurd & Houghton, 459 Broome street. 1867.

Messrs. Hurd & Houghton are re-publishing that most valuable work, Dr. Smith's Dictionary of the Bible. The English edition appeared in three large octavo volumes, and was several years in preparation. Among the distinguished scholars who contributed to it, were the late Lord Bishop of Calcutta, the Lord Bishops of Ely, Gloucester, and Bristol, Killaloe, the Archbishop of York, and such well-known writers as Canon Wordsworth, Tregelles, Canon Selwyn, Rawlinson, Pritchard, Secretary of the Royal Astronomical Society, &c., &c. The American edition is to be a re-print of the entire work, *without alteration or abridgment*, but, it is also to contain original Articles from American scholars, among whom are President Woolsey, Professors Bartlett, Day, Fisher, Hovey, Park, Peabody, Robbins, H. B. Smith, Talcott, Warren, and Rev. Drs. Conant, Schaff, Thompson, Van Dyck, and Wolcott. We are informed, in the Prospectus, that "It must be useful, certainly, to our own students, to be referred to books within their reach, as well as to those

which they are unable to consult, and to books also, which more justly represent our own tendencies of thought and modes of statement, than can be true of those prepared for other and foreign communities. We shall refer, not only to books of American writers, but to valuable Articles in our Periodicals, which discuss questions of Theological and Biblical interest." We conclude that this American edition is to contain, among other things, a rehash of modern Infidelity; and we notice, for illustration, under the word Angels, after the admirable and elaborate Article in the English work, a very full Note by the American editors, with references to the latest German writers, and to that Unitarian periodical, the *Christian Examiner!* in opposition to Hengstenberg. In the American edition, the two Appendixes of the English edition are incorporated in the body of the work, thus simplifying the task of consultation; the references are all verified by Prof. Hackett; the meaning and pronunciation of Greek and Hebrew proper names, carefully revised; a fuller illustration of Oriental life has been drawn from modern researches in the East; the language of the English Bible receives explanation, wherever its meaning differs essentially from present use; more geographical information is inserted; and considerable additions made in biography, philology, history, exegesis, &c. New Articles, or supplements, supplying deficiencies, and new wood-cuts, from various sources, have been inserted.

The Dictionary will be published in numbers, by subscription, each number to contain 112 pages, medium octavo size, and to be issued monthly. The entire work will comprise about thirty numbers. Price of each number, in neat paper covers, to subscribers, seventy-five cents.

ESSAYS ON ART. By FRANCIS TURNER PALGRAVE, Late Fellow of Exeter College, Oxford. New York: Hurd & Houghton. 1867. 18mo. pp. 330.

We do not commend this neat little volume to the attention of our readers, because it is the best thing for them to read, or because it will satisfy them, or meet their wants; but because any sensible work, written by a man of taste and culture and ability, is a desideratum. The amount and the degree of gross ignorance on Art in this country are mortifying. The shoddy aristocrat, up on the Avenue, who, the other day, ordered of a leading publisher so many square feet of books, in gilt binding, for his Library, was not more an object of contempt, than are the crowds who flock to the Gallery of the Art Union on Fourth Avenue. Not one in ten of them is capable of an opinion on the merits of the pictures which are upon the walls. There is wealth enough and liberality enough among us, but we deserve to be made, as we are made, the butt and by-word of Europe for the readiness with which the wretched daubs, "copies of the old masters," so called, are bought at a high figure and placed in the private galleries of snobs suddenly grown rich. For example, an American lately bought in Paris of a well-known picture dealer three pictures, represented respectively as the works of Leonardo da Vinci, Luini, and Giorgione, for the sum of 90,000f. The Leonardo was considered the main feature of this purchase, the Luini and the Giorgione being valued at but small sums. And yet, that same "Leonardo" had been purchased not long before, for 2,500f.; and was probably a great cheat at that. The best writer of our times on the fixed principles of Art, is Ruskin; but these Essays of Mr. Palgrave are well worth reading They were, in part, first contributed to the *Saturday Review;* and are a series of critical papers on the Exhibitions of the Royal Academy, on various Galleries of Painting and Sculpture, on several individual Artists and their pictures, and on the general subject of Modern Art.

REV. HENRY WARD BEECHER'S SERMONS.

The *Methodist* newspaper is reporting the Sermons of Mr. Beecher in its columns. In a Sermon, preached April 7, and reported in full, we find Mr. Beecher's comment on St. John's sublime description of the Worship of the Heavenly hosts, given in Rev. VII. 9–14, and ending with these words: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their

robes, and made them white in the blood of the Lamb." Here is Mr. Beecher's explanation of what is meant by being "washed in the Blood of the Lamb." "But under this bold figure, what is washing in blood? Why, it is manhood gained through trouble. As blood is the sign of trouble, so being washed white in blood means being cleansed through suffering. Those that shine out so wonderfully, then, are the saints that have through trouble come to dignity, and honor, and glory. And every one of their saintly qualities—their high fantasies, their wondrous exaltation, their great patience, their resounding self-denial—every one of these things has been wrought out and washed out by the attrition of pain, or by the cleansing of blood. As by the axe, the rude wood assumes shapely uses; as by the chisel, stone is cut to beauty; as by the fire, lumps of clay grow into white vases; as by the flail, grain is redeemed from chaff and straw; and as by crushing, grapes change to wine; so by suffering, comes honor from vulgarity, patience from irritation, depth from shallowness, hope from fear, sympathy from selfishness, and joy from trouble."

We offer no comment on such language, which even the *Methodist!* is willing to spread before its readers. Our readers may judge for themselves of the extent to which this very worst form of Heresy has already reached. Plato and Plutarch were better Christians than the author of such twaddle.

In another Sermon of Mr. Beecher's, he is reported as using the following language: "Popular Education produces popular morality; for communities are moral, in proportion as they are educated, whatever may be the case with individuals; *and hence, the Common School is the peculiar Gospel to be preached* to-day." We need do no more than define the position which Mr. Beecher has thus openly taken. Of course it can readily be shown that Mr. Beecher is as false in his *facts* as he is in his *theory*.

A Letter to the Rev. William Croswell Doane, by the Rev. William W. Andrews. Hartford: 1867. 12mo. pp. 16.

A writer who states, and then makes it the basis of an argument on "The true Marks of the Church," that the English Church styles herself The Protestant Episcopal Church, (a thing which she has not done); a writer, who affirms that the Church of England, partly by her own action, was separated from the Church of Rome; a writer, who does not know nor appreciate the vital distinction between the Creeds and the Articles; a writer, who, under the head of the "Gifts of the Spirit," assigns to the Irvingites "Prophecy, Tongues, Healings," (a claim which they find it convenient to waive when closely pressed), and then, against the Protestant Episcopal Church, leaves an utter blank, thus virtually denying that she believes in such "Gifts" in the Holy Sacraments, in Confirmation, and in Holy Orders; a writer, so utterly untrustworthy in such plain and simple statements as these, may well be distrusted, when he claims that in and by the Irvingites, (he dislikes the name,) "God has restored the true centre of Unity, and is, by their hands, setting all things in order, and preparing a people for the instant Coming of His Son." If Mr. Andrews, in renouncing Congregationalism, had been willing to return to that Primitive, Catholic and Apostolic Church, which Christ established, and as He established it, he would have avoided the unfortunate position in which he now appears in the Letter before us, of awful presumption and inexcusable ignorance. Whether he is one of these pretended Apostles, who claim the prerogative of "setting all things in order," we do not know; his letter exhibits all the assurance and self-confidence of Joe Smith, and the preachers of this new sect remind one of the air and bearing of the peripatetic missionaries of the Utah "Saints."

American Leaves: Familiar Notes of Thought and Life. By Samuel Osgood, author of "The Hearthstone," "Studies in Biography," "Student Life," etc. etc. Crown 8vo. cloth, pp. 380. New York: Harper & Brothers. 1867.

Dr. Osgood contributed these Essays to Harpers' Magazine. They treat of the commonest matters of every day life, as the following subjects of the chapters show: I. Little Children.—II. Our Old Pew.—III. School Influences.—IV.

American Boys.—V. American Girls —VI. Fortune.—VII. The Flag at Home.—VIII. Learning Statesmanship —IX. Offhand Speaking.—X. Art among the People.—XI. American Nerves.—XII. The Ethics of Love.—XIII. Garden Philosophy.—XIV. Easter Flowers.—XV. Toward Sunset. Like everything coming from that school of writers, they are open to criticism, but there is a vein of good sense running through them; as is seen in the following extract, on what is called "Woman's Rights." "At the same time, she is herself and not man, and she is made less effective then, instead of more so, by training her to imitate man either in speech, manner, or costume, and man loses the only authority that can effectually tame him, when woman loses the delicacy of mind and costume that mark her as his counterpart and not as his rival. The masculine school of woman's rights reformers have hurt the sex whom they profess to befriend, by disparaging the traits most characteristic of their nature, and giving them a certain boldness and hardness, that fail of being manly and are ashamed of being womanly."

Ecce Deus. Essays on the Life and Doctrine of Jesus Christ. With Controversial Notes on "Ecce Homo." Boston: Roberts Brothers. 1867. 12mo. pp. 363.

The author of this work says, that "*Ecce Deus* is not a reply to *Ecce Homo*. It claims to be an examination of the Life and Doctrine of Jesus Christ conducted on independent ground." Yet it is a reply to "*Ecce Homo*," and in several respects an unanswerable one. Our main objection to "Ecce Homo" is, that the author starts with an assumption which he has no right to make. He dares to ignore in the outset, the one great truth which underlies, as the very foundation stone, the whole system of Christianity, viz: the Essential Deity of Jesus Christ. Shutting out this cardinal verity, the writer's criticisms upon Christ's life, character, teachings, and works, however appreciative, and beautifully expressed, are yet simply impertinent. The age demands a bolder, manlier treatment. Not the slightest advantage is gained by such concessions to a carping, unscrupulous Infidelity. Jesus Christ is very God of very God. We are to accept Him as such, frankly, fully, unqualifiedly. In all our contemplation of Him, this great fact can never be ignored. It is from this point of observation, that the author of *Ecce Deus* surveys the entire Life and Doctrine of Jesus Christ. The key-note of the work is contained in the following brief words, in the Preface.

"In the following pages the writer proceeds upon four convictions:

First: That it is not merely difficult, but absolutely impossible, rightly to survey the Life and Work of Jesus Christ, without distinctly acknowledging the unprecedented conditions under which Jesus Christ became Incarnate.

Second: That those conditions can alone account for, and are essential to, a true interpretation of the entire doctrine and phenomena associated with the name of Jesus Christ.

Third: That those conditions and the whole course which they inaugurated (the miraculous conception, the doctrine, the miracle, the death and the resurrection,) constitute a *unity*, which *necessitates* the conclusion that Jesus Christ was God Incarnate. And—

Fourthly: That the author of *Ecce Homo*, having overlooked or ignored those conditions, has worked from a wrong centre, and reached several sophistical and untenable conclusions."

They who have read *Ecce Homo* should read *Ecce Deus*. If it has less of artistic skill than that work, it yet exposes the unsound basis and sophistical reasoning which characterize that popular book. Having said this much, as between *Ecce Homo* and *Ecce Deus*, we are compelled to add, that the author of the latter volume is neither a sound or a safe theologian; and that in all matters pertaining to Institutional Christianity, the Church, its Ministry, and Sacraments, he has taken the same license and reasoned on the very same principles, as the author of *Ecce Homo* has employed in respect to Inspiration and Miracles, and the Person of Jesus Christ Himself. His Ninth and Tenth Chapters on "The Church," and "The Church left in the world," and his Eighteenth Chapter, on "The Posthumous Ministry of Jesus Christ," are quite as rationalistic and exceptionable as anything to be found in *Ecce Homo*.

A COMPLETE MANUAL OF ENGLISH LITERATURE. By THOS. B. SHAW, M. A. Edited with Notes and Illustrations by William Smith, LL. D. Author of Bible and Classical Dictionaries, &c. With a Sketch of American Literature by Henry T. Tuckerman. New York: Sheldon & Co. 1867. 12mo. pp. 540.

Shaw's "Outlines of English Literature" has already become a text-book in many of our Schools and Colleges. The author's position as Professor of English Literature, his long and close familiarity with the subject and his admirable tact, enabled him to prepare a better compend of the History of English Literature than had been written. He determined to rewrite that work; and for several years, spared neither time nor labor to perfect it. His account of the origin of the Language, his sketches of such writers as Jeremy Taylor, Bacon, Shakespeare, Milton, Dryden, Addison, Sir Walter Scott, Coleridge, Southey, Wordsworth and others, and his arrangement of English Literature into its great historical periods or divisions, are worthy of special notice. On his death, and before the work was published, the *MSS.* were placed in the hands of the well known Dr. William Smith, whose Notes and Illustrations he has hardly done justice to, in his modest Preface. At the end of the first and second chapters, he has given a brief but admirable account of Anglo-Saxon, Norman, and early English Literature; and his Notes of persons not named in Mr. Shaw's papers, and his copious Index at the end, have added greatly to the value of the work. Mr. Tuckerman's Sketch of American Literature is brief and imperfect, and his criticisms sometimes partially or hastily written; yet it is an important contribution to the volume, especially for its use in this country.

FAMILIAR LECTURES ON SCIENTIFIC SUBJECTS. By Sir JOHN F. W. HERSCHEL, Bart., K. H., &c., &c. London and New York: Alexander Strahan. 1867. 12mo. pp. 507.

The author informs us in his Preface, that the "first three of the lectures upon Earthquakes and Volcanoes, on the Sun, and on Comets, were delivered by him to a village audience, in the schoolhouse of the parish of Hawkhurst, his place of residence. They were subsequently printed as contributions to the pages of that excellent and useful periodical, Good Words, in which they were followed by the other papers also contained in this volume: 'On the Weather and Weather Prophets,' 'On Celestial Measurings and Weighings,' and 'On Light,' the latter assuming in its progress the dimensions of a little elementary treatise, adapted for the perusal of non-mathematical readers." It is the special value of these papers and lectures that they state, in popular language, free from technical terms, the results of modern discovery in some of the most interesting and important fields of Physical Science. In one of his contributions, he argues strenuously against the proposed abandonment of the English system of weights and measures, and in its place the adoption of the metrical system of the French. In another paper, he touches briefly, but does not enter fully upon, "the later experimental researches, and the reasonings grounded on them for concluding the conversion of motion into heat, electricity and magnetism." This, the very latest of so-called scientific discoveries is as yet but a hypothesis, yet there have been already based upon it some very bold deductions, to which we are sure Sir John is too good a scholar to yield his assent.

THE BANKRUPT LAW OF THE UNITED STATES. 1867. With Notes, and a Collection of American and English Decisions upon the Principles and Practice of the Law of Bankruptcy. Adapted to the Use of the Lawyer and Merchant. By EDWIN JAMES, of the New York Bar, and one of the Framers of the recent English Bankruptcy Amendment Act. One vol. 8vo. Bevelled Edges, $3.50. New York: Harper & Brothers. 1867. 8vo. pp. 325.

This important work was prepared by Mr. James during the time the legislation in Congress on the subject was proceeding, the main provisions of the law having been carefully supervised by him. The novelty of the practice has left American lawyers without experience in Bankruptcy cases, and Mr. James has therefore endeavored to supply the practitioner with a treatise on the subject, upon which he may confidently rely. His experience, as one of the Commissioners for the

endment of the English Bankruptcy Law, and as an extensive London practioner in Bankruptcy cases, has peculiarly fitted him for the task.
The author has carefully collected all the principal American decisions upon the nkrupt Acts of 1800 and 1841, so far as they are applicable to this Act. As the r adopts, for the first time in this country, the more important provisions of the glish Bankruptcy system, the author has also collected all the cases decided in English courts—which must necessarily be consulted, to support and illustrate principles by which the construction of its provisions should be guided—to the st recent date. He takes the United States Act in sections, and illustrates each by explanatory comments, citations from practice and rulings of Courts, and f statements of all rules applicable. The book will doubtless become a first essity with the thousands of litigants and counsellors who will soon be in bankcy practice. A full and carefully prepared Index will facilitate reference.

VENETIAN LIFE. By W. D. HOWELLS. Second Edition. New York: Hurd & Houghton. 1867. 12mo. pp. 398.

Mr. Howells well says, that the reader of his volume "will hardly see the curin rise upon just the Venice of his dreams—the Venice of Byron, of Rogers, and oper; or upon the Venice of his prejudices—the merciless Venice of Darú, and the historians who follow him." He makes sad havoc with the "Bridge of hs"—that "pathetic swindle," as he calls it, as Mr. Ruskin had already done ith much of the popular sentimentalism, in his "Stories of Venice." Mr. Howls has added a new chapter on Venetian Commerce. The volume is altogether a esant one, and the reader catches quite a distinct view of the Venetian Life of e present day.

THRILLING ADVENTURES OF DANIEL ELLIS, The Great Union Guide of East Tennessee for a period of nearly four years during the Great Southern Rebellion. Written by himself. Containing a short Biography of the Author. With Illustrations. New York: Harper & Brothers. 1867. 12mo. pp. 430.

Besides Mr. Ellis' story of his adventures in piloting several hundreds of Union n from East Tennessee across the Cumberland Mountains to the Federal lines ring the war, the work reveals the fearful, horrible state of feeling in the border tes where sentiment was strongly divided, and it describes the fiendish atrocities ich were there perpetrated.

PLUTARCH ON THE DELAY OF THE DEITY IN PUNISHING THE WICKED. Revised Edition, with Notes, by Professors H. B. HACKETT, and W. S. TYLER. New York: D. Appleton & Co. 1867. 12mo. pp. 171.

An invaluable text-book for Colleges, and a good book also for the Clergy to dy. It will not only keep them fresh in their Greek, but it is also full of sugtions for them as Christian teachers. They cannot afford to neglect such dies, especially in a day like this. This Treatise of Plutarch had great influence th Tholuck and Neander, when both were inclined to skepticism. With a certain class of minds, its argument for the Christian Faith is stronger than Miracles. t Plutarch lived and died a Heathen Philosopher.

HOMESPUN; Or Five and Twenty Years Ago. By THOMAS LACKLAND. New York: Hurd & Houghton. 1867. 12mo. pp. 346.

The author has attempted to paint a picture of life in a New England village a rter of a century ago, before the days of Rail-Roads, and before the cities had run to extend their influences into every nook and corner of the country. We re the details of country life, under the roof, in the garden, in the fields and ckleberry pastures, by the brookside and under the nut-trees; the country min-r, doctor, lawyer, schoolmaster, and even the hired man, pass before the eye, l we are shown the interior of the poor-house, store, tavern and town-meeting, , &c. Hawthorne, in his "Scarlet Letter," has drawn quite another picture of ial life in New England, and with enough of reality in it to mar somewhat the nty of Mr. Lackland's representations.

THE OWLET OF OWLSTONE EDGE: His Travels, His Experience, and His Lucubrations. By the Author of "St. Antholin's," &c. Fourth Edition. London: Joseph Masters. New York: Pott & Amery. 12mo. pp. 236.

This owl, or rather owlet, had a strange fancy, while sailing through the sky, from tower to steeple, and from manor-house to barn, for lighting on the chimney-pots and peeping down through the smoke upon what was going on in the apartments below, and especially of peeping down the parsons' chimneys. The wives of the parsons attracted this owlet's especial attention, and to this class of people the work is particularly applicable. Starting upon the supposition that the parsons of England have no such hold on the people of England as they ought to have, the work sets forth, in purposely exaggerated form, the faults which mar the practical working of the parochial system. These are described in a succession of "Hoots,"—the "Hoot Melancholic;" the "Hoot Contemptuous;" the "Hoot Despondent," &c. &c. There is a strong under current of practical wisdom and good sense, running through the volume; and the work is written with a high appreciation of the Pastoral Office. Of course it is specially adapted to the peculiar phases of English society, but it is equally well worth reading in this country. It is very cleverly written, and should find a place in every Sunday School library.

THE LAST DAYS OF OUR SAVIOUR. The Life of our Saviour, from the Supper at Bethany to His Ascension into Heaven, in chronological order, and in the words of the Evangelists. Arranged by CHARLES D. COOPER, Rector of St. Paul's Church, Philadelphia. Philadelphia: J. B. Lippincott & Co. 1867. pp. 105.

Mr. Cooper has attempted, with the aid of the best harmonists, and in the very language of the four Evangelists, to give a connected history, relieved from all re-iterations, and chronologically arranged, furnishing a clear and distinct knowledge of all that the sacred historians have recorded of Jesus Christ. The volume will aid the reader in following, step by step, the Blessed Saviour, in that eventful period of His life from the Supper at Bethany to His Ascenaion from Olivet.

THE AMERICAN ANNUAL CYCLOPÆDIA AND REGISTER OF IMPORTANT EVENTS FOR THE YEAR 1866. Embracing Political, Civil, Military and Social Affairs, Public Documents, Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture, and Mechanical Industry. New York: D. Appleton & Co. 1867. 8vo. pp. 795.

This volume of the Annual Cyclopædia is fully equal to the preceding ones in permanent value and interest. It preserves, properly digested and systematized, those great Facts, which are in reality the History of our age and times. The volume for 1866 contains all the measures proposed or adopted in Congress for the reconstruction of the Union; the reports and debates on those measures; the views of the Executive Department of the Government; the conflict of opinion between the President and Congress, and the respective measures adopted by each; the change in the condition of the people of the Southern States, arising from their new civil and political relations, together with all those events which illustrate the history of this national crisis. Besides these—the scarcely less important events in Europe, which have so changed the political aspect of the Western portion of that continent, the difficulties between Austria, Italy and Prussia, are explained in these pages, with the details of their negotiations, and the military operations in that short and decisive war, accompanied by topographical and military maps and illustrations. The destruction of the old German Union, by the secession of Prussia, and other States, and the formation of a northern confederation under her control and consolidation, resulting in placing her among the great powers of Europe, are fully narrated. The intercourse of the United States with foreign nations, as presented in its diplomatic correspondence, is noticed, and the civil, military, and commercial history of all the States of Europe and South America, and of the more important kingdoms of Asia, with some countries of Africa, is fully brought up. The progress and peculiar features, and effective mode of treatment, of those scourges known as the Asiatic Cholera and Cattle Disease, are carefully described. The

advance in the various branches of Physical Science, with the new applications to useful purposes which have been developed, have been extensively described. Geographical explorations were earnestly continued in all quarters of the globe, and the discoveries which have followed are fully presented. The record of Literature, the doings of the Religious Denominations, Deaths of deceased persons of note, important Public Documents,—all these are found, as usual. There are, also, finely engraved portraits of the King of Prussia, Garibaldi, and Bismarck, and a full Index of Contents at the end of the volume.

DIES PANIS. By THEODORE EDWARD DOWLING, Rector of Douglas, Diocese of Fredericton. Boston: E. P. Dutton. 1867. 18mo. pp. 44.

This little pamphlet contains in compact form an excellent summary of authorities for the Weekly Celebration of the Holy Communion. Holy Scripture, the Apostolic Fathers, the Prayer Book, Divines of the Church of England, are all cited briefly, giving an unanswerable argument in favor of a practice which is now gradually finding its way into our Parish Churches.

RACHEL COMFORTED. Thoughts for the Consolation of bereaved parents. New York: Pott & Amery. 1866. 18mo. pp. 56.

A beautiful little book, and it will prove of priceless value to mourning parents.

MISS RAVENEL'S CONVERSION FROM SECESSION TO LOYALTY. By J. W. DE FOREST, Author of "European Acquaintance," &c. New York: Harper & Brothers. 1867. 12mo., pp. 521.

SOWING THE WIND. A Novel. By E. LYNN LINTON; Author of "Lizzie Lorton of Greyrigg," &c. New York: Harper & Brothers. 1867. 8vo., pp. 145.

THE BIRTH OF PLEASURE. The Story of Cupid and Psyche. From Apuleius. New York: Publication Office, Bible House. James Porteus, General Agent. 1867. 16mo., pp. 110.

THE HISTORY OF PENDENNIS. His Fortunes and Misfortunes, his Friends and his greatest Enemy. By WILLIAM MAKEPEACE THACKERAY. With Illustrations by the Author. Two volumes complete in one. New York: Harper & Brothers. 1867. 12mo. pp. 392, 372.

The Messrs. Harpers' edition of Thackeray is in no danger of being driven from the field by competition. Its inimitable illustrations, which are by the author himself, its clean white paper, its fair type, and its very moderate price, will make it a favorite among the admirers of the great satirist, and one of the very best writers of modern Fiction. Pendennis is one of his best works; the characters are elaborately drawn, and their individualities well sustained.

THE DIAMOND EDITION OF THE WORKS OF CHARLES DICKENS.

Messrs. Ticknor & Fields, of Boston, are publishing what they call "THE DIAMOND Edition" of Dickens' complete Works, which for several reasons deserves attention. The volumes are neatly and even elegantly bound, are printed in small, but clear and distinct type, on tinted paper, and the illustrations by Eytinge, are admirable. These were made expressly for this edition, and are one of its marked features. There are sixteen in each volume. There is still another reason why this edition is worthy of the patronage of the American public. Mr. Dickens publishes a Card in which he states, "By a special arrangement made with me and my English publishers, (partners with me in the copyright of my works,) Messrs. Ticknor & Fields, of Boston, have become the only authorized representatives, in America, of the whole series of my books." He also publishes the following letter, which is highly honorable to the American publishers:

"MESSRS. TICKNOR & FIELDS:—Dear Sirs: Allow me to express my high sense of the honorable manner, in which you have made me—retrospectively as well as prospectively—a sharer in the profits of your Diamond Edition of my books. This act of justice on your part, enhanced in my estimation by its having no parallel in

my experience, and by the delicate manner of its discharge, binds you to me as my American Publishers, whose interests are identical with my own.

"Dear Sirs, faithfully yours, CHARLES DICKENS."

The Pickwick Papers, Our Mutual Friend, David Copperfield, and Nicholas Nickleby, are already issued. They are sold at $1.50 per volume for the illustrated, and $1.25 for the plain edition. We are not writing a critique upon Dickens, either as a moralist or an artist; his name is a household word; his sayings are in every body's mouth, and not a few of his characters, like the Pickwickians, Mr. Micawber, Mr. Gradgrind, and Uriah Heep, need no introduction to our readers.

WORKS OF CHARLES DICKENS. Globe Edition. Illustrated from Designs by Darley & Gilbert. NICHOLAS NICKLEBY. Four Volumes in one. New York: Hurd & Houghton. 1867. 18mo.

The Globe Edition of Dickens' works, from the Riverside press, is the cheapest issue of this Novelist's writings that has been issued in this country or in England. This first volume contains the whole of Nicholas Nickleby, in about 1200 pages, printed on white paper, from clear large type, and is neatly bound. Each volume is published at only $1.50.

The following publications have been received:

GENERAL PROBLEMS OF SHADES AND SHADOWS. Formed both by parallel and by radial Rays; and shown both in common and in isometrical Projection: Together with the Theory of Shading. By S. EDWARD WARREN, C. E., Professor of Descriptive Geometry, &c. New York: John Wiley & Son. 1867. 8vo. pp. 148.

MORNING BY MORNING; Or Daily Readings for the Family or the Closet. By C. H. SPURGEON. New York: Sheldon & Co. 1866. 12mo. pp. 408.

CHRISTIE'S FAITH. By the Author of "Mattie: A Stray," &c. &c. New York: Harper & Brothers. 1867. 12mo. pp. 519.

BLACK SHEEP. A Novel. By EDMUND YATES. Author of "Land at Last," &c. &c. New York: Harper & Brothers. 1867. 8vo. pp. 166.

The Rt. Rev. BISHOP WHITEHOUSE'S Fifteenth Annual Address. 1866. 8vo. pp. 19.

Rev. Dr. WILLIAM SHELTON'S Historical Sermon, in St. Paul's Cathedral, Buffalo, N. Y., Feb. 19, 1867. 8vo. pp. 20.

THE AMERICAN CHURCH CATHOLIC. A Tract for the Times. By Rev. JAMES A. BOLLES, D. D. Boston: 1867. 18mo. pp. 39.

A plain, bold, simple statement of first principles and great truths, just suited to our times, when the minds of the people are all adrift.

Prof. JAS. K. STONE'S Sermon, on "Moderation and Toleration in Theology," in Rosse Chapel, Gambier, Ohio, Feb. 24, 1867.

There is nothing new in this Sermon, but it seems to have struck a new note at Gambier.

Rev. Dr. C. W. ANDREW'S Tract, on The Sin of sending Protestant Children to Roman Catholic Schools. Winchester, Va. 1867. 18mo. pp. 24.

There is another Sin, equally great, to which Churchmen are more prone, that of sending their children to Rationalistic Schools.

Rev. C. B. BONNER'S Sermon, "Paying not Giving," in St. Thomas' Church, Whitemarsh, Penn. 1867. 8vo. pp. 18.

TRIBUTE to the Memory of Washington Hunt. Lockport, N. Y. 1867. pp. 43.

Rev. W. A. RICH'S Letter to Rev. Dr. J. J. McElhinney. Old Issues under New Terms. New York: 1867. 8vo. pp. 8.

CATALOGUE of Nashotah Theological Seminary for 1867. 1867. 8vo. pp. 33.

CATALOGUE of Rectory School, Saybrook, Conn. 1867. 8vo. pp. 14.

MISSIONARY'S REPORT of the Church Mission to the Jews. New York: 8vo. pp. 11.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATION.

Rev. DANIEL SYLVESTER TUTTLE, D. D., was consecrated Missionary Bishop ana, with jurisdiction in Idaho and Utah, in Trinity Chapel, New York ay 1, 1867. The Rt. Rev. Bishops present were Bishops Hopkins, Potter, mer, Randall, Kerfoot, and Neely. Morning Prayer was commenced by . Dr. Littlejohn and Rev. E. M. Pecke; the Lessons were read by the Rev. unton and Morgan; the Creed and Collects were intoned by Rev. E. M. the Rt. Rev. Bishops Odenheimer, Kerfoot and Randall, officiated in the mmunion Service; Bishop Randall preached the Sermon, from 2 Tim. iv. 5. ishop elect was presented by Bishops Potter and Kerfoot; the Rev. Dr. read the certificates of appointment; the Promise of conformity was the Litany was sung by the Rev. Dr. Dix; the Episcopal Vows were taken Bishop elect, and he was vested by the Rev. Drs. S. R. Johnson and Dix; ' was sung, and the Presiding Bishop and all the other Bishops present a the laying on of hands. The Communion Service followed, the Presiding being celebrant, and all the other Bishops assisting; the Bishop of Mon- d the Post-Communion Service, and the Presiding Bishop pronounced the ; of Peace.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
W. A.	Johns,	Feb. 24, 1867,	Chapel, Alexandria, Va.
n, J. B. C.	Potter,	May 3, "	Christ, Poughkeepsie, N.Y.
ranklin L.	Williams,	June 5, "	H. Trinity, Middletown, Ct.
Jos. S.	Odenheimer,	Mar. 15, "	Nativity, Philadelphia, Pa.
l, Walter,	Potter,	May 3, "	Christ, Poughkeepsie, N.Y.
od, B. F.	Whitehouse,	May 30, "	Cathedral, Chicago, Illinois.
William B.	Atkinson,	Mar. 10, "	Christ, New Berne, N. C.
, Thomas W.	Potter,	Apr. 2, "	St. Mark's, W'msb'gh, N.Y.
Horace G.	Atkinson,	Mar. 24, "	Trinity, Beaufort Co., N. C.
son, Thos. P.	Clarkson,	Apr. 11, "	Calvary, New York City.
rell, C. W.	Whitehouse,	May 30, "	Cathedral, Chicago, Illinois.
John Brainerd,	Potter,	Mar. 31, "	Grace, New York City.
Henry H.	Williams,	June 5, "	H. Trinity, Middletown, Ct.
, C. F.	Potter,	Mar. 5, "	H. Incts, Annandale, N. Y.
Edmund,	Williams,	June 5, "	H. Trinity, Middletown, Ct.
Stephen A.	Smith,	Mar. 24, "	Ascension, Frankfort, Ky.
Thos. Coke,	Wilmer, B. H.	Apr. 6, "	St. Philip's, Atlanta, Ga.
s, Robt. Wm.	Smith,	Mar. 26, "	Ascension, Frankfort, Ky.
harles,	Armitage,	Mar. 17, "	St. James, Milwaukee, Wis.
, J. Edmund,	Williams,	June 5, "	H. Trinity, Middletown, Ct.
C. S.	Coxe,	Mar. 13, "	St. Luke's, Rochester, N.Y.
Edward,	Atkinson,	May 26, "	S. James, Wilmington, N.C.

PRIESTS.

Name.	Bishop.	Time.	Place.
Rev. Bancroft, J. W.	McCoskry,	May 22, 1867,	Emmanuel, Hastings, Mich.
" Bennett, John,	Kemper,	Apr. 7, "	St. Alban's, Sussex, Wis.
" Brown, Wm. Perry,	Potter,	Mar. 17, "	Holy Apostles, N. Y. City.
" Ferguson, Geo. W.	Potter,	May 3, "	Christ, Poughkeepsie, N.Y.
" Fiske, Chas. O.	Potter,	Mar. 17, "	Holy Apostles, N. Y. City.
" Foote, George W.	Potter,	Mar. 24, "	St. John Baptist, "
" Hinsdale, R. G.	Kemper,	June 2, "	Chapel, Nashota Mis., Wis.
" Laughlin, E. C.	Kemper,	June 2, "	" " " "
" McCook, John J.	Williams,	May 16, "	Chapel, Middletown, Ct.
" Miller, G. D. B.	Potter,	Aug. 7, 1866.	Christ, Butternuts, N. Y.
" Newby, Thos. B.	Potter,	Mar. 17, 1867.	Holy Apostles, N. Y. City.
" Nock, Jos. A.	Vail,	Mar. 1, "	St. Paul's, Wellsboro, Pa.
" Riley, Henry O.	Potter,	Mar. 17, "	Holy Apostles, N. Y. City.
" Schwartz, David I.	Potter,	Mar. 17, "	" " " "
" Scott, John,	Whipple,	Mar. 17, "	Gethsemane, Minneapolis.
" Van Dyck, Louis B.	Coxe,	Mar. 16, "	St. John's, Clyde, W. N. Y.
" Winslow, Wm. C.	Potter,	May 3, "	Christ, Poughkeepsie, N.Y.

CONSECRATIONS.

Name.	Bishop.	Time.	Place.
All Saints,	Whipple,	Apr. 11, 1867,	Northfield, Minnesota.
Holy Trinity,	Whitehouse,	May 21, "	Danville, Ill.
Grace,	Whitehouse,	May 24, "	Galesburg, Ill.
Redeemer,	Whipple,	May 1, "	Cannon Falls, Minn.
St. John's,	Atkinson,	May 17, "	Wilmington, N. C.
St. John's,	Potter,	May 16, "	Long Island City, N. Y.
St. Matthew's,	Whipple,	Mar. 7, "	Chatfield, Minn.
St. Paul's,	Odenheimer,	Feb. 11, "	Rahway, New Jersey.

OBITUARIES.

The Rev. GEORGE SHEETS died in Chicago, Ill., Feb. 21, 1867, aged 82 years. For eight years he was a Methodist preacher. He then became a candidate for Holy Orders, in the Diocese of Pennsylvania, and was ordained Deacon by Bishop White, in St. James' Church, Philadelphia, May 8th, 1816; and on the 20th day of September, 1817, he was advanced to the Priesthood by the same Bishop. He at once became the Rector of Trinity Church, Oxford, Philadelphia county, and with assiduous fidelity occupied that charge for nearly 38 years. During about one half of this period, he was also Rector of All Saints Church, Lower Dublin, in the same county. While connected with these two Parishes, his zeal and foresight established the Parish of Emmanuel Church, Holmesburg; and afterwards, while Rector of Oxford, he laid the foundation of the now prosperous Parish of St. Mark's, Frankford. All of these are now within the City of Philadelphia. He moved thence to Stanton, Delaware, where he was for some time the Rector of St. James' Church, in that place. He removed his residence to Sharpsburg, Mo., where he held, until his decease, the Rectorship of St. Jude's Church. These several Parishes, and the Clergy of Chicago, Ill., where he spent the last six months of his life, have placed on record Resolutions expressive of their appreciation of the character of the deceased. Mr. Sheets was a remarkable man. He made no noise. Quiet, unobtrusive, unostentatious, his influence was ever and everywhere potent. His rare logical intellect, his ripe scholarship, his very practical wisdom, his stern, yet never morose nor censorious integrity, his sweetly chastened Christian character, made him the best of companions, and one of the most useful of our Clergy.

The Rev. ELI W. STOKES, (colored,) Missionary at Crozerville and Careysburg, Messurado Co., Liberia, Africa, died Feb. 26, 1867.

The Rev. W. H. KINCKLE, Rector of St. Paul's Church, Lynchburg, Va., died larch 2d, 1867. He was born in Hagerstown, Md., graduated at Kenyon College, , in 1835; and at the Alexandria Seminary, in 1839; was Rector of Parishes in harlotte and Cumberland Counties; and, in 1843, was elected Rector of St Paul's, ynchburg, where he was greatly useful and beloved.

The Rev. LEONARD J. MILLS, Chaplain of St. Mary's Hall, Faribault, Minn., died that place, March 2d, 1867, aged 31 years.

The Rev. EDWARD ANDREWS, D. D., died at Binghamton, N. Y., March 5, 1867. e became Rector of Christ Church, Binghamton, in August, 1836, and continued ch for seven years; when he resigned the office, but resumed it after an interval eighteen months, and retained it for a further period of seven years. He was man of education, of talent, and a forcible writer. He had resided at Bingham- n for thirty years.

The Rev. THOMAS APPLEGATE died at Binghamton, N. Y., March 9, 1867, aged years. He was born in England, in 1813; was a Baptist by birth; was edu- ted at Stepney College; became a Baptist Missionary, and was sent by the Lon- on Missionary Society to the Bahamas; his health failing, he was a Baptist reacher in England and in this country, until 1848; conformed to the Church, and as ordained Deacon by Bishop Whittingham, and Priest by Bishop Chase; he fficiated at Fairfield, Sherburne, Hamilton, and Warsaw, New York. He then ntered upon duty at Memphis, Tenn., and, at the beginning of the War, was at ranada, Miss. He then returned to Western New York, and for two years offi- iated in Grace Church. Cortland, closing his services at Easter, 1865. He died, fter years of great suffering, respected and beloved.

The Rev. JOHN BATCHELDER died at Burlington, Iowa, March 25, 1867, aged 8 years. He was the pioneer Missionary of Iowa.

The Rev. W. F. M. JACOBS died in Alexandria, Va., April 6, 1867.

The Rev. GILBERT H. SAYRES, D. D., died at Jamaica, (L. I.,) New York, April 7, aged 80 years.

The Rev. JOHN GORDON MAXWELL died at Philadelphia, May 1, 1867. He was, r nearly thirty years, Rector of Emmanuel Church, in that City.

The Rev. JOHN W. MCCARTY, Rector of Christ Church, Cincinnati, Ohio, died at at place, May 13.

The Rev. ETHAN ALLEN died at Guilford, Vermont, May 19th. He had been, r twelve years, Rector of Christ Church, in that place. He was formerly, and r many years, Rector of St. Paul's Church, Otis, Mass.

CONVERSIONS TO THE CHURCH.

Rev. C. S. WILSON, lately ordained Deacon in W. N. Y., was formerly a Pres- yterian Minister.

Rev. Dr. C. B. DAVIDSON, formerly a Presbyterian preacher of learning and haracter, has become a Candidate for Holy Orders, in Indiana.

The Rev. THOS. C. STANLEY, lately ordained Deacon in Georgia, was, for about wenty years, a Methodist preacher.

The Rev. J. B. C. BRAUHER, lately ordained Deacon in New York, was formerly Presbyterian Minister.

THE GENERAL ANGLICAN COUNCIL.

The following Letter of Invitation has been received by the Bishops of the American Church, having been transmitted through the American Legation in London and the Department of State at Washington.

LAMBETH PALACE, February 22, 1867.

RT. REV. AND DEAR BROTHER:—I request your presence at a meeting of the Bishops in visible Communion with the United Church of England and Ireland, purposed—God willing—to be holden at Lambeth, under my Presidency, on the 24th of September next, and the three following days.

The circumstances under which I have resolved to issue the present invitations are these: The Metropolitan and Bishops of Canada, last year, addressed to the two Houses of the Convocation of Canterbury the expression of their desire, that I should be moved to invite the Bishops of our Indian and Colonial Episcopate to meet myself and the home Bishops, for brotherly communion and conference.

The consequence of that appeal has been—that both Houses of the Convocation of my Province have addressed to me their dutiful request, that I would invite the attendance—not only of our own home and Colonial Bishops—but of all, who are avowedly in communion with our Church. The same request was unanimously preferred to me, at a numerous gathering of English, Irish, and Colonial Archbishops and Bishops, recently assembled at Lambeth; at which—I rejoice to record it—we had the counsel and concurrence of an eminent Bishop of the Church in the United States of America, the Bishop of Illinois.

Moved by these requests, and by the expressed concurrence therein of other members, both of the home and Colonial Episcopate, who could not be present at our meeting, I have now resolved—not, I humbly trust, without the guidance of God the Holy Ghost—to grant this grave request, and call together the meeting thus earnestly desired. I greatly hope that you may be able to attend it, and to aid us, with your presence and brotherly counsel, thereat.

I propose, that—at our assembling—we should first solemnly seek the Blessing of Almighty God on our gathering, by uniting together in the highest acts of the Church's Worship. After this, brotherly consultations will follow. In these, we may consider together many practical questions—the settlement of which would tend to the advancement of the Kingdom of our Lord and Master, Jesus Christ—and to the maintenance of greater union in our Missionary work, and to increased intercommunion among ourselves.

Such a meeting would not be competent to make declarations, or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain, practically, the Unity of the Faith; whilst they would bind us in straighter bonds of peace and brotherly Charity.

I shall gladly receive from you a list of any subjects you may wish to suggest to me, for consideration and discussion. Should you be unable to attend, and desire to commission any brother Bishop to speak for you, I shall welcome him as your representative, in our united deliberations.

But I must once more express my earnest hope, that—on this solemn occasion—I may have the great advantage of your personal presence.

And now, I commend this proposed meeting to your fervent prayers; and, humbly beseeching the blessing of Almighty God, on yourself and your Diocese, I subscribe myself Your faithful Brother in the Lord,

C. T. CANTUAR.

So far as we are advised, there is but one feeling among the Bishops of the American Church, in respect to this so-called Anglican Council. Its avowed objects, and the ends aimed at, meet with universal, and the most hearty approval. But there is a deep-seated conviction in the minds of some, that the meeting will not, and cannot prove a Council of the Church, in any true sense of that term. It will not pretend to define Doctrine. It will not claim to have the power, for example, to utter an effectual decision on the horrible blasphemies of Colenso. To us, it seems like the feeble and indistinct utterings of a Church just beginning to throw off its shackles, and awake to the consciousness of its powers, its duties, and its

sponsibilities. It is nothing more; we trust it will prove nothing less. If this Council" shall aid in convincing English Churchmen of the scandal and treachery entrusting the dearest interests of the Church of CHRIST to such a body as the itish Parliament,—and it is growing worse and worse,—it will not be altogether vain. The American Church will be represented at this Meeting. They who , and they who decline to go, will understand the real character of this so-called neral Anglican Council.

MARYLAND,—THE DIVISION OF THE DIOCESE.

At the Annual Convention, in Grace Church, Baltimore, May 29, the Bishop, in s Address, thus spoke:—"It is *the Division of the Diocese.* Since the first year my experience in office, I have been thoroughly satisfied that the Diocese of ryland would never thrive as it might and ought to do, until divided into three or re. You can all bear me witness, that such has been my talk with you, on all occasions, at any time within the last quarter of a century.

I cannot now enter into a discussion of the grounds of that conviction. Their l statement would require rather a volume, than a part of such a document as is. History, reflection, observation, and experience, have combined, in my conserations, to create in me a conviction, only weaker than divine faith, that a Dio- se like this, and this Diocese in particular, can never thrive, until reduced into at st three Dioceses of manageable size, of homogeneous constitution, of natural lity, and having each its individual idiosyncrasy.

The Eastern Shore,—Washington and the Potomac counties,—and Baltimore, d (for the present) the remainder of the present Diocese, constitute such Dio- ses. Each of the three Divisions fulfils the requisition of the Article of the Con- tution of the Church, which sets limits to the action of the Dioceses in subdivi- g. Each contains its peculiar element of strength; in all, ample, in my judg- nt, for vigorous independence and rapid growth, once thrown on their resources, d left to their own devices, under the Great Head of all.

Hitherto the fear of misinterpretation has kept me silent. But now, my very akness strengthens me to do my duty. Unable, myself, to serve the Diocese, I bound to counsel it to seek the best measure of relief. I am set free to say to you, t the first great step toward the prosperity of the Church in Maryland is, to vide an efficient and adequate staff of Episcopal laborers. Give her *three* Bish- s at the least—it were better, *four*,—and see if ten years do not double her in ngth, in energy, in vital force, and intrinsic vigor.

n order to such division. I hereby place at the free disposal of the Convention ry right and claim which I have, or which it may be imagined that I have, as hop of the Diocese. I make no reservation of any, whatsoever. I desire eve- hing, in relation to jurisdiction, income, oversight, control, or use, which may r belong to the Bishop of the Diocese of Maryland, as at present constituted, to wholly and unreservedly at the disposal of the Convention; and I hereby do mally assign and declare it so to be."

Afterward, the Memorial of the Eastern Shore was read, in favor of Division, ned by 23 out of the 27 Clergy. The Rev. Dr. C. K. Nelson moved, "That this nvention does hereby give its consent to the erection of a new See, to consist of Eastern Shore of the present Diocese of Maryland."

After discussion, and silent prayer, the consent of the Convention to this Divis- was given, by a vote of 79 to 15, of the Clergy; and 53 to 35 of the Laity.

Rev. J. V. Lewis, gave notice, that at the next Convention, application would be de for a Diocese of Washington.

VIRGINIA,—ELECTION OF ASSISTANT BISHOP.

At the Annual Convention of this Diocese, held in Staunton, May 15, the ques- n of Division of the Diocese, and of an Assistant Bishop, came before the Con- tion. After a long debate, it was resolved to proceed to the election of an sistant Bishop, which resulted as follows:—

	1st Ballot.	2d Ballot.	3d Ballot.	4th Ballot.	5th Ballot.	6th Ballot.	7th Ballot.
Whole number of votes,	78	78	76	75	72	75	74
Necessary to a choice,	40	40	39	38	37	38	38
Dr. Andrews,	23	25	26	25	26	33	39
Mr. Whittle,	20	22	21	22	17	20	13
Mr. Gibson,	18	17	15	12	10	5	
Dr. Peterkin,	13	8	9	10	11	12	20
Mr. R. K. Meade,	2	2	3	2	1		
Dr. Pendleton,	1	2	1	2	3	1	2
Scattering,	1	2	1	2	4	4	

Dr. Andrews being thus nominated to the Laity, they retired to the Chapel adjoining, for conference. While out, an informal ballot was taken to ascertain the first preferences of the Laity: and the vote stood, Mr. Gibson, 18; Mr. Whittle, 14; Dr. Andrews, 9; Dr. Peterkin, 5; scattering, 5; total 51. On their return to Council, the formal ballot, to concur or non-concur, was taken, and the Laity nonconcurred by a very decided majority.

The balloting was then resumed by the Clergy, who, on the second ballot (the *ninth*, counting from the beginning,) nominated the Rev. Mr. Whittle:—

	8th Ballot.	9th Ballot.
Whole number,	72	77
Necessary to a choice,	37	39
Mr. Whittle,	28	40
Mr. Gibson	14	15
Dr. Peterkin,	11	9
Dr. Andrews,	10	6
Mr. Latane,	8	7
Dr. Norwood,	1	

The Laity concurred in this election, by a vote of 28 to 26.

GEORGIA,—THE ELECTION OF A BISHOP.

The Diocesan Convention met in Christ Church, Macon, on Thursday, May 9. After the usual Services, the Convention proceeded to the election of a Bishop. But one ballot was necessary. This resulted, on the part of the Clergy, in ten votes for the Rev. John W. Beckwith, of New Orleans, and eight votes for Rt. Rev. Bishop Scott, of Oregon; on the part of the Laity, in seventeen votes for Mr. Beckwith, and four votes for Bishop Scott. This indicating the sense of the Convention, the election was at once declared unanimous, and the *Gloria in Excelsis* was sung, in thanks to Almighty God for this auspicious result. Mr. Beckwith is a native of Raleigh, N. C., and a graduate of Trinity College, Conn.

FLORIDA,—ELECTION OF A BISHOP.

At the Convention in St. John's Church, Tallahassee, May 9th, the Rev. Dr. Scott, of Christ Church, Pensacola, was nominated on the 6th ballot, but was rejected by the other House. The Rev. Mr. Thackara, and the Rev. Dr. Harold, received one or two votes on each ballot. The Rev. J. Freeman Young, Assistant Minister of Trinity Church, New York City, on the following day, was nominated on the first ballot; receiving five out of eight votes. Bishop Lay, Mr. Thackara, and Dr. Harold, each received one vote. The Laity concurred unanimously.

PENNSYLVANIA,—DIVISION OF THE DIOCESE.

The Annual Convention of this Diocese was held in St. Andrew's Church, May 21. The Committee on the Division of the Diocese, appointed last year, made

Report. The Rev. Mr. Cummins offered the following Resolution, to go with the Report:—

Resolved, That this Convention hereby consents to the formation of a new Diocese, which shall be all that part of the Diocese of Pennsylvania that lies outside of the counties of Philadelphia, Delaware, Chester, Montgomery, and Bucks; and, the Bishop concurring, that this action be communicated to the General Convention.

The Rev. Dr. Rudder offered the following:—

Resolved, The Bishop concurring, that the consent of the Convention is hereby given to the proposed Division of the Diocese, on condition that two-thirds of the Clergy and the Parishes, now entitled to representation here, and being in that portion of the Diocese proposed to be set off, do give official information to the Standing Committee, of their desire for such a Division, and that they have provided sufficient means for the support of a Bishop: the proposed Division being all that portion of the present Diocese of Pennsylvania which lies outside of the counties of Philadelphia, Chester, Delaware, Bucks, and Montgomery.

At this stage of the business, a letter was received from the Rt. Rev. Bishop Stevens, containing the following:—"In reference to the Division of the Diocese, I beg leave to say, that, whenever it shall appear to me, that the free and full desire of the Clergy and Laity of that portion of the Diocese is for separation and independence; that the desired portion is fully able and ready to support a Bishop, and all the needed machinery of a Diocese; and that such a separation will not materially compromise the position and influence of the present Diocese; then I shall give my consent to the formation of such new Diocese, and invoke upon it God's choicest blessings. As, however, nothing can be definitely done for a whole year, and as there are some grave points involved in the proposed Division, which do not appear to have been sufficiently weighed, and further still, as I have not been consulted at all in the matter, owing, not to any want of willingness or courtesy on the part of the promoters of division, but solely because of my absence, I think it would be well if the action of the present Convention should be limited to granting a continuance to the Committee on Division, without adopting any resolution which might embarrass future legislation."

Under these circumstances, a postponement of the question was carried by a large vote. It was evident that the earnest-minded, working Clergy and Laity were in favor of Division, almost to a man; while the dog-in-the-manger policy was persistently urged by party men, who see the Church, *as the Church*, growing, in spite of their opposition. Among those who advocated Division, were the Rev. Dr. Rudder, Rev. Mr. Getz, Rev. Mr. Cummins, Hon. J. Glancey Jones, and Mr. William Welsh.

NORTH CAROLINA.

At the Annual Convention, held in St. James' Church, Wilmington, May 15, the further consideration of the election of an Assistant Bishop was postponed until the meeting of the next regular Diocesan Convention. Mr. R. H. Smith, from the Committee on Religious Instruction for Freedmen, made a Report, which concluded with the following Resolutions:—

Resolved, That it is the sense of the Convention, that the intellectual as well as the moral instruction of the colored people be attended to in every Parish, by the establishment of regular schools, as well as Sunday Schools, in which the principles of the Church shall be taught; or, where the former cannot be effected, by the establishment of Sunday Schools; and, that we commend to the members of the Church, who are suitable for catechists and teachers, the Christian duty of engaging in this work without delay.

Resolved, That, wherever the Constitution and Canons of this Church are complied with, colored men should be received into its Ministry, as spiritual teachers and Pastors of their race.

Resolved, That, for the purpose of erecting Churches and School-houses for colored people, this Church is willing to receive aid from all sources.

A vote by Orders was taken on these Resolutions, and resulted in their passage.

NEW YORK.—CHURCH CHARITY FOUNDATION.

The Fifteenth Annual Report of this Institution, in Brooklyn, states that *twenty-three* Aged Women, and forty-six Orphan children, are enjoying the benefits of this noble charity. The receipts for the year, in cash, were, 13,558.57, besides numerous other benefactions. $24,000 are already on hand for the endowment of a Home for Aged Men and Aged Married Couples.

NEW YORK.—NATIVITY OF CRIME.

Of the 42,621 prisoners sent to the tombs in New York City, in 1866, 26,780 were of foreign birth, 15,841 natives of the United States; 27,320 were men, 15,301 women; there were 15,678 married, 22,937 single, 3,686 single—the rest unknown. The drinkers numbered 27,570, the temperate, 15,051. Those who could read and write, numbered 28,575, and the "well educated" 662. Ireland looms up at the head of the list, furnishing, of the 26,780 foreigners, 18,806; Germany, 5,375; England, 1,493; Africa and Mexico tie on the lowest number, 2—and all four were men.

New York City.—Chief Clerk Seth C. Hawley, of the Metropolitan Board of Police Commissioners, presented his return to Superintendent John A. Kennedy, for the quarter ending the 30th of April, 1867. The figures are compiled from the returns of the Captains of the various precincts in this City and Brooklyn, in tabular form. The number of arrests made during the three months were, 15,202 males, 4,914 females; aggregate, 20,116. The following are the nativities of the prisoners; United States, (white,) males, 5,584, females, 1,296; United States, (black,) males, 188, females, 68; Ireland, males, 6,306, females, 2,933; Germany, males, 2,014, females, 294; England, males, 211, females, 178; Scotland, males, 208, females, 55; France, males, 126, females, 22; Europe, males, 137, females, 26; British Provinces, males, 91, females, 39; Asia, males, 13, females, 1; Africa, males, 1, females, 1; West Indies, males, 20, females, 2; South America, males, 3, females, 3. Total, males, 15,202; total, females, 4,914.

City of Brooklyn.—Number of arrests—Males, 3.681; females, 969—Total, 4,650.

The following are the Nativities: United States, (white,) males, 1,217, females, 160; United States, (black,) males, 68, females, 15; Ireland, males, 1,590, females, 693; Germany, males, 503, females, 43; England, males, 172, females, 39; Scotland, males, 48, females, 13: France, males, 21, females, 1; Europe, males, 44, females, 2; British Provinces, males, 15, females, 1; Asia, males, 2, females —; West Indies, males, 4, females, 2; South America, males, 1.

It will be seen, that of the whole number of arrests in New York, 20,116, for the quarter ending April 30, nearly one half, or 9,239, were of Irish birth. In Brooklyn, out of 4,650 arrests, 2,283 were Irish. Of course, no estimate is made of those who are of Irish descent, but were born in this country. The proportion of these is very large. These facts ought to be enough to put to silence forever the boasts of the Romanists, that that system of Religion secures the virtue, honesty, and general morality of the people. No class are so thoroughly under the control of the Papal Religion; and here are the results. The Papal Religion, with its gross, heaven-daring idolatries and usurpations, has become a stench at home, and a loathing at Mexico, and in the South American States. With us, it barters its infamies against the corruptions of unscrupulous politicians, and so maintains a show of respectability. It never was more insolent and desperate. Should it succeed in this country, as it now threatens, the people, in their wrath, will, sooner or later, trample it under foot. It is only a question of time. The history of the world, on this subject, needs no commentary. The whole system is an outrage against God and man.

FREEDMAN'S COMMISSION OF THE PROTESTANT EPISCOPAL CHURCH.

This important organization is already finding itself almost overwhelmed with difficulties, which seem well-nigh insurmountable. They are difficulties which

nly out of the Church's opportunities and obligations: difficulties which holly out of the indifference, the luke-warmness of men who profess to be na. Never, since Apostolic days, was there a field so white for the harne which promised so glorious and sure a result It is Africa, dark, be-, neglected Africa, at our very doors. The Church of Rome is wiser than ı one single week, *sixty* of her teachers landed at New Orleans, fired with idy to labor, qualified to do their work, and to do it thoroughly. With all lesty, but with the greatest earnestness, we beg those who have the respon-of the Freedman's Commission on their shoulders, not to forget the call lod, in His Providence, is now making upon them.

THE HAWAIIAN MISSION.

hagrin of the Congregationalists, at their almost utter failure, in their Mis-the Sandwich Islands, and at the new movement of the English Church and ı, has led them to misrepresent it, as being nothing more nor less than a . move, on the part of the British Government.
act, that it is cordially endorsed by many of the leadings Bishops, Clergy, ty, of the American Church, might alone be sufficient to refute such a cal- But the following statement, which was forwarded by Bishop Staley himuld convince all gainsayers:—

STATION.	STAFF OF MISSION.	COUNTRY.
....Honolulu..	Bishop Staley,	English Ch.
	Rev. R. B. Post, Priest, in pastoral charge of the foreign community,	American Ch.
	Rev. C. A. Williamson, Priest, Pastor of Natives,	English Ch.
	Rev. J. J. Elkington, Deacon, Precentor, Assistant, etc.,	English Ch.
	St. Alban's College, Principal, Mr Turner,	English Ch.
	Vice Principal, Rev. J. Warren,	American Ch.
...Lahaina...	Rev. G. Mason, M. A., Pastor,	English Ch.
	Mr. Hart, Schoolmaster,	American Ch.
	Sisters of Mercy,	English Ch.
	Rev. W. Hoapili, (absent,)	Hawaiian Ch.
Wailuku...	Rev. G. B. Whipple,	American Ch.
.....	Rev. Peyton Gallagher,	American Ch.

it, out of eight Clergy, four are American, three English, one Hawaiian. Mission is to advance English (!!) interests—purely political!!

MAY ANNIVERSARIES.

al Charitable Societies hold their Anniversaries in May; and we find the g *resumé* of their Annual Reports, and in their own language:
IGN BIBLE SOCIETY.—The Fifty-first Anniversary of this Society was held sday, May 9th. New auxiliaries recognized, 155; life directors consti-34; life members, 2,529. Receipts from all sources, $734,089.14, of which re from sales, $431,359.88; from congregational collections, gifts of auxil-d individuals, $174,855 36; from legacies, $105,971.96; and from rents ı and offices in the Bible House, $21,606 94. Books printed at the Bible during the year, 935,768 volumes; and in foreign countries, 313,550—a total of 1,249,318. The entire number of volumes published by the during fifty-one years is 22,640,404. Whole circulation of Bibles, 448,219 monthly average, 37,351; costing $11,672.75. Forty-five agents now in 3 in foreign lands; 14 appointed last year. There were also 16 assistant 135 county agents paid by auxiliaries, 61 colporteurs in this country and 53 n countries, and 20,373 voluntary unpaid Bible visitors or local agents.

AMERICAN AND FOREIGN CHRISTIAN UNION.—The Anniversary was celebrated on Friday, May 10th. The Annual Report states that the Society has labored during the year in the following fields: Italy, Hungary, France, Belgium, Germany, Greece, Mexico, the United States, and several portions of South America. Nearly twenty native converts have labored, under the superintendence of the Missionaries, for the evangelization of Italy. A theological school has been established in Milan. There were more than fifty applicants, but only nineteen have been received, for want of funds. This seminary has been supported by the liberality of American gentlemen abroad. Three superior helpers have been at work in Hungary. In Belgium, Germany, and Italy, the Sabbath School work has been pushed with a good degree of success. At Santiago, the Spanish Bible Class has become so large, that Mr. Gilbert has announced his purpose to give up English preaching, and devote himself wholly to the Spanish work. The receipts of the Society are nearly $20,000 more than ever before, reaching a sum of over $110,000.

AMERICAN CONGREGATIONAL UNION.—The Fourteenth Annual Business Meeting of this Society was held in Brooklyn on Thursday, May 9th. The Secretary's report stated that during the past year, through the instrumentality of the Union, the Congregational Clerical Union, consisting of Congregational Ministers in New York and vicinity, has been organized, a convenient place provided at the Bible House, where ministers of the denomination may meet, and a special effort has been made to promote the work of Church education. In this latter work, the receipts have been double those of any year, except under the special effort of 1866. The most prominent Churches in the South, which have received aid, have been in Baltimore, New Orleans, Memphis, Atlanta, and thirteen Churches in Missouri. The seven Western States of Kansas, Missouri, Minnesota, Iowa, Wisconsin, Illinois, and Michigan, contain 816 Congregational Churches. During these ten years, this Union has aided in paying for the building of more than one-fourth of all these Churches. The Treasurer's report stated that the receipts of the year were $32.580.22; balance over last year, $67,119.18; total funds for the year, $99,649 40. The total amount of appropriations paid feeble Churches, $83,796.44. Amount voted, but yet unpaid, waiting for the erection of buildings, $23,200. Amount loaned feeble Churches, $2,700.

AMERICAN HOME MISSIONARY SOCIETY.—The Forty-first Anniversary of this Society was held on Wednesday, May 8th. The Secretary's report was read by the Rev. Dr. Colt, who also read an abstract of the Treasurer's report, from which it appears that the Society had employed during the past year 846 Missionaries of the Gospel, of whom 548 had been pastors of stated congregations; 232 have ministered to two or three congregations each, and 76 have extended their labors to still wider fields. Five Missionaries have preached to congregations of colored people; 35 have spoken in foreign languages—16 to Welshmen, 14 to Germans, etc. The number of congregations and missionary stations supplied during the year, was 1645. The aggregate of ministerial labor was 655. The average number of pupils in the Sabbath School was 64,000. Fifty-three Churches have been organized during the year, amd 31 have become self-sustaining.

AMERICAN TRACT SOCIETY.—The American Tract Society held its Forty-second Anniversary on Wednesday, May 8th, the Hon. Wm. E. Dodge, Vice President of the Society, in the chair. The Rev. Dr. Hallock read an abstract of the annual report, in which it was shown that $53,254.31 had been distributed gratuitously, while the receipts were: in donations and legacies, $159,800.47; sales, $384,350.92. Total, $544,151.43; exceeding the receipts of any previous year by $106,473.15, and making, with balance in the treasury, $545,131.13.

AMERICAN TRACT SOCIETY (BOSTON).—This Society likewise celebrated its Anniversary on Wednesday, May 8th. The annual report states that, to the entire list of the books published by this Society, there have been added something more than seventy-five new publications. The entire receipts of the Society during the year were $160,569.78. The expenditures, including balance from last year, $157,926.94. Present balance in the treasury, $2,642.84.

OLD SCHOOL PRESBYTERIANS.

The General Assembly held its annual Sessions in May, in Cincinnati. From the Reports we give the following:

The Committee on Foreign Missions say, "from this it appears that we have about sixty different stations—a centre of Evangelical effort in the foreign field—scattered among our Indian tribes, in South America, in Africa, in India, in Spain, in China and among the Chinese in California, among the Jews, and in France, Belgium and other portions of Papal Europe. In connection with these various stations, there are engaged in the great work of Evangelization, 345 Missionaries and Assistant Missionaries. Of this whole number, 70 are ordained American Ministers, 12 are ordained native Ministers, and 8 are native licentiates, making altogether 90 employed in the distinctive work of preaching the Gospel. Its total receipts for the period were $244,667.80; an amount greater than that of the preceding year by $37,141.15. Of this aggregate sum, $126,935.21 were received from 1,524 of our Churches, making an amount of $9,136.19 greater than the Churches contributed the previous year, and showing 144 more Churches engaged in the holy work. The balance of the above total receipts was received from legacies and other miscellaneous sources."

The Committee on Church Extension offered the following among other Resolutions:

Resolved, That the Assembly find unhesitating gratification in the fact that, through this Board, during the past year, notwithstanding its limited means, one hundred Churches, located in fifty Presbyteries, and eighteen States, have been efficiently aided in securing houses of worship; thus making an aggregate of seven hundred and twenty-eight Churches, which, since its organization, twelve years ago, have obtained Church properties, free from debt, worth over two millions of dollars, and that will accommodate fully one hundred and fifty thousand worshippers.

A speaker, in urging these Resolutions, said: "Just twenty-three years ago this morning, on the 18th of May, 1844, about this hour of the day, the General Assembly first entered upon the work of Church Extension in its adoption of the Resolution, 'That it is important and expedient to promote the extension of the Presbyterian Church in this country, by aiding systematically in the erection of Churches, wherever they are needed' Let us briefly review the progress that has been made during the twenty-three years which have elapsed since the passage of this resolution, and let us see what action has been taken upon it. During that time the Church has, through her organized agencies, spent over $400,000 in this enterprise. She has aided over eleven thousand Churches in her connection. She has systematically done more in this direction than any one, or even any two, of the Evangelical Churches in the United States.

THE NEW YORK INDEPENDENT NEWSPAPER.

This Newspaper has recently declared its determination to admit some of the most blatant and openly pronounced infidels of the country, as regular contributors to its columns. The General Association of the Congregationalists of Illinois, at their Session at Champaigne, May 25th, took the following action. Rev. Dr. Beecher read the following Report:

"The Committee, to whom was referred the subject of a religious paper for the Northwest, report: That their views of the necessity of such a paper were well expressed in the action of the Triennial Convention at Chicago, to which we need to add nothing at this time, except that the necessity then recognized has become more imperative by the fact that the *Independent*, once regarded as an organ of the Congregational Churches, and as the defender of the vital doctrines of the Gospel, has distinctly declared that it is to be regarded as such no longer, and by promulgating the Law without the Gospel, in its statement of its Religious basis, has virtually omitted the essence of Christianity, and has implied that the renovation of Human Society is possible without it.

"This disparagement of the importance of Religious Doctrines, and its eulogies of some, who do not hold to the Inspiration of the Bible, and who deny the whole system of Evangelical Christianity, as the most faithful of the age, and as the Lord's anointed, and the assumption that a true doctrine of belief is not the true and only root of the noblest Christian life, we regard as inconsistent with the

decision of Christ, that men are sanctified by the truth, and as blunting the moral sensibility and a dangerous fundamental religious error. In view of these facts, we have an increasing conviction of the indispensable necessity of a paper, on which our Churches can safely rely for the defence of the great Doctrines of Christianity, on which are based the policy on which they are organized, and the whole system of Evangelization in which they are engaged.

"In addition to what has been said on Doctrine, we may add, that the spirit manifested in such contemptuous expressions towards Christian Ministers as 'antiquated managers of Ecclesiastical conventions,' and 'thus collecting editors of mediæval journals,' and in other similar utterances, and in the attempt to flatter the young men of the clergy, who have subscribed for that Journal, as 'kings of men, pillars of the Church, apostles of the age,' sufficiently evince that the paper cannot be relied upon to diffuse a truly Christian, humble, courteous and fraternal spirit, any more than to defend Christian Doctrine.

"We may add, that its late equivocal utterances in regard to licensing prostitution, affirming that 'the police are one side, and the clergy on the other, and that we are not sure but the police are right,' awakens grave doubts of its future fitness to be a guide on the plainest questions of morality.

"EDWARD BEECHER,
"J. P. GULLIVER,
"S. C. BARTLETT."

Dr. Beecher, with the tears running down his face, and so much affected that he was unable to proceed, then said that he took no pleasure in saying such things, but that he was convinced that the *Independent*, in such hands as at present, was as far from preaching Christ as possible. There are two kinds of cant, he said, and the spirit which pervades that paper is cant of the liberality of unregenerated men. The editorials are full of that kind of spirit, demoralizing, unsanctified, unchristian, and the Committee thought that, as Christians, they should calmly, yet decidedly, utter their convictions.

After a deal of higgling and wincing, the Rev. E. N. Lewis said that there was one difficulty which had met him in his own Church in regard to the *Independent*. While many discountenanced it, *they kept it because their brothers Gulliver, Hatfield, and Roy wrote for it.*

The following Resolution was then offered by Rev. Dr. Patton, and adopted:

"*Resolved*, That the necessities of the cause of Christ imperatively require the establishment of a religious newspaper in Chicago, which shall advocate the Evangelical doctrines and Scriptural polity of the Congregational Churches."

There is nothing new in the late development in the *Independent;* it is only a little more boldly uttered. This Infidel Theory of Reform, of which the *Independent* has for years been an able advocate, we have done what we could to expose. It is fraught with ruin to Religion and Philanthropy. Some, not all, are beginning to see that the real mischief does not lie upon the surface. It is vital, constitutional, organic. The Theory itself is false; its mischief is only its natural out working.

MASSACHUSETTS CHURCH THEOLOGICAL SCHOOL.

A gentleman in Boston (Benj. P. Reed, Esq.,) has contributed $100,000 for the establishment of a Church Theological School at Cambridge. The Trustees of that University have invited the Religious denominations to establish schools near the Institution, and they offer the following as inducements:

The Corporation renews the statement, which it has frequently made on all proper occasions, that it will gladly extend to any Theological Institution, of whatever Christian Denomination, the privileges and opportunities which it has extended to the various professional schools now connected with the University.

These privileges will certainly commend themselves to you as considerable.

They are, 1st, The use of the College Library, under the very liberal conditions under which it is opened to all the students at the College. The general library now consists of 112,000 volumes. In addition to this, arrangements could easily be made, by which the use of the Theological Library of 16,000 volumes could be thrown open to your Professors and Students. This library has been pronounced,

nt authority, the best Theological Library in America. It has been lerably enlarged within a few years past. in every department of Theo- y, by a subscription raised especially for that purpose.
tudents in the proposed Theological Institute, would be admitted with- to all the lectures known as University Lectures, and to all the courses properly so called, delivered to the undergraduates. In the present lectures comprise twenty-five courses. Besides these lectures, which will ly free to your Professors and Students, the regular lectures in the Law he Scientific School will be open to them on the payment of a small fee. fuseum, under the direction of Professor Agassiz, and his courses of teachers there, will be open to them without any charge.
ot but think that these various courses of instruction would be a decided to gentlemen preparing themselves for the Christian Ministry, especially dents as might come to a Theological Institute, without the previous afforded by a College. If you propose to establish any preparatory onnection with the Institute, we understand that the advantages we d will be open to the pupils of that school.
l placed his donation in the hands of Messrs. Edward S. Rand, Robert p, and John P. Putnam, who were entrusted with the making of such nts as should best carry into effect the intentions of the donor. Amos e, and James S. Amory, were elected co-Trustees.
re elected the Rev. Francis Wharton, D. D., LL. D., Professor of Sys- rinity, and Dean of the Faculty; the Rev. Henry C. Potter, D. D., Lec- Homiletics and Church Polity; the Rev. P. H. Steenstra, Instructor in d Greek Exegesis; the Rev. George C. Converse, Lecturer on Pastoral The Rev. Dr. Wharton will also take charge of the Department of story, with the assistance of the Rev. A. V. G. Allen, who has been emporary Assistant Lecturer.
stees have completed the organization of the School by the election of ing Board of Visitors: The Bishop being *ex-officio* Chairman of the elected members are, the Rev. Wm. R. Nicholson, D. D.; the Rev. D. Huntington, D. D.; the Rev. John S. Copley Greene; George C. f. D.; Robert M. Mason, Esq.; Joseph Story Fay, Esq.
chool shall train up young men, who are alive to the exigencies of the hich we live, men who know and feel the "Mission" of the Church in impious Rationalism, men who have risen to the conception of the Christ, as something greater, and truer, and better than a mere Sect sts, it cannot fail of God's blessing and of the greatest usefulness. nd Romanism are not to be fought in our day with untried weapons, lly in such a field as New England.

NOBLE GIFT FROM MR. GEORGE PEABODY.

ody, of London, has just given the sum of one million dollars "for the nd encouragement of intellectual, moral or industrial education among of the more destitute portions of the Southwestern States of our Union." r announcing this gift, Mr. Peabody says it is his purpose that "the ended shall be distributed among the entire population, without other than their needs and the opportunities of usefulness to them."
: "Besides the income thus devised, I give you permission to use from al sum within the next two years an amount, not exceeding forty per ddition to this gift, I place in your hands bonds of the State of Missis- l to the Planter's Bank, and commonly known as Planters' Bank bonds, with interest to about one million one hundred thousand dollars, the alised by you from which is to be added to and used for the purposes of

tees selected to take charge of this trust, are Messrs. Robert C. Win- Massachusetts; Hamilton Fish, of New York; Right Rev. Charles P. of Ohio; General Grant; Wm. C. Rives, of Virginia; John H. Clifford, setts; Wm. Aiken, of South Carolina; Wm. M. Evarts, Esq., of New

York; Wm. A. Graham, of North Carolina; Charles McAllister, of Pennsylvania; George A. Riggs, of Washington; Samuel Wetmore, of New York; Edward A. Bradford, of Louisiana; George N. Eaton, of Maryland; and George Peabody Russell. of Massachusetts.

A meeting of these Trustees was held in Washington recently, at which the following Resolution, among others, was adopted:

Resolved, That the undersigned, being the Trustees assembled in Washington, deeply sensible of the honor conferred on them by a trust of such eminent importance and responsibility, and realizing their dependence upon the guidance and blessing of God, to be enabled to discharge its duties with such wisdom and faithfulness as may best secure the benevolent designs of the giver, do hereby accept the office of Trustees of the same, and promise our best endeavors in its behalf.

Signed by R. C. Winthrop, Charles P. McIlvaine, U. S. Grant, General U. S. A., William Aiken, William M. Evarts, C. McAllister, George W. Riggs, Samuel Wetmore, George W. Eaton, George Peabody Russell.

An organization has been effected by the choice of Robert C. Winthrop, of Massachusetts, as Chairman, and Mr. Russell, of Massachusetts, as Secretary. Committees of Finance and Inquiry have been appointed, and it is the intention of the Trustees to begin active operations as soon as possible.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF THE BISHOP OF ROCHESTER.

The Rt. Rev. JOSEPH CALTON WIGRAM, D. D., died suddenly, at London, April 6, aged 69 years. He was son of the late Sir Robert Wigram, first baronet, by his second wife, the youngest daughter of Mr. J. Watts. The Rt. Rev. Prelate was born in 1798, and married, in 1837, the daughter of Mr. Peter Arkwright, of Willersley, Matlock. He went to Trinity College, Cambridge, where he obtained a scholarship. He was sixth wrangler, and graduated B. A. in 1820. In 1822 he was ordained, and Priested by the Bishop of London the following year. In 1827 he was appointed Secretary to the National Society for Promoting the Education of the Poor, and in the same year, appointed preacher assistant at St. James's, Westminster. In 1835, he was presented to the Rectory of East Tisted, Hants, and in 1847 made Archdeacon of Winchester, which position he held till his appointment to the See of Rochester. From 1851, up to 1860, he was Rector of St. Mary's, Southampton. The Rt. Rev. Divine had published a large collection of Sermons, and several of his Charges in the Archdeaconry. He was consecrated Bishop in 1860, and was the 96th Bishop of Rochester, the See—one of the oldest in England—having been founded in 604. The Episcopal jurisdiction includes the City and Deanery of Rochester, the Counties of Hertford and Essex, excepting ten Parishes in the latter County, and in addition to the Archdeaconries, he was patron of sixty livings. The death of the Bishop of Rochester places at Lord Derby's disposal, the first Bishopric he has had to fill up during his present Premiership. On the last occasion of his lordship being in power, the only See, to which he had to appoint, was that of Bangor.

By the death of the Bishop of Rochester, the Rt. Rev. Dr. Jacobson, Bishop of Chester, becomes entitled to a seat in the House of Lords, under the act creating the Bishopric of Manchester. The new Bishop of Rochester will not be entitled to a seat, until a vacancy arises in a See other than Canterbury, York, London, Durham, or Winchester.

NEW BISHOP OF ROCHESTER.—The Bishopric of Rochester has been conferred, by Lord Derby, on the Rev. Thomas Legh Claughton, M. A., Honorary Canon of

Worcester, and Vicar of Kidderminster. We learn the following particulars relating to the newly appointed Bishop, from "Crockford's Clerical Directory:"—Trin. Coll. Oxon., B. A. 1831, M. A. 1834; Deacon, 1834, Priest, 1836; Vicar of Kidderminster, 1841; Hon. Canon of Worcester Cathedral, 1845; Professor of Poetry at Oxford, 1852. The (London) *Churchman* says of the new Bishop:—"As one of the greatest ornaments of his University, having been First-Class-man, Tutor, and Professor of Poetry at Oxford, as a model quasi-Bishop among a large town population,—so much so that young Clergymen were constantly sent to be trained at Kidderminster for future work,—as a powerful and admirable preacher, with a voice loud enough to be heard well in the largest place of worship in the world, above all, as a sound Divine, and humble, judicious, follower of the Church system, without follies and extremes, the new Bishop is about the fittest man in the whole country for this post. The only regret is, that, as he is now nearer sixty than anything else, he has not been placed in such a position long ago. But few men of his age seem to bear it better, and we may fairly hope he may be spared for a long period of usefulness, at a most critical juncture for the Church of England."

THE ANGLO-CONTINENTAL SOCIETY.

The Annual Meeting was held at Willis' Rooms on Wednesday, the 27th of February, 1867: the President (the Lord Bishop of Ely) in the chair. The room was filled, and among those present were: The Bishops of St. David's, Montreal, Kingston and Antigua; Lord Charles A. Hervey, Lord Lyttleton, General Stuart, T. Parry Woodcock, Esq., Thos. Turner, Esq., J. Rivington, Esq., Count Tergolina; Archdeacons Wordsworth, Grant, Emery, Huxtable, Sleeman; Canon Hawkins, Prebendary Popham, Dr. Badcock, Dr. Biber, Dr. Camilleri; Revs. T. Bloxam, W. T. Bullock, G. C. Campbell, T. Darling, J. M. Du Port, C. English, J. F. Franks, R. A. Gordon, H. Jones, H. R. Keene, S. Leathes, W. C. Langdon, F. Meyrick, F. S. May, N. Wade, A. Webster. J. Williams, &c.

After a noble speech from the President, the Rev. F. Meyrick, the Hon. Secretary, read the following report:

"The number of publications now issued by the society in Latin, French, Italian, Spanish, Portuguese, German, Danish, Modern Greek, Armenian, and Russian, amount to sixty. We have made selections from the works of the following theologians and writers of the Church of England: Archbishops Ussher, Bramhall, Wake; Bishops Andrewes, Jewell, Jeremy Taylor, Ferne, Cosin, Pearson, Ken, Beveridge, Bull, Jebb; the Bishops of Oxford, Lincoln, Ely, St Andrews, Montreal, Fredericton, Tasmania, Western New York; Hooker, Jackson, Crackanthorpe, Bingham, Wheatley, Allix, Blunt, Bartholomew, Miller; Dean Hook, Archdeacon Wordsworth, Archdeacon Freeman; Drs. Godfray, Hessey, Irons, Moberly, Pusey, Symons; Messrs. Anderson, Chamberlain, Ford, Gresley, Harrington, Massingberd, May, Meyrick, Oldknow, Palmer, Scudamore, Soames, Tibbs, Watson, Woodford; King James I., King Kamehameha IV., and Mr. Gladstone. During the past year the number of publications that we have issued is twelve.

"We continue our operations in Italy, Scandinavia, France, Spain, Greece, Armenia, and we have made a commencement in Russia. In Scandinavia, it is not too much to say, that the wise course of action pursued by the Bishop of Illinois and his honorary chaplain, the Rev. F. S. May, our Scandinavian Secretary, has, by the blessing of God, placed beyond doubt the intercommunion of the Swedish and Anglican Churches. English and Swedish Churchmen can on no account hesitate to acknowledge each other's orders, and unite in common worship, since the Archbishop of Upsala with his suffragans, and the Bishop of Illinois with his chaplain, have, unchallenged, given to each other the right hand of fellowship, have joined with one mouth in reciting the common symbol of the faith, and have taken part together in the highest act of Christian worship.

"It is to Italy that our attention has been chiefly directed. Since our last meeting, one of our agents, Signor Pifferi, a devout and learned man, has died. We are now in communication with another gentleman, to take his place for us in Turin. We have also agents in the neighborhood of Milan and of Bergamo, at Naples, and

in Sicily. They are all of the class of the gentry, and their work is to spread our publications and to make known our principles among their countrymen. We have also, to a limited extent, employed the agency of book-hawkers, and we have not neglected so powerful an instrument as the press. We are on the eve of sending a gentleman, in company, we hope, with our valued friend and ally, the Rev. W. C. Langdon, to establish depots for the sale of our books in Turin and Florence, and to give us a general report of the state of the religious movement throughout the Peninsula. To Mr. Langdon's visit to the same country we look with great satisfaction, not only on account of the valuable results likely to be derived from it, but also because it is a visible sign of the common interest which our daughter Church of America takes with us in the welfare of the old European Churches, the purification of their faith, and their re-union with us *after* they have been purified.

"A heavy blow has fallen on those reforming Priests who live at Naples. On the return of the Cardinal Archbishop of Naples to his Diocese, a few months ago, he suspended no fewer than 300 of them. To be suspended is, to an Italian Priest, equivalent to being starved, as he has nothing on which to live except the daily payment which he receives for saying Mass. In so large a body it is probable there are some unworthy of help; we know that there are some who are worthy. We have requested our Corresponding Secretary, the Rev. J. G. Clay, British Chaplain at Messina, to investigate on the spot, and to report to us, in order that we may apply such funds as shall be placed in our hands by British benevolence for this special purpose, in the way that shall be found to be the wisest. In so delicate a matter, we shall not act without the concurrence of the Lord Bishop of Gibraltar.

"The loss of Baron Ricasoli's bill, purporting to institute a free Church in a free State, gives time for a reconsideration of that measure. We believe that there can be no true freedom for the Church of Italy, until the oaths of Vassalage taken by the Bishops to the Pope are abolished, and the arbitrary power vested in the Bishops of suspending their clergy *ex informata conscientia* is circumscribed by law. This bill might rather have had the effect of intensifying the Papal despotism within the Church—an evil, which would in no way be compensated for by the encouragement given to the institution of Dissenting congregations outside it. A precious time is allowed us now to bring to bear upon the Italian mind, and especially upon the representatives of the country, the lessons which, by a long experience, have in God's providence been taught to ourselves.

"We are glad to be able to announce a considerable increase in our funds and in our numbers since last year. Our members have increased by about 200, our income has risen from £800 to £1,300, the number of Bishops who have declared their approbation of our principles, and their confidence in our discretion, by enrolling themselves in the list of our patrons, is now forty, and among these are all four of our Archbishops. Our sphere of work grows in extent and in interest, and we appeal to you to enable us next year to announce that our income amounts to at least £2,000. As yet, we have made only a beginning. We have done something in Scandinavia, something in Italy, and something elsewhere, but we anxiously desire to prosecute more effectively our work in behalf of the truth of God and the Church's peace."

The Lord Bishop of Montreal moved the first Resolution as follows: "That schemes of Christian union and comprehension must be prosecuted by English Churchmen in a spirit of loyalty to the Church of England, and that the middle position in Christendom occupied by the Anglican Communion appears to point out the work providentially assigned to it, in bringing together the whole of the Christian family, while still retaining its own standing ground."

After speeches by the Bishop and by the Rev. F. S. May, Archdeacon Wordsworth moved the second Resolution, as follows:

"That the important questions, which at the present time are under discussion in Italy, concerning the mutual relations of Church and State, are such as to excite the liveliest sympathy with those Italian patriots and Churchmen who are endeavoring to restore to the Church of Italy that form of Ecclesiastical regimen and polity, which it enjoyed in its best and purest times, and which is most in harmony with Holy Scriptures and Catholic antiquity."

The Ven. speaker said: "This Resolution speaks of sympathy with Italy. I suppose there is no one here, who does not acknowledge that he owes a debt of gratitude to that country, and who does not feel the liveliest interest in her welfare. Those who have enjoyed, as many of us here have done, the benefit of academical training, must acknowledge that the literature of England, in all its rich variety, is deeply indebted to the wealthy stores of classic antiquity, and especially of the antiquity of Italy. How much do we not owe to the eloquent exuberance of a Cicero; how much to the dignified majesty of a Virgil: how much to the tact and refinement of a Horace? Speaking of a later age, how much does not our English Literature owe to the sublimity of a Dante; how much to the grace of a Petrarch; how much to the stateliness of a Tasso; how much to the rich imagery of an Ariosto? Our jurists still consult the Pandects of a Justinian, and the learned pages of Italian lawyers. Our historians study the works of a Davila, a Muratori, and a Tiraboschi. Our architects refer for their rules to the writings of a Vitruvius, and for their models to the works of a Brunnelleschi, a Bramante, and a Palladio. Our sculptors, to those of a Pisano, a Donatello, a Cellini, a Ghiberti, and a Canova. Our painters, whence do they receive their inspiration? Is it not from the pure and holy beauty of a Fra Angelico and a Perugino? Is it not from the breadth and majesty of a Fra Bartolomeo? Is it not from the mellow tints of a Giorgione, and the sweetness of a Correggio? Is it not from the rich and varied hues of a Titian and a Tintoretto? Is it not, above all, from the universal genius of a Michael Angelo and a Raffaelle? But in this resolution we speak of deeper obligations than those which I have rehearsed. How much does our Church not owe to the courage, zeal, learning, and piety, of an Ambrose and a Jerome? How much do we not owe to the missionary zeal of a Gregory and an Augustine? Surely, therefore, we may speak well of our sympathy for Italy; and at the present time, above all, is Italy in need of our sympathy. For what is now going on in that country? This resolution refers to the relations of Church and State, and I may be permitted to allude to complications and a mixed nature—I mean religious and civil perplexities.

"It is probably well known to most here, that at the present time the Italian nation and Government is greatly embarrassed in its finances, and that the Government is seeking to recruit its impoverished exchequer. It is also well known, that a measure has been introduced into the Italian Legislature for a double purpose. At the first glance, it has a very winning aspect. It does in part that which one of the greatest men whom Italy has produced in our own day, the Abate Rosmini, advocated in his celebrated work entitled *Le Cinque Piaghe della Chiesa*. The Government, with exemplary self-denial, has proposed to relinquish its claim to the nomination of the chief Ecclesiastical dignities of Italy. It is willing to surrender its nomination of the Bishops; but to whom does it surrender it? Is it willing to return to the ancient practice of the Church Universal, and to restore the true right of electing Bishops to the Clergy and Laity? Is it willing to do what was suggested by the Abate Rosmini? On the contrary, it is willing to deliver over to the Pope the Italian Church, bound hand and foot, and to surrender the ancient rights of the Clergy and the people to the Papacy. And what does it expect in return? It expects to have a large share of the revenues of the Church. It would barter away the liberties of the Church, in return for a sacrilegious consecration of property, which had been devoted to the honor and glory of God, and to the edification of his people. Many of us have read in classic legend how that, when the fleet of Greece was in a difficulty—when it lay becalmed in the Bay of Aulis, the oracle declared that the only way to obtain a fair wind, and to propitiate the angry goddess, would be to immolate Iphigenia, the daughter of the King of Greece, with parricidal hands. Italy now lies becalmed in the Aulis of financial embarrassments, and the Iphigenia to be immolated in order to procure a fair wind from the Vatican, is the National Church. That is the present condition of things; but you will recollect, that in the legend there was a most happy interposition. The daughter of the King was wafted by a propitious gale from the shores of Aulis to the sterner and bleaker coast of the Tauric Chersonesus; and when she was there, she was delivered by her own brother and by that brother's friend, and was restored to her own Greece. It seems to me, that the present task of the

Christian Church, and especially of the Church of England, is to endeavor to do the work of a Christian Orestes and Pylades—to deliver the Iphigenia of the Italian Church, and to restore her to her home and friends.

"If I know anything of the principles of this Society—if I know anything of the principles of the Church of England, they are summed up in this—the principle of the first great Council, of the great Œcumenical Council of Nicæa, 'Let the ancient customs prevail.' Now, what was the ancient custom in Italy? Was St. Ambrose nominated by the Pope? Did St. Ambrose take an oath of vassalage to the Papacy? I appeal to you, who are well acquainted with Ecclesiastical history, and I say that St Ambrose had nothing to do with the Papacy. Yet he was the greatest Archbishop Italy has ever had. St. Ambrose was elected by the Clergy and people, and he was confirmed by the civil power. He did not owe his election, his confirmation, or his consecration, to the See of Rome; and I say, let Italy return to the customs of her best age, and the age of St. Ambrose. At present, the Bishop of Rome will not allow a single Bishop to exist, except he receive institution from the Pope. In the face of Christendom, I denounce such a usurpation as anti-Catholic and anti-Scriptural. We are taunted by some as innovators, but they are the real innovators, who mistake mediæval errors for Catholic truths. Again, it is well known that the Bishop of Rome exacts from all the Bishops in the Roman obedience, an oath of feudal vassalage. What is that oath? You will find it in the *Pontificale Romanum*. It was formerly, as you well know, a mere pledge, given to the Metropolitan, and given by no Bishops to the Bishop of Rome, except those of the suburbicarian Churches—a pledge of Canonical obedience; but, in the tenth or eleventh century, this pledge, which was to maintain the *regulas sanctorum Patrum*—the rules of the holy fathers, according to ancient practice—how was it metamorphosed? The *regulas sanctorum Patrum* were converted into *regalia Sancti Petri*, the royal temporalities of the Holy See. And, by that oath, the Bishops are bound to persecute all who do not bow down to the Pope. I denounce that oath, in the face of the Church, as a rebellion against the great Head of the Church, and as anti-Christian and anti-Catholic. There is one more point, upon which you will allow me to say, that a return to ancient practice is daily becoming of more and more importance to Italy. Our Rev. Secretary—our excellent and admirable Secretary, to whom we owe so much—has reminded you of the terrible distress, into which no less than 300 Priests in Naples are thrown, by the condition of servitude and vassalage, in which the Presbyters of Italy stand to their Bishop. I owe, and I trust I shall always pay, due respect to my Bishop: but when a Bishop tells me, contrary to St. Paul's rule, which was not to receive an accusation against an elder, except in the presence of two or three witnesses, that, acting on his *informata conscientia*—sitting in his arm-chair, in his own study, he may fulminate anathemas against a Priest, without giving any reason for them, and may thus reduce him to starvation and beggary, I denounce that as a gross usurpation. Yet, this is the condition of the Clergy of Italy at the present time. And is there any presbyter, who has the heart of a Priest, in the English Church, who does not feel sympathy with them? Brought up under the influence of the Confessional, and having their consciences tortured and twisted by the Jesuit school, and by the discipline of St. Alfonso Liguori, it would be a wonderful thing if we did not sometimes find Presbyters among them not altogether what they should be. They are like slaves who have just been emancipated :—

'ἥμισυ γάρ τ' ἀρετῆς ἀποαίνετο δούλιον ἦμαρ.'

Now I think I may claim your Lordship's adhesion, and the adhesion of the whole of the meeting, to the principles which are enunciated in this resolution. I have touched mainly upon matters of discipline, because, in my humble opinion—an opinion formed, I trust, upon no narrow induction—we must begin rather with discipline than with doctrine; because, if you can but get learned and pious men into the Episcopate of Italy—men who will rule their Sees upon ancient principles, we shall have little to fear for doctrine. Given but pious, learned, faithful Bishops, and I believe we should soon have the true doctrines of Christ, and of the Primitive Church.

"One word more in conclusion, and that word is this;—I confess I cannot participate in the feeling which some entertain, that the Church of Rome has not, by

its unscriptural terms of union, put itself into an attitude of Schism in Christendom. I boldly say, in the presence of Christendom, that she has put herself into the attitude of Schism, and that she is the greatest cause of Schism. If the Reformation was a voluntary act on our part, it was utterly inexcusable; but if it was forced upon us by the usurpations and doctrinal corruptions of the Church of Rome, then it was not only a duty, it was a blessed privilege—it was emancipation—it was restoration to the liberty of Christ. I maintain that the Church of Rome is Schismatical, on account of the twelve new articles of the Creed, which she forged at the Council of Trent, in the sixteenth century; and because, in the present day, she has forged yet another new article—that of the Immaculate Conception. How, then, is it possible for those who love the truth, and, above all, who love Christ—how is it possible for them to accept her usurpations? As King James said, "*Non fugimus, sed fugamur.*" We have not fled. We are driven from her. Her conduct is like that of a person putting poisoned food upon our tables, and then complaining, that we do not sit down with a good appetite and feed upon his viands. We are not, then, to say, that these men who have been excommunicated and deprived of their livelihood, are Schismatics. I say that they have communion with Christ; that if we walk as in the light, we have fellowship one with another, and that if we hold the truth, the truth shall make us free.

"I hope that this Society, which has begun the work, will go on and prosper, and that it will endeavor to place calmly, dispassionately, serenely, and in a brotherly and Christian spirit, before the Bishops, the Clergy, the Laity, the Government and the whole kingdom of Italy, those great truths which are the Christian's heritage, and which are derived from the oracles of God—the Holy Scripture, interpreted not according to men's private fancies, but according to the principles and practices of the Church in its best ages. I am sure that the political, as well as the spiritual, advantage of such a course will be immense. On the contrary, if those measures, which have lately been introduced into the Italian Parliament, should succeed, the Clergy will be handed over, manacled and fettered, into the grasp of their Bishops, in order to be dealt with as their abject vassals; the Bishops will be the slaves of the Papacy, and tyrants of the Priesthood; and the Pope, both as regards the State, as well as the Church, will be the Sovereign of Italy. He will exercise dominion, through the Bishops, over the Clergy, and through the Clergy, by the Confessional, over the people. By giving the nomination of the Bishops to the Papacy, in order that it may find some relief in its present insolvent condition, the Italian Government will involve itself in difficulties far more disastrous than any pecuniary embarrassments. But let it return to ancient principles, let it restore the free right of election of Bishops to the Clergy and people, and then we shall see the throne secure; then we shall have a Christian Government; then we shall have a loyal Priesthood; and then we shall have a happy people in Italy. God grant it!"

Addresses were also made by the Rev. Dr. Biber, the Bishop of Kingston, and by the Rev. W. C. Langdon, of the American Church, who was on his way to Italy.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Annual Meeting of the supporters of this Society was held on Thursday, May 9th, in St. James' Hall, which was crowded to excess in every part. The Society has now attained its 166th anniversary, and the large gathering of distinguished persons present at the celebration show that the interest in its labors is in no way diminishing. The association commenced its operations in North America in the year 1701, and has since then extended its work to the West Indies, Australia, India, South Africa, New Zealand, Ceylon, Borneo, British Columbia, Honolulu, and Madagascar. At the period of the foundation of the society, there were scarcely 20 Clergymen of the Church of England in these lands, but at the present time there are congregations under the pastoral care of about 3,000 Clergymen. The society desires this year to provide from its general fund for the maintenance in whole or in part of 517 Missionaries, Catechists, and Schoolmasters, in all quarters of the world.

The chair was taken by the Most Rev. the Archbishop of Canterbury, and on the platform were the Archbishop of Armagh, the Bishops of St. Asaph, Oxford, Gloucester, Lichfield, Sodor and Man, Llandaff, Kingston, Ripon, Ely. Antigua, Bangor, Chester, and Dunedin, the Earl of Carnarvon, the Earl of Devon, the Right Hon. W. E. Gladstone, M. P., Lord Lyttleton, Lord Rollo, Earl Nelson, Sir G. Lawrence, J. E. Gorst, M. P., the Dean of York, Rev. Canon Hawkins, Rev. Dr. Miller, Hon. Henry Walpole, Rev. W. T. Bullock, and upwards of 100 Clergymen.

The Rev. W. T. Bullock read the abridged report, which stated that the Society's chief field of work lies among our fellow-subjects abroad. Its objects are the conversion of the heathen to the Christian faith, and the temporary assistance of poor Christians in the support of their Clergymen. In India and Ceylon we have at least 185,000,000 of heathen fellow subjects. In the other British colonies, one million still remain heathens in a population of about nine millions, whose number was increased in 1866 in consequence of the departure of 204,882 emigrants from Great Britain and Ireland. In addition to the colonies, foreign States (chiefly those in the Continent of Europe) are the abode of about 70,000 British subjects. In India and Ceylon, and our other colonial possessions, there were at present 2,203 Clergymen of the Church of England, of whom 517 were supported wholly or in part by the Society for the Propagation of the Gospel. These Clergymen were under the jurisdiction of 50 Bishops, in whose Dioceses 24 Diocesan Synods and four Provincial Synods had been organized. Besides supporting 517 Clergymen, the Society had maintained in the past year 671 Laymen, Catechists, Readers and Schoolmasters, in its missions among the heathen, and students in 14 Colonial Colleges. The Society's total income received in England in 1866, amounted to £91,-186; in which the most important item—that of collections, subscriptions, and donations to the general fund—was £212 less than the corresponding amount in 1865. The Society required an immediate addition of £12,500 per annum to its income. If this sum were not raised, the Society would be under the necessity of abandoning some of its missionary work in India, and of declining to extend its aid to British subjects in many other parts.

The Hon. Mr. Gladstone moved the following Resolution: "That the present internal organization of the Colonial Church is the natural result of its growth, and, so far as it can be traced to the action of the Society for the Propagation of the Gospel, entitles the Society to full confidence and enlarged support."

The Earl of Carnarvon, in seconding it, said, "The Church in the colonies presents us with a double picture. On the one hand, you have the Church in Canada self-sustaining, self-controlling, self-governing, and which is attached by the closest bonds to the Church at home; and on the other hand you have the Church in South Africa, connected by law with the Church at home, but distracted by strife and infidelity. I need not say which of the two is most desirable. It is on the grounds I have stated, that I beg cordially to second the Resolution, and to express the hope that the Society will continue to receive that liberal encouragement and support, which it so well merits."

The Earl of Devon moved the second Resolution, as follows: "That the spiritual wants of many new fields of missionary work, to which the Society has been invited, require for their supply a new and vigorous effort, through every available agency, to strengthen the efficiency of the Society and to increase its income."

The Bishop of Oxford seconded the Resolution, and also earnestly pressed the claims of the Society. He dwelt upon the large amount of spiritual destitution which still prevailed in various quarters of the world, the ability of the Society to provide for it if sufficient funds were obtained, and the duty which devolved upon every member of the Christian Church to send spiritual succor out of his abundance to those who in many lands were perishing for want, vainly raising the cry, "Come over into Macedonia and help us."

[NOTE.—A large amount of Foreign Intelligence is crowded out.]

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ART. I.—THE CHURCH AND THE WORLD.

The Church and the World. First Series; Second Edition. London: Longmans, Green, Reader and Dyer. 1866.

THE book, whose very significant title we have placed as the heading of this Article, contains eighteen papers, written by about as many Clergymen and Laymen of the Church of England. One is by a woman. The questions discussed are such as pertain to Church work and practice, and the color of the thought is Anglican. This is a remarkable book. It is understood, by many, to be written in the interests of Ritualism. However that may be, no candid mind can fail, in reading it, to be struck by a certain grave dignity and earnestness, in the men who wrote it; and it evidently means more than many Churchmen in this age have as yet discovered. It is a plea, almost a cry to the Church, to become and to remain Herself; and, as a sign of coming events, has a very sober significance to Churchmen. It has behind it the thought of a great multitude, whom no man has yet numbered, and who have, in silence, taken to their heart the vow, God helping them, that Christ's Church shall be made in practice, as [redacted] in right and theory, Mistress of the World.

than it contains, and should be read by every one who cares t study the most resolute and definite thought of our Commun ion. It will be seen that we regard this book as a very grav affair. The vows, the prayers and the aspirations, that ar behind it, make it so. Its present use is, to enable us to dis cuss the theme which it announces, "THE CHURCH AND TH WORLD," in its relation to the work and duty of the America Church in our day.

By the World, we are to understand all those forces of Hu manity, which are either in direct hostility to the will of God or are as yet unsubdued to the obedience of that Cross of Jesu Christ, which is among men the final and sufficient embodi ment of that will. By the Church, we are to understand tha divine and authorized Establishment among men, by Whic God would absorb and subdue the World to His will. Suc is merely the definition of two recognized facts, whose element are too vast for any exhaustive discussion. Our essay touche only a few things, in regard to the way in which these tw facts confront each other. It will be seen, at once, then, tha as the Church embodies, and is God's will, put into such shap as best to subdue men to Him,—and the World is that exist ence or force that is arrayed against Him, these two must b essentially antagonists and enemies. It will be also seen, tha by the very instinct of Her existence, the Church must foreve aspire to become, both as Her right, and Her necessity, th Mistress and Ruler of the World. With this aspiration Sh confronts, in every age, that World which, by an equall organic law, withstands and wounds Her. Her existence the on earth must be a constant struggle after a victory, neve uncertain, but long delayed, which God Himself assures. I short, between the Church and the World, there is a warfa XVIII Centuries old, and yet as vigorous to-day as ever new-fashioned in every age, but bearing in its heart the sam old elements of strife, as when the Twelve confronted the Ro man Empire, and the Saints conquered the World to th Church, in the mighty passion of life-long sacrifice and mar tyrdom. It is to the matter of this warfare in our age an land, that the present discussion narrows itself. It is th

American Church and World, that we wish to cause to pass before our most sober and prayerful meditations.

No one, with any pretence to insight, but has discovered that this is a very singular and dangerous age, in respect to the salvation of the human race in the one appointed way of the Church. Modern Civilization, cutting loose, as far as it could, from the antiquity of primitive and Mediæval times, and intensified by the new forces with which it allied itself at the Reformation, in our age has accomplished the most brilliant material successes. It has subdued the forces of Nature, to become the incessant servants of its pride and power; and yet refuses to sanctify them with the thought of their origin *in* God, or consecrate them to the service *of* God. It has penetrated, by its sciences, to the mysteries of all substances, and because, to the eyes of flesh, the doors are shut, it denies that beneath the mysteries is that ever present GOD, Who conceals Himself behind material forms from the reach of Reason, to disclose Himself, in His glory and His eternity, to the eye of Faith. It has gathered out of the land and sea a wealth, greater than that of any past age, and its riches are deluding it into the atheism which prays to gold as its only and sufficient god. Bereft, by its own irreverent brain, of that humility which learns the profoundest lore at the feet of Prophets and Apostles, and which measures the movements of eternity as they vibrate in the currents of our human life holding the hand of Jesus Christ, it has become its own prophet and apostle, and reveals to its own consciousness a knowledge of the Infinite, by its own finite and human powers. Giving up its adherence to the revealed authority of God as writ in Scripture, and refusing to submit any longer to the Holy Oracles, whether they be from Sinai or from Calvary, it has run mad with an insane lust for individualism of thought and practice, and no longer prays to God, but adores itself. In the delirium of its self-conceit, it would trample under foot the Bible, the Altar, and the Church, that offend its own infallibility, and has no doubt of its ability to subdue God, (if there be One,) should He dare to set Himself against its wonderful progress and requirements. It demands to be free, and, upon its own motion,

to think, contrive, and compass, whatever may please its own wisdom, regardless of antiquity and of eternity; and yet it is an age that is held, through all its motions, with utter silence, in the iron hand of that God Whom it ignores. It thinks to have destroyed the historic God, as a relic of barbarism, that it may be rid of superstition; and it comes very close to making every man, in the most abject fetichism, a god to himself. It destroys the Divinity, and deifies Humanity. It is, practically, the age of human omnipotence, and it measures its felicity and its progress by its material accomplishments. It has attained to a vast power, and it must be frankly confessed, that this power is, and is becoming, more and more the antagonist of the Church; not in mere morals, which concern human relations,—for, thanks to the Witness of the Church Herself, the heathenism of Christendom professes justice, truth, and charity, as between man and man—but in a certain spirit of insubordination and disregard of the claims or the authority of the only visible Establishment, which ever professed to have a valid claim to men's obedience,—the Christian Church. But above all these details, the great and almost necessary danger of our age is the one of its own position among the ages. The new elements introduced by Modern Civilization have, indeed, brought these things to pass; but they have also made this a transition, an unfixed and changing age. The next age may be worse or better than the present, but the same it can never be. Men are not unchurched and unchristianized in Christendom, because they wish it; but because they have been carried, by the currents of Modern Civilization, to that condition. Men, perhaps, love the truth as honestly in our age as in any other; but so many dream-voices, outcries, are ringing in their ears, that they cannot hear what truth is saying. The age is not debauched in its intent so much as baffled by forces that confuse and blind it. In short, the World in this age confidently confronts the Church, with a claim as master; and it is not uncertain, that the World intends to be obeyed. It is a struggle very old, but in this age, the World has an accumulated energy against the Cross, greater than ever before.

So, on the one side, stands the World. On the other side,

the Church. They stand opposed to each other, and are ready in battle. Which shall be victor? When shall be the end? Above all, by what law, under what conditions, and by what methods must the Church maintain Her cause? The answer, we observe that the Church is old, and Her demand also old. She is the Church, once and forever, built upon JESUS CHRIST, and nurtured by the Holy Ghost; the Church of the Apostles and martyrs. She is the same Church, then, that once conquered the World to the obedience of the Cross. She has traditions of great victories in Her keeping, and the same gifts of an all powerful God, as when She set the Cross above Cæsar's Crown, and bowed down the wealth and learning of the ancient world at the footstool of Her austere but holy mysteries. She is the Church of historic conquests. And thus Her attitude is always that of Mistress of the World. She claims, not in any charming inaccuracy of speech, but in the most solemn statement, to own the World; and when She achieves its conquest, in Her old, unselfish fidelity, She gathers all this world, with all its wealth, wit, and strength, and lays it, ransomed and glorified, upon the altar of Her God, as Her holy and mighty offering unto Him. In the strife for mastery, the Church has always avowed Her supremacy, with an unfaltering tongue. She will not abdicate; She cannot be dethroned. For Her to deny Her claim, would be to peril Her cause. Whether She be forced to hide Herself away in Catacombs from the swords of emperors, or whether all armies and navies wait upon Her bidding, She is neither more nor less than ruler and owner of the world, and Her title-deed thereto is the revealed will of God.

And yet, Hers is a singular rule and ownership. She may give Law to Parliaments, and yet the laws that live, reëcho her Golden Rule through Christendom. The English Statutes are of Edward, or Henry, or Elizabeth, but the cottage of every English peasant throughout the realm derives protection from the sweet charity and philanthropy of his Mother Church towards all the poor and lowly. She enforces nothing with the sword, though She has often suffered by the sword; but Her compelling powers are the forces of Almighty God. Men who

can never understand how Her queenship can be based upon Her humility, and discover Her to be only an unarmed company of men and women offering invisible prayers to an invisible Prince, Who has no visible cohorts to protect His suppliants, affect, as in this age, to despise Her power and to resist Her claim. But the air which gives breath to all cannot be seen, and the force that guides the star is hidden; and when a generation that denies Her majesty, dies into dust and ashes, the Church, immortal, with the majesty of the indwelling Three, asserts Her old claim to mastery before new peoples, who must either obey or perish. In the mere human sense, She may own no gold nor palaces, but it is Hers to command men's wealth to be devoted to the welfare of Humanity, and Her rule is laid upon the inhabitants of palaces. Thus, while to Her is given the world's ownership, She must preserve, in all ages, the poverty of the Carpenter's Son, and the humility of the sackcloth and the travail, in which the Apostles conquered the World to Him, Who, while on earth, had not where to lay His head.

Such, then, is the due, essential attitude of the Church. But the World resists Her. How, then, in this age, shall She subdue the World? In any struggle, every wise combatant will at least study carefully four things. I. His own aim. II. The force and quality of his enemy. III. His own resources. IV. The methods of victory. We have already seen the enemy of the Church to be the World, as also that the aim of the Church is conquest of the World to Jesus Christ. We have now to study those other questions, of the resources of the Church, and Her means of victory.

The resources of the Church, in any age, are in two classes, Divine and human. The powers of the Holy Ghost, flowing in Her life, are out of a Divine and infinite fountain, and as such, can never be subdued. But then, unless the heart of the Church is open to receive this Divine assistance, the assistance is not given, and cannot avail. What the life is to the body, the Holy Ghost is to the Church; and, so far as the Holy Ghost is absent from any member of the Church, so far, not only is that member a dead branch, but the Church Herself is weak against the World. As then, in military affairs, some

soldiers are weak, through disease or dissipation, and others are strong, so that numbers are not an infallible test of military strength, so in the Church, the spiritual growth or decay of Her children, are prime elements in deciding Her power to face and to subdue the World. The true life of the Church is, in any given age, Her strength.

Her victory must be based on Her vitality, as the living and fruitful Body of Jesus Christ. But now, if we estimate the human resources of the Church, in our time and land, it is thousands, against millions,—a steady penury, against an ever augmenting prodigality of money in the service of Her enemy, the World. The Church has numbers, wealth, science, and even fashion, arrayed against Her. The schools of the philosophers, sometimes men from the schools of the prophets, arraign and flout her. Judged by the law of human chances, or weighed in the scale of appearances, the issue seems to have already gone against Her. But, with the World in battle array against Her, the Church remembers Her ancient victories. The race is not to the swift nor the battle to the strong, as the World's strength is; but the prize and the battle are to those who wrestle in the armies of the living God. She conquered the Roman world, not by Her numbers, but by Her fidelity and zeal. The fire that consumed heathenism, was the flame of the Holy Ghost, incarnate in the lives of Her great sons and daughters. The Cross was raised in mastery above the Emperor's throne, by the pious hands of faithful and humble Churchmen; and the World bowed before the Church in a new obedience, as men always bend before that serene and beautiful Bride of Christ, when Church-folk do not obscure Her virtues behind sordid and faithless lives. The conquest of the World by the Church, in our age, demands, then, first of all, a magnificent but holy sacrifice and self-surrender to Her service. No man can weigh the weight of one life, given entirely to any one great calling. In the history of our race, and outside the Church, it has always been a few lives, given to a great cause, which have won the most magnificent victories. In the Church Herself, personal consecration to Her interests have shaped ages by the Cross, and made Her virtues

triumphant. With the zeal of the Apostles, we shall regain the victories of the Apostles. With the self-surrender of the martyrs, and witnessing before this age to Jesus Christ, we build up His kingdom against the World.

The very intensity of our age challenges the Church to action. For men adhere, to-day, with great pertinacity, to their material interests, and spend brain, heart, health, and pains, to win them fortunes of material things. And they logically ask of Church-folk this question. If, as you say, the cause of the Church is the cause of human salvation, how can you expect to convince us, who pursue our aim with such intensity, of your sincerity, by such half-measures and half-devotion as you leisured Churchmen show, in behalf of a cause which, by your claim, is the very chief of causes? Whatever else this age may be, it is intolerant of shams, and for mortal men to assert a cause which concerns the eternity of their fellow-men, in a halting and irresolute fashion, seems, to common sense folk, very like a sham. If Churchmen wrought with the same vigor for Jesus Christ, as business men work for a fortune, a new face would be put upon Church affairs at once.

But, in this age, the World assails the conscience of the Church with spiritual narcotics and sedatives, to hinder Christians from following the austere but holy path of a great devotion to their Lord. It is by a subtle infusion of its own negative spirit in spiritual things into our religious consciousness, that the World keeps us back from achieving victory. We betray our Lord by our leisured idleness, and mock Him with a discipleship that lacks sacrifice. Now, then, it is for every Churchman to know, that no true man lives to be happy, or leisured, or comfortable, but to do Christ's bidding, even when obedience lays a great agony to our heart. The scarlet thread of a sacrifice, even unto death, runs through all the vital ages of the Church. The shadow of the Cross must sadden, while it excites every faithful heart to give itself in travail and weariness to the service of the Church, Who demands of all Her children a self-sacrifice that wounds at the very soul. The Church, built upon the Cross, conquers by the heroic self-surrender of Her children who bear the Cross.

In the struggle which the Church maintains with the World, the discipline of Her own forces is a matter vital to Her success. Submission in any battle half wins it, and the genius of the Church, in sharp distinction from the intense individualism of our age, demands subordination, through all Her ranks, to due authority. But due authority in the Church rests on no man's will or pleasure, but on fixed Canon Law; and to that authority all Orders yield. In the obedience of all, exists the liberty of all. The Church, by Her policy, protects us from the individual, to govern us in a wise, gentle rule, Herself. While he stands within that Law, no man can meddle with the Priest. Outside that Law, and no Bishop is, o necessity, to be obeyed. The freedom of our Orders lies in their protection by our Canon Law; for obedience to Law is liberty; obedience to the individual, slavery. The Church recognizes no Popes among Her Hierarchy, and she puts down all insubordination among Her inferior clergy; but whatever is done, is done by due process of Law. She has thus, in Her ranks, that submission which gives steadiness in battle, and yet preserves that personal self-respect, without which soldiers would be merely helots. It follows, then, that it is mere insubordination in a Bishop to judge, authoritatively, where, or as by Canon Law, he has no authority; and, contrariwise, it is very like Ecclesiastical mutiny, for a Priest to judge a matter that belongs to Bishops. The Church wills that every man should keep his own place, in marked contrast to this age, and to Protestantism generally, which puts any man in every place, at his own choice. There is a great cry and judgment among the Priests, occasionally, about some mal-administration in some Priest's Office. Unless we aspire to become an Ecclesiastical mob, like some of our neighbors, it is well to remember, that when we give public judgment (and the act is no less wrong because done anonymously, or through the columns of a newspaper) about what we have no Canonical authority to judge, we sin against Ecclesiastical Order and the common sense of all good Catholics. It is essential to the Discipline of the Church, in Her struggle with the World, that judgment should be left to judges, and the rest of us improve our

silence, to do our work in that station to which it hath pleased God to call us. Church-folk are under Law, and under it, obediently, we must win our battle.

It is a part of the same necessity, that there should be a true Fraternity in the ranks of Churchmen. They who stand within one Church, should feel themselves to constitute one Brotherhood. The very idea of a Catholic Church, carries with it the necessity that Catholics should differ in opinions. For, as God does not destroy personality in a man, by His Grace, so the Church does not seek to destroy, but to regulate individualism in opinion among Her children. Two men can no more think exactly alike, than they can look exactly alike; and to make all men's minds after one pattern, is what the Catholic Church has never wished to do. To torment any man, who stands within Her Creeds and Articles, with new tests and shibboleths of orthodoxy, is a crime against Unity and Charity, and a fountain of endless evils. The Inquisition and the Papacy, our Church threw overboard forever, at the Reformation, and we must keep due guard, that the spirit of the Inquisition be kept out of our Communion. To pass sentence of condemnation upon our brother's Churchmanship, in the Court of our personal opinion, where he is neither bound to plead, and we have no jurisdiction, is purely inquisitorial and the very rags of Rome. It is thus that we protest against all interference, in our Communion, of one man with another, upon his own individual responsibility. The undue assertion of individual opinion vexes, in this age, society and nations into madness. It is a blood-hound in the pay of prejudice, to hunt down opinions of another color from its own. And Catholics, vexed by the incessant clamor of heady or factious men, demand, and will demand, that the voice of the Church alone shall speak praise or blame, and that before She proceeds to judge, with that cautious moderation and charity which are not the least of Her Catholic virtues,—and after,—the individual shall confine himself to silence.

Yet, in affirming this, we condemn much in our current Churchmanship. For, every now and then, our Communion echoes with accusations among men who, by Canon Law and

reason, are brethren. Parties appear to affront the Catholic mind, and to wound Catholic Unity. Now, all clamor and partizanship in the Church affront and weaken Her. It is a bad omen for victory, when soldiers quarrel in the very battle line, and show dissension before the enemy. And, in the American Church, the disease of parties has got to be cured, as cancer is cured, by excoriation.

There may be, besides, two general reasons alleged, why American Churchmen should not be compelled to one general way in administering the Church to the people. In the first place, confronted as we are among Protestants by the most diverse religious tastes and systems, every school of Churchmanship known to us has its own special aptitudes for reaching and subduing to the Cross a certain class of minds. And this is the reason why, often, a style of Churchmanship, which seems to us antagonistic to the general drift of our Communion, is found very serviceable in bringing multitudes within our Fold, who would never follow a more Catholic leading. And as, in our age, he who is not against the Church is for Her, so we, as Churchmen, may well be willing to receive amongst us people who are mere novices in our Ecclesiology, trusting to time and their posterity for the acceptance of a truer Churchmanship. It remains, therefore, for us to allow, within the limit of Canon Law, even a great diversity of theory and practice in Ecclesiastical administration, upon the ground, that in this age more men are reached in this diversity, than by a stricter uniformity. Of course, whatever offends the Canon Law, is contraband, and to be abated; but what we affirm is this, that all interference with the practices of any school amongst us, whether that school are vulgarly supposed to affect Presbyterianism or Romanism, shall be by due Canonical authority, and that, until that authority moves to trial, every man and school shall be let alone; both because such a course is seemly, and because the opposite conduct might, for reasons already given, actually peril the doing of good. This statement is made, in the interest of no school whatever, but as a part of that Catholic practice, which the American Church must follow, in Her conquest of America to the Cross.

The second reason which we allege, why Parties should be destroyed by the Grace of God and the pious common sense of Churchmen, is, that Parties in our Church have no logical basis to stand upon, but are the creatures of unreason and mistake. Tendencies in the Church there must be; and these tendencies, put in practice, for reasons already given, may work good in saving men; but Parties imply a more or less serious attack and warfare upon things which they disallow; and it has been found, that it does not satisfy men to follow their own tendency, but they assail its opposite. Now then, every Churchman aspires to assist in the salvation of this world to Jesus Christ; and we all admit that this World is to be saved by the Cross of Jesus Christ. But the Church exists to apply that Cross to the World for its salvation; and our differences are not so much, as to what work we shall do, but how we shall do it. Is it reasonable, then, is it decent, in the eyes of the Catholic world, that honest men, with the same aim, should quarrel about the means? We, who are under one standard, should not, necessarily, be of one opinion in everything; but we should, certainly, be of the same spirit, and that spirit should be charity; and charity will at least strive to do its own work, and not meddle with its neighbors. The American Church, then, in order to conquer the World, which is Her mission here, must be one in spirit, and partake of the true fraternity of Saints!

We have thus aimed at certain conclusions as to the position and resources of the Church. It now remains for us to consider in what fashions the Church must apply Her resources to the conquest of the World. First, then, and in general terms, we say that the Church must apply Herself, as a divinely arranged system, to the heart of the World. Now the very idea of system implies coherency of parts, and those methods of the Church, which form Her system, cohere together, and are as clearly different from any of the Protestant systems as Her origin is. And of that system it may be remarked, how that through it flow that Catholic calmness and patience, which cannot spring into existence in any one age, but are the accumulative fruits of the Holy Ghost, moving the Catholic mind

through all ages. That which is grounded in Eternity, and folded in the arms of Divinity, must always retain, from contact, a certain peace and silence, which are the very tokens of its strength; and there is nothing which the uncatholic mind oftener mistakes and undervalues, than that silent and patient system, by which the Church goes on to subdue the World. In Protestantism, there is always a feverish unrest and hurry, which make a Religious life spasmodic, and great extremes of heat and cold; while the Religious consciousness is shocked and stimulated by novel and perishable appliances.

Now, slow growth is sure growth, and nurture and growth in the Church have about them that same patience, with which the coral reefs and deltas of the natural world are built, or the earth leads out the tender blade of spring, through many sunny and cloudy days, to the full corn of harvest. Beginning with the baptismal water, the Church conducts a soul, nurtured and trained in spiritual practices, from the cradle to the grave, in a patient and Catholic education, which may fit it to meet that God Who is beyond the grave; and Her system, as derived from God, reminds us of that yearly system of the natural world, wherein, in the cycle of every twelve months, harvests are matured in the rain and shine, the frost and heat of ever changing but ever related seasons.

It is not the question, at present, whether our system be right or wrong, but whether, having a system, very different from the Protestant systems around us, we shall follow ours, or theirs. We answer, *ours*, upon penalty of great calamities. We cannot compromise systems, any more than we can dismember bodies and preserve vitality, or make composite and living creatures, by the jointure of the limbs of man and beast; but the Church system must be followed by Churchmen without compromise, and without alarm. Bad systems, well followed, often conquer, among men, a larger success than good systems, badly followed; since, in the latter case, the following destroys away from men the fruits of the system; and the Church must follow, unflinchingly, Her system, in order to achieve Her conquest.

But now the question at once arises, how shall She follow

Her system? Her system must be applied to the heart of the World; and in what ways shall that be done? Here arises one of the most pertinent and profound Church questions of the age. Now, at once, we may observe how, while the system of the Church may not be altered, it may be developed. For "the Church," as has been well observed, "is a living and growing body, not a dumb, inanimate machine, whose movements can be externally controlled and moderated with absolute precision. Her animating principle is the Spirit of God, and where the Spirit of God is, there is liberty, and, with perfect unity of purpose, an almost infinite 'diversity of operation.'" For instance, in the system of the Church, the position of a baptized child towards Her, can never be altered; but Her education of that child, in different ages, may be conducted in different fashions, provided those fashions do not compromise the organic relations of the child to its Spiritual Mother. You may baptize a child in only one way, but you may after educate that child, merely by the spoken word, by the represented Sacrifice of Jesus in the Holy Eucharist, or the painted windows, or the Gregorian Chants, or the Church architecture, or by several, or by all of these, according to the child's capacity or opportunity. Indeed, while the things which the Church holds in Her keeping, to apply to the World's heart for its salvation, are immutable, the ways in which She thus applies them are clearly alterable, as Her whole history proves. For, in Her public Service or Liturgy, while She has always held the Holy Eucharist to be the heart of that Service, around which every Liturgy fashions itself, the Liturgy itself may be either more or less, according to the wants or tastes of an age, as determined by Her collected and legal decision. The Use of Sarum, and the Use of St. Gregory, differ in quantity, if not in quality, and the American differs from the Anglican Use in the same respects. For the Church may add or detract Prayers from Her Worship, according to Her sense of what is available, in Her supreme duty of converting the World to God. And this liberty of choice may affect Her Public Worship in two directions; either, upon occasions, to decrease or increase them. For instance, if Morning Prayer be too long for the

patience of a Sioux Indian, She has a clear right to see that it be shorter. Or if, in any Service which brings the Cross to men, more Ritual be serviceable, She may assert the same in practice, provided always it be done by due course of legislation.

It will be seen how, in this connection, the whole question of Ritual offers itself to notice. We all admit that the Church has Forms, and the question of this age is, Shall She have more, or less, or different? To that we answer, that the Church may establish whatsoever Form She pleases, provided it teach, or do not contradict Her dogma, and provided She thinks it to be for the welfare of the souls committed to Her care. But this one rule must direct Her in Ritual; the spirit must create the Form, not the Form the spirit. Without doubt, Forms may aid the spirit, but Liturgy must be developed, as true Liturgy always has been, from the inner spiritual life of the Church. Forms, as expression of the spirit, are valuable; but Forms, instead of spirit, most pernicious. If, by the holding up of the hands at the name of Jesus, the name of Jesus be glorified among the worshippers, then let hands be lifted up. But if, in the lifting up of hands, there be no lifting up of souls, the action, as soulless, degrades the Worship, and no hand should move. By Forms, ancient and historic, the Church stands distinguished from Her neighbors: and Her genius has always led Her to picture forth and body before the eye of the soul, spiritual truths through material forms;—in the white robes of Her Priests, ministering before the altar, bearing upon their shoulders the yoke of the stole, as badge of their subjection to their Lord; in the Crosses that stand above Her Altars; in the windows, brilliant with the images of Saints and Martyrs; in Her Chancels, divided from the people's place; in the cruciform shape of nave and transept; in Her Altars, eastward towards the light; and in a thousand details of color and shape and substance, by which She repeats forth Her everlasting Gospel.

Such, then, being the right and genius of the Church, the question of change in Ritual becomes one of expediency, to be determined by the effect of any change, as assisting Her in

men's salvation. And this we take to be the main question that underlies so-called Ritualism. For, while the Ritualists assume, not to introduce new Rites, but merely to reclaim the old in the interests of the Church, we understand their dogma, viz: that the Church may rightly alter and shape Her Ritual to the new attitude and qualities of men, in this or any age, to be correct. The question, as to what is lawful Ritual, waits on the decision of the Canonical judges of the same, but the question, whether the Church can determine Ritual, cannot be raised. As to the Ritualists, while there undoubtedly are those in the English Church, and our own, who caricature, pervert, and misrepresent true Catholicity, and while the movement, like every other, has both gold and clay in it, this seems clear, that, leaving out of question details, there is a movement begun, which is backed by some of the most earnest and vigorous thought in our Communion. It shows itself in other ways than Ritualism. If these men were merely enthusiasts, over-fond of a certain sort of man-millinery, or very young Deacons, with an acquired hankering after the forbidden fruits of Rome, their movement would have long since perished away into that limbo, where all such human absurdities hide themselves. But whatever impatience, or lack of self-control Ritualism may have already shown, the idea that vitalizes it, and which will maintain it against everything but the suicide of its own possible and illegal excesses, is the idea, warm in the hearts of many unspeaking but resolute Churchmen, that this Church of ours, rich with Her heritage of XVIII Centuries, shall be made free to assume Her due position, as the beautiful Mistress and Ruler of the World, and that whatsoever of beauty, dignity, or Catholicity, have been stripped from Her, shall be restored to Her, until, clad in Her ancient vestments, and employing Her ancient forces, She shall embrace the whole world, to subdue it to the obedience of the Cross of Jesus Christ.

But now Catholics, who desire these things for the Church, are assailed with the charge of Romanizing, as though Rome were that eternal nightmare that should drive honest folk away from the ancient and venerable courts of the House of the

—the Church. Fidelity to the system and genius of the
:h is often followed by a Protestant howl from Sects,
: mission is to bay at Rome, who, however astray she may
gone from Apostolic usage, is still able to outmatch them
: devotion to her own idea, and will last when they have
to their appointed ashes. By Her history, and by Her
a, our Church stands over against Rome, as the bulwark
ıe Catholicism, or, as some folks sadly misname it, Prot-
tism. Until Rome divests herself of her novel and hurt-
rors, that have destroyed Church Unity, both East and
, we shall refuse her Communion, as schismatical and
ical. But it is time that this nonsense about Romanizing,
en whose lives are given to preserve, in the only logical
the World from Rome, was stopped. Mere Protestant-
nd Sectarianism are making more perverts to Rome every
than Catholicism,—a hundred to one. Perversions to the
cy are generally re-actions from absurd negations to equally
d assumptions. Papacy is to be conquered by Catholicity,
by Sect; the wrong by the right; not the wrong by the
g. The dogma of the Holy Trinity is no better and no
e, essentially, because Papists are Trinitarians; and be-
: Papists have their devotions, is no reason why we should
ray. In any case, the question is not what Rome holds,
vhat the Catholic Church holds; and what the Catholic
ch holds, we, as Catholics, must hold; and we must hold
thout fear, and against reproach from any quarter. Of
ıe, there is a wide gulf between us and Rome; and if any
pass from us to the other side, he is no longer of us. But
ceaseless accusation of men who stand amongst us, desiring,
eir very differences, to be more loyal to the great Mother
bears us all in Her bosom, is, we think, in our humble
ment, scandalous. If many people were as afraid to be
to the Catholic Church, as they are of being implicated
Rome, the Catholic Church would feel a new sense of
rity, and entertain new hope of an imminent and great
ess.

this way we arrive, at last, at the ever impending and
ent question of actual Church work. That work, mult

form, perplexing, exhausting, lies at every Priest's door. To lift up and lay this World on the bosom of the Catholic Church, in rest and life, is our task; and, withal, it is a task that may well sadden the stoutest heart. For, in this age, the World is more and more abstaining from the Church. The wave of the present civilization, especially in its lower currents, is away from the doors of the Fold, and out of reach of the voice of the ordinary shepherds. And this, not so much from wilfulness, but because the men of this age, tormented and blinded by the errors that waited on the Reformation, have lost all sense of anything but the evident deficiencies of Sect. The fatal logic which they follow comes to this, that, as the work and folly of the Sects around them is all they see, there is nothing further in Religion, or in the Church, to be discovered.

The writer of this Article, in years past, came in contact with a large body of men and women, unchurched by the deficiencies and absurdities of Sect. For instance, some have lived through so many Methodist Revivals, untouched, that they have concluded that no Religion can reach their hearts. Others have found in their bald communions so little to bind them to those ways, that they have come to think themselves necessary outcasts from every Ecclesiastical System. Besides, a certain vagueness in Sect administration has deprived men, craving to be guided in definite paths of regular Christian offices, from any actual leadership, and they have strayed out upon the desolate and foggy moors of aimless and endless dreams and speculations. There is a vast congregation of such people, wishing, but not knowing how to be Christians; who, having abjured the Sects, by a blind but honest instinct for Religion, and not knowing the Catholic Church, which has actually for them all they desire, are fallen away from all pretence of Public Worship. Vast wildernesses of spiritual desolation lie around every meeting-house; and we think that, had it not been for the Methodists, who carried away from us certain Catholic virtues, in New England country villages without Churches, at the present day, there would exist the profoundest spiritual heathenism in all Christendom. The class we mention, are often persons of more than ordinary sense and thought, with

an instinct for the Church. For we must remember, for our comfort, that while God has made the Church for men, He has also made men for the Church; and we must remark, whether we avail ourselves of the fact or not, how that, in numberless cases, the hearts of men, mysteriously fashioned and moved of God, are crying out for the Catholic Church.

To this point we will only add, that all such phenomena as East Medway, Massachusetts, where, in a Puritan rural community, a Puritan meeting-house has been given up, by Puritan assent, to be consecrated as a Church; where a surpliced Choir celebrate Choral Service, before a congregation of almost unadulterate Puritan blood, to the great refreshment of all concerned,—a phenomenon only intelligible to those who know the vast re-action from Puritan absurdity,—are proofs of the statements we have just made. To this class, who are, in general, moderately educated, and of average wealth, we must also add the rapidly increasing class of the sordidly poor and ignorant. In measure, this class is recruited by immigration, but it is also true, for reasons not here to be discussed, that, while our national civilization is raising the upper classes to still greater fortune, it is bearing down the lower classes with a weight never felt before. The relative position of the mechanic, or the day laborer, has degenerated sadly in the last twenty years, and the Church must confront and anticipate this fact in Her policy. For, as has been well observed by one of the writers in "The Church and the World," "The true idea of an effective Church,—that idea which is formulated in the word Catholic,—is, that it should not merely be fully capable of adaptation to the habits of all climates and nations, but that in each nation it should meet the wants of all classes of society, and all types of mind." The Church, then, must aspire to reach all. If the World will not go to the Church, (as it will not and does not,) the Church must go to the World. And She must go to the World *with* Her system, but *by* Her children.

And this raises the question of Orders; in plain speech, of Brotherhoods, and Sisterhoods, as means to attain Church aims. Now, whatever we may judge of Orders like these, this Catholic principle cannot be successfully assailed, viz: that

every child of the Church should be given opportunity to do work for the Church, in the measure of his personal capacity. There is a vast deal of wasted and wasting energy, which, with Her present methods, the Church fails to employ, and which She cannot afford to lose. We do not propose, here, to argue the question at any length; but, for those who desire practical details, we beg to suggest this very book of "The Church and the World," wherein are both facts and arguments, which we advise all dissentients to answer, before they condemn. But this is clear to every parish Priest, for instance, that in his parish are women,—sometimes several,—who, for various causes, are in that position, that, without infidelity to any human relation, they could give themselves entirely to the service of the Church, and who also desire to do it. In the present state of affairs, the Church gives them no regular and systematic work to do; which is a loss both to the individual and the Church. For all such willing persons, Sisterhoods, wisely ruled and guided, are a certain and useful refuge.

And what is true of women, is also true of men. There are many men, who, by force of circumstances, have not and will not acquire a liberal culture, and yet are men who understand their own class, and might reach them better than men better educated. We have got to have men to preach Jesus Christ in the highways and byways; and the highways and byways of the American world are full of men who need preaching, and may be made to listen. In every parish, the Lay element also should be organized into Parish Guilds, or Fraternities, as regularly as any parish organizes under the Civil Law; and that element, thus organized, should be set to work, and in every parish there is work to do. As to Brotherhoods, such as this book, "The Church and the World," advocates, we have only time to say, that we think the Church demands them, and that their employment is chiefly a question of time. Whoever will faithfully instruct the American Church how to organize them, will deserve thanks. There is plenty for them to do. Besides, these Orders will accomplish not only their special work, but they will be of general service to the Church. The Roman Orders have been, in certain ages, the bulwark of the Papacy,

and the Sisters of Mercy, for instance, have done more for Rome, before the World, than the whole College of Cardinals. Self-sacrifice is full of mastery over the human mind, and the true devotion of men and women to the welfare of Humanity, is a power with which it is very difficult to contend. The Church must outmatch the devotion of this world to temporal things, by Her devotion to spiritual things, and She must fortify Her advice to sacrifice for God, by sacrificing Her wit, wealth, and energies to God, in the service of mankind.

It is true, that there is a fear amongst us, lest the Church would compromise Her dignity, if She should proceed to Her actual duty of reclaiming men to God, in any other way than by Her stately Services, rendered by dignified and very proper Priests, with all the decent surroundings of comely and respectable Parish Churches. But duty carries always with it its own dignity; and the dignity of the Church consists in what She is, and not in what She wears. For instance, we often hear it said, that, if we divide Dioceses, and thereby reduce Episcopal salaries, we degrade and bring to contempt the Episcopate. If the dignity of the Episcopate depends upon its revenues, (as the World holds, and as the Catholic mind never holds,) then the popular sentiment is right. But in one eminent case, at least, this sentiment has been of very fatal influence upon the Church. It was the preëminent station of the Roman Bishop, in temporal things, which assisted him to assert that Supremacy over equals, which has created division East and West in Christendom. St. Paul, when He worked with His own hands in the workshops of Corinth, in a Ministry that has moved the world, was, and is, to the heathen mind, a less magnificent spectacle, than the rich-robed Pontiff, that sacrifices on elaborate altars, and keeps grand state in palaces; but to the Catholic, the magnificence of Bishops proceeds, not so much from the lawn of the Bishop's robes, or the gold and ivory of the Bishop's throne, as from the Bishop's supremacy in sacrifice, by which Bishops should take precedence of other men. In olden times, the Bishop's crosier was a pilgrim's staff, and there is no road so dusty as to degrade that Bishop's dignity, who travels it to lift up, by the road-side, men stripped

and naked from the robbery of sin; for the way of duty is the *via aurea*, the golden way, before all honest hearts, forever. Duty is always dignified, and sacrifice is always royal. For the Church, the sackcloth of Her humility, Her suffering, and Her sacrifice, is the only purple. In these robes, She once conquered; in these robes, She must once more conquer the World to God.

Besides, and after all, Her sacrifice is Her one great argument to break down the profane science and learning of this World, that assail Her with denial. The professor's chair may answer Her pulpits, and the Schools of the philosophers have at least a brain to equal the Schools of the prophets. But science cannot answer the Priest, kneeling down to pray by the bed-side of the dying, in some hovel; nor the missionary, giving up all that cultured men think grateful, to carry the Cross to heathen. There is no Atheism bold enough to revile a martyr, nor able enough to refute self-sacrifice. God rules the World, not more by what He is essentially, than by what He does practically, and so must His Church conquer.

We have thus conducted our argument to its conclusion. We have aspired to present general laws of Church action, rather than details. We have endeavored to state, with moderation, things about which no earnest Churchman can be indifferent. We remarked, in the beginning, that the book whose title heads this Article, was a very grave affair, and that it signified more than it contained. We would not endorse everything in it, but we do say, that it signifies a very solemn movement in the hearts of Churchmen, towards the rescue and enthronement of the Church above the World. It is a movement, wherein, as in all human affairs, that which is the loudest is also shallowest. Of the men engaged in it, many are unknown, and shrink away from notoriety. They have been led to it in diverse paths, but, as they trust, by the Holy Ghost. Some are men who, bereft by God of most of those holy, but human ties, which bind men to earth, cling closer, with their empty hands, unto the Altar, as their only treasure. Others, who, marking the perishableness of all human things, with a thirst for eternity, would lay hold upon the fabric of the Church

as that which alone endures; some, by a perception of how all beauty, and all glory, and all philanthropy, are Hers. They are men, whose aspiration is merely to work for the Church, and die, inspired with the thought, that, over the forgotten graves of faithful Churchmen, the Church will one day be lifted up, in all Her ancient magnificence and sovereignty. They have, with much travail of heart, counted costs, and proceeded to their work. What God may have in store for them, they will endeavor, with humility, to accept; but their hope in the future of the American Catholic Church, no man will wrest away; and they propose to win their way, by simple fidelity to the genius and system of that Church, to Which they have pledged their lives.

It is a movement, if we mistake not, grown slowly, and in measurable silence, to its present position. It will obey the Canon Law, implicitly, and those who, of right, rightly administer it; and it will resist things against Law, both for itself and others. It will set its face against all partizanship, and words that wound any man, of any tendency, who stands within our Communion. It will neither Presbyterianize, nor Romanize, and it will pass, through many words, to the things which belong to Catholicity. Its passion is the Church; because it knows of no Christ, nor Cross, nor sacrifice, except such as the Church contains; and, in all humility, it proceeds to defend and proclaim the Church as Mistress and owner of the World.

Art. II.—SKETCHES OF ENGLISH CHURCH HISTORY.

II. Bishops of Gloucester.

The Church of the Benedictine Abbey, at Gloucester, was begun in the time of William the Conqueror; but, as it was not completed till four centuries after, it had within itself many gradations of architecture. There was the round Arch of the Normans, the obtuse lancet window of two hundred years later, the highly finished Choir, the elaborate Western front; and the Eastern window was said to be the largest in England. Its tower rose to the height of two hundred and twenty-four feet; and, stretching to a length of not less than four hundred and twenty feet, the Abbey Church occupied one side of a green, and looked out on an ancient and thriving town, sinking a little towards the North, the South and the Severn; on the vales of Gloucester and Evesham, the Cotswold Hills and the Forest of Dean.

Here, King Henry VIII. founded one of the new Bishoprics which he had intended; and most of the County of Gloucester was within the Diocese, of which the Benedictine Church formed the Cathedral. He placed over it Robert Wakeman, the Abbot of the neighboring Monastery of Tewksbury, a native of the neighboring shire of Worcester, and a pupil of Gloucester College. After the dissolution of the Monasteries, he had been made a Chaplain of the King; and he now presided at Gloucester, from 1541 to 1549, conforming passively, it would seem, in the beginning of the reign of Edward VI. An aged Abbot, placed in the Episcopate because he was an aged Abbot, could be expected to do little more.

The second Bishop was John Hooper; who, four years before his elevation, had returned from exile, at the age of fifty-two, and who, in the course of his career, had been ripening for a most illustrious crown, through every variety of trial. Originally of Somersetshire, he had his education at Merton College, and afterwards joined the Cistercian or White Monks;

ut, becoming weary of their Order, returned to Oxford. A park from the writings of Zwingle and Bullinger, kindled a ame in his bosom. We hear of him as disputing with Berard Gilpin, who had not then embraced the reformed doctrine; and, when the bloody Act of the Six Articles was passed, e retired, and entered into the service of Sir Thomas Arunel, as his steward. There he was scarcely safe; for, at one ime, he was sent to Bishop Gardiner, who detained him five r six days; and he soon thought it prudent to withdraw to rance. A friend, whose life he had once saved, lent him a orse; he reached the seaside, and crossed in safety.

But his abode in France was disagreeable; he returned, as sought, and in the disguise of a master mariner, made his scape to Ireland, and from Ireland to Zurich. Abroad, he pplied himself to the study of Hebrew; married a German dy; and published a Declaration of Christ and His Office, nd an Answer to Gardiner. When tidings of the death of King Henry reached him at Zurich, and he was about to take ave of Bullinger, he said, prophetically, that the last news f him which should ever come to his hospitable friends in hat city, would be, that his body had been consumed to ashes.

Arrived in England, he preached daily, and often thrice a ay, with fervid eloquence, and published, in rapid succession, Lesson of the Incarnation of Christ, a Declaration of the en Commandments, a translation from Tertullian, and a ourse of Sermons on Jonah. He informed against Bonner; nd, being made a Chaplain of the Protector, Somerset, he rged on the Court the substitution of Tables for Altars. His wn example was rigid, and although, on better acquaintance, e had much sweetness, yet so austere was his manner, that a nner who had come to open to him his grief, was known to ave gone away in silence. He is described as tall in stature, strong body, sound health, pregnant wit and invincible paence, spare of diet, sparer of words, and sparest of time.

Whatever was noble, and whatever was extreme, in the uritan scholars and divines of the next generation, had its rm in such a character; and thus it could not but happen, at when, after the decline of Somerset, the aspiring War-

wick, who saw in Hooper one of the most conspicuous preachers of the time, furthered his elevation to the See of Gloucester, the Episcopal vestments, which then included the square cap and the scarlet chimere, would offend his choice and conscience. The elder prelates feared the result of excusing him from wearing them, even on the intercession of Warwick and the King; and, in accordance with the method of the times, he was confined to his house, and, when he ventured to publish a Godly Confession and Protestation of the Christian Faith, was thrown into prison. There, he gravely questioned himself, whether, for such a cause, he would be justified in relinquishing his Ministry, and at length consented to wear the vestments in his Cathedral, and on occasions of great solemnity. His Episcopal arms were, a lamb in a fiery bush, beneath sunbeams.

At Gloucester and at Worcester, when, on the deprivation of Heath, that See was added to his charge, Hooper presided with large hospitality and diligent watchfulness. A number of poor people were always entertained at his table, and, after being examined in the Creed, the Lord's Prayer and the Ten Commandments, were served before other guests. On some occasions, he preached even four times a day: his life was eminently holy; and he was blamed only for the strictness of his discipline. Sir Anthony Kingston was cited into his Court for adultery; and, in a moment of anger, struck the Bishop. He was fined five hundred pounds; and he lived to thank him, even while he was on guard over him at the stake. When Mary came to the throne, the robust integrity of the piety of Hooper appeared complete, beyond even that of his fellow-martyrs. Not for a moment did he swerve from his allegiance to the lawful inheritor of the throne, while he yet refused to flee, saying, that the shepherd should die with the flock.

He was sent at once to the Fleet Prison, and speedily deprived. Of all the sufferers, he perhaps was most prompt and decided in his answers, as if he had but to finish his work, and be gone. In January, 1555, it was decided that he should be sent down to Gloucester, to die where he had strewed the seed of his doctrine. His wife, and Daniel and Rachel, his children, were safe in Germany; and with them, his Treatise on False

Religion, and his "Hyperapismus." With an unwonted cheerfulness, he mounted his horse, and pursued the journey of several days, homeward. Seven thousand persons assembled to see him die; and it was observed, that his countenance had never seemed so joyful. Standing upon a stool, and chained to the stake, he asked for a quick fire; but the wood was green, the wind blew the flame away, the gun-powder exploded without effect; and for three-quarters of an hour he endured the mortal agony. Continually he smote upon his breast, at first with both hands, and when one was consumed, with that which remained, till it clave to the hot iron of his chain, and cried aloud, "Jesus, thou Son of David, have mercy on me, and receive my soul." At last, he bowed himself forward, and yielded up his spirit as quietly as a child sinks to sleep in his bed. That day was never forgotten at Gloucester.

In the mean time, James Brookes, a bold, violent, and unshrinking man, sat down in the vacant seat. He was forty-two years old, a native of Hampshire, and had been Chaplain, or Almoner, to Bishop Gardiner, and Master of Baliol College. When Ridley, Latimer, and Cranmer, were condemned, he was a willing judge; and, whatever allowance may be made for the vehement language of the age, and the strong indignation of persecuted men, it is not credible, that one whom Jewel could call "an impure beast," and of whom he could report to a correspondent, that, before he died, he exclaimed, that he was justly damned, could have been worthy of that respectful remembrance, in which even the Reformers, after all their sufferings, could hold some of his brethren. He died in the February after the death of Queen Mary.

In the Convocation of 1553, after it had become certain that Popery was to be rëestablished, six members ventured to offer a perilous resistance, by argument. One of these courageous Clergymen was Richard Cheyney, Archdeacon of Hereford; and it is possible that his danger may have been somewhat the less, because his avowed belief on the Sacramental question was, essentially, that of Luther, and of course less decisively contrary to the Papal doctrine of Transubstantiation than that of most of the English confessors. He was born in London,

and educated at Pembroke Hall, the College of Ridley and Grindal; was a good Greek scholar, favoring the new pronunciation, just introduced; and, in the time of King Edward, had been much at the Court. Notwithstanding his stand in the Convocation, he was permitted to live in privacy, till the accession of Elizabeth, when he obtained the small benefice of Halford, in Warwickshire. He preached much in the surrounding country, and, at first, refused the offers of his friends to obtain for him higher preferment; but, being called to officiate at Court, was tempted, by a kind salutation from Cecil, to write a playful letter, lamenting his narrow income. Cecil requested Archbishop Parker to name him for some fit place, and Parker suggested the Provostship of Eton; but he received in its stead the See of Gloucester, after it had been suffered, as one of the new Bishoprics, to lie for three years unsupplied. He had also, for a time, the charge, and it would seem, for a longer time, the revenues, of the Diocese of Bristol. The Commission was withdrawn by the Archbishop; and Cheyney, who, though a learned and resolute man, was eccentric and querulous, had made his petition, that he might resign his own See, complaining of rash and ignorant preachers, and, after his contest at Bristol, which has been mentioned in the account of that Bishopric, renewed his request; but it was never granted. He seems, however, to have been viewed with distrust, both from his Lutheran judgment and his personal peculiarities; and Campian, the Jesuit, wrote to him as if his attitude were antagonistic to the Reformation, calling him "the hate of heretics and the shame of Catholics." During the session of the Convocation of 1571, he left London, without leave from the Primate, and without appointing a proxy; so that he was the only Prelate who did not sign the Canons; and it is a part of the records of that Convocation, that, for this contumacy, he was unanimously excommunicated, but afterwards absolved, when his Chaplain had appeared with his authority, and pleaded his illness. By a too expensive state, too, he exceeded his resources; and, in 1576, his lands and goods were seized for a debt to the Queen. Long after his decease, which occurred in 1578, the Papists spread a rumor, that he had died in their

munion. This story, so often renewed where the ground uspicion has been even less, was repelled by evidence; and faults which mark the Episcopate of Cheyney, appear but ıose of eccentricity and weakness. He was buried in the ıedral.

nother vacancy of three years followed, before John Bulham, a Prebendary of Worcester, received his consecration. ıis youth, at Magdalen College, Oxford, Julius Palmer was friend; and both were devoted to the cause of the unre-ıed Religion. When the Reformation was settled, under g Edward, Bullingham went abroad, and lived in Nor-dy, till the change at the death of the young sovereign. ırning then, he met Palmer one day in St. Paul's, and d from his own lips, that, impressed by the sight of the ıring martyrs, he had embraced their doctrine; and he unced his intimacy, and soon heard also the tidings of his e martyrdom. At the accession of Elizabeth, Bullingham deprived of all his preferments; and when, afterwards, he me an earnest professor and teacher of the truth for which riend had died, it must have been with a painful remem-ıce of their parting. His sincerity in error, however, had been proved by his willing exile; and his zeal for the h was now such, as no earthly interest could well dissemble. remained at Gloucester till his death.

n the twelfth of November, 1598, along with three other ates, Godfrey Goldsborough was consecrated; who, like predecessor, was taken from the adjoining Diocese of rcester, where he had held the Archdeaconry of the Epis-al city. At Trinity College, Cambridge, he had been a il of Whitgift, who, after his own elevation, enrolled him, ı several others of the worthiest and most learned of his lege associates, amongst his Chaplains; and he had also a bend in St. Paul's. He was laid, in 1604, in his own Ca-ıral; and his wife, "a godly matron," survived amongst children, and was able, by her personal testimony, to vin-ıte the memory of Bishop Cheyney against the reports of Popish emissaries.

ſot very willingly, a wise and good divine, Thomas Ravis,

Dean of Christ Church, next accepted the Bishopric. He also was a Chaplain of Whitgift. His birth was at Malden; his parentage worthy; his early education at Westminster School, which he afterwards encouraged, with its scholars; and he had been Vice-Chancellor at Oxford, and was one of the translators of the Bible. There were those at Gloucester, who now disliked the name of Prelacy; but when, after two years, he was called up, still with reluctance, to the See of London, his goodly form was missed by all from their Cathedral, and he left behind him no sentiment but respectful affection.

Still another Chaplain of Whitgift, Henry Parry, succeeded; a native of Wiltshire, Fellow of Corpus Christi College, Oxford; now at the age of forty-six, and Dean of Chester. In 1591, he had published "The Sum of Christian Religion," translated from Ursinus on the Heidelberg Catechism. He is described as an able theologian, read in the Fathers, a thorough disciplinarian, and one of the favorite preachers of King James, whose brother-in-law, the King of Denmark, on a late visit to England, had given him a rich ring, after hearing one of his sermons. In 1610, he succeeded his friend and neighbor, Bishop Babington, at Worcester.

A single year comprised the entire Episcopate of Giles Thompson. He had been a Fellow of All Souls College, Oxford, a Canon of Hereford, Dean of Windsor, one of the translators of the Bible, and a preacher of much eminence.

On his death, Miles Smith, one of the most learned men of a learned age, especially in the oriental tongues, was consecrated, at the age of sixty-three. The son of a fletcher at Hereford, who was "a man of no mean estate," he belonged, successively, to Brasen-nose College, Christ Church, and New College; and then sat down to his books, as Canon Residentiary of the Cathedral of his native city. Quiet and laborious, he prepared himself, by many years of study, for such a call as found him, when the new version of the Scriptures was to be undertaken; and he it was, who was employed to revise it before publication, and to write the Preface. He had never sought preferment, and all his covetousness was for a library; but preferment followed these labors. As a Bishop, he, like

most of his brethren, favored the Calvinists; and he leaned always, in matters of Discipline, to the gentler side. When, in 1616, Laud was made Dean of Gloucester, and, even then intent on his design of Ritual reformation, resolved to remove the Communion-table to the eastern end of the Choir, he was met by the firm resistance of the Bishop, who protested, that, if the intended innovation were introduced, he would never come within the walls as long as he lived. It is related that he kept this hasty and unworthy resolve, and worshipped elsewhere, till at his death, in 1624, he was brought in for burial. He had been more than once married, and by his first wife, Mary Hawkins, of Cardiff, had two sons, who took their names from himself and from his brother, Prebendary at Hereford, Bishop Babington, to whom he had given some assistance in his Notes on Genesis.

A week before the death of King James the First, Godfrey Goodman was consecrated Bishop of Gloucester; and he lived in this See to witness the overthrow of royalty itself. He afterwards said that the See had been forced upon him by that sovereign, on condition that he should soon be removed to a wealthier; and if it were so, the end of his Episcopate too well corresponded with its abject beginning. Born at Ruthyn, he was bred at Westminster School, under the eye of his uncle, Gabriel Goodman, the distinguished Dean, and afterwards was of Trinity College, Cambridge. His parentage was honorable; and, though a younger son of a younger brother, he had a good estate, and was the less excusable in his ambition. Till thirty-seven, he was Rector of Stapleford Abbots, in Essex, and a Canon of Windsor; then he became Dean of Rochester; and at forty-two Bishop of Gloucester, still holding his Canonry and a living in Berkshire. He was charitable to the poor, and though obstinate, inoffensive; indisposed to severity, but restless, complaining and undignified; and, altogether, the selection was unfortunate. Besides, he was ill at ease in his place and in his conscience. Within a year after his consecration, he was reproached for uttering at Court, in a sermon, language that favored the Romish doctrines. In the next year, the House of Commons named him as suspected.

The agent of the Roman Court, whose communications have since seen the light, relied upon him.

After he had been disappointed in his hope of translation in 1636 to Hereford, and, for some cause, had been fined three hundred pounds by the High Commission Court, he desired leave to go abroad. Among other reasons, he alleged that he was not highly esteemed in his Diocese; and that he would gladly see the practice of the Church of Rome, of which he owned that he had never an ill opinion. His request was refused by the officers of State, and not without contempt; for, neither his manners nor his temper could inspire reverence. He prosecuted a clergyman for speaking lightly of the Blessed Virgin; and he was often complaining of the Reformers, calling Bishop Ridley, for example, "a very odd man," to which some one replied, that "he was indeed a very odd man, for all the Popish party in England could not match him with an equal in learning and religion." There were those at Gloucester, whose parents had witnessed and described the scene when their second Bishop was offered up; and they might well hold in low esteem the weak man, who now sat in the seat of Hooper. At length, the Canons of 1640 tested his conscience; and, in the Convocation, he declined subscribing with the other Bishops of the Province of Canterbury. He was thrice admonished by the Primate, who then pronounced that he ought to be deprived, asked the opinion of the Prelates, and directed the sentence to be prepared. In the mean time, Bishop Goodman subscribed; but, being asked if he acted voluntarily and without equivocation, evasion or reservation, answered only that he subscribed. The Lower House requested that the inquiry might be urged; and, before they parted, Goodman was suspended from his Office and Episcopate. Some months after, he made his submission and was absolved; but he had first been in custody, and, singularly enough, the extreme unpopularity of Laud and the Canons gave him a temporary favor with the most bitter haters of Popery. He went to the Tower in 1641, with the other Bishops who had signed the protest against Parliamentary proceedings in their absence. After the dissolution of the national system, he lived in private at West-

minster, known as a Papist, and entertaining himself with projects and novelties. He had a design for restoring the impropriations to the Church; he was concerned in bringing the water of the New River to London; he went to Cromwell with a pedigree, which was to demonstrate the relationship between the Protector and the Vicar General of Henry VIII.; and he wrote an account of the Court of James I., which was not printed till two centuries after. He died in 1655, avowing in his last will the belief that in no other Church is salvation, except so far as it concurs with the Church of Rome. He left a legacy to his birthplace, for the benefit of young men who were to go abroad; some books to Trinity College, Cambridge, and some wood for the repairs of Churches; and he had given, in 1638, an advowson to the Corporation of Gloucester, with the condition that the benefice should be held by any descendant of his family who should apply for it, if duly qualified; and it has thus been held, within the present century, by the Rev. Godfrey Goodman. One of the weakest, but not one of the worst of English Ecclesiastics, was that Bishop, who alone, from amongst all the Prelates of his country, since the settlement of the Reformation under Elizabeth, has been tempted back to the yoke of bondage.

Was it wonderful that the city of Gloucester sided zealously with the Parliament, and enclosed itself within its fortifications, and held the banks of the Severn against a cause which it could hardly fail to view with strong aversion; since Laud, and those who shared his authority, had so disturbed the old age of one of its best Bishops, had dishonored the memory of another by forbidding the Book of Martyrs, and had placed in their stead a Romanist, long undecided, but abundantly decided at last?

At the Restoration, the fortifications of Gloucester were levelled. The judgment and friendship of the great Lord Clarendon obtained its Episcopate for William Nicholson. The son of a rich clothier in Suffolk, Nicholson was a Chorister at Magdalen College, Oxford, Master of Croydon Free School, Chaplain to the Earl of Northumberland, Rector of Llandilo Vawr in Carmarthenshire, Vicar of Carmarthen, Canon Resi-

dentiary of St. David's, and Archdeacon of Breckneck. Perhaps the interest of the House of Northumberland, which took the popular side, may have been the cause of his appointment to the Westminster Assembly; but he never attended its sessions. In his retirement in Wales, during the depression of the royal cause, he undertook a school, along with Jeremy Taylor and another; and honestly and honorably sustained himself, having the reputation of a matchless grammarian. In 1657, he ventured an "Apology for the Discipline of the Ancient Churchof England." After his elevation, he wrote on the Creed and Catechism, and published, also, an excellent and pious analysis of the Psalms, under the title of "David's Harp Strung and Tuned;" works which are not yet forgotten. He was sixty-two years old at his consecration, and presided eleven years, during nine of which he was a widower. Bishop Bull wrote his epitaph, characterizing him as a frequent preacher, a nervous writer, one on whose brow shone Episcopal gravity, and whose daily charity was felt by the poor.

John Pritchard was born in London, or its neighborhood, was of Queen's College and St. Edmund's Hall, Oxford; and, both before the commencement and after the close of the troubles, was Rector of St. Andrew Undershaft, in the Metropolis. He was, subsequently, a Prebendary of St. Paul's, Rector of Harlington, and Vicar of St. Giles, Cripplegate; and was permitted to hold these three preferments after his promotion to the See of Gloucester. Evelyn heard him preach, "very allegorically, according to his manner, yet very gravely and wittily, in a manner very like Bishop Andrews, full of divisions, and scholastical, and that with much quickness." Of that class of preachers, he must have been almost the latest. Like his predecessor, he was indulgent towards a non-conformist pastor; "for, they had known adversity." On the first day of the year, 1681, he died, at Harefield, in Middlesex.

The Dean of Gloucester, Robert Frampton, was raised to the chair of the Bishop. His was a meek and quiet spirit, choosing rather the walks of practical piety, than those of even needful controversy. "I would rather," he wrote to the pious Kettlewell, "speak five words to make my perusers better,

n thousand words to make them more learned." Yet
l give, also, some unusual instruction; for, at one period
life, he had resided at Constantinople, and had been
t Jerusalem. He was a very moving preacher; and,
as he was for his holiness of life, it is not strange, that
of the spirit of Evelyn should recommend him to the
of his own parish, on a vacancy. Raised, now, from a
d of Salisbury to the Deanery, and then to the Episco-
Gloucester, he strove only to maintain a good conscience
y cost. He incurred the displeasure of James II., by
ng against Popery; he signed the petition against the
Declaration; and was one of the seven Prelates who
ied and acquitted, in the crisis of that great struggle.
Diocese, he gave it under his hand to one who objected
surplice, that it was not to be worn for any supposed
s in the garment, but only for decency and comeliness.
s patient and conscientious mind leaned to the side of
l sacrifice, and shunned the responsibility of a great
decision, when the Revolution had dethroned his mis-
sovereign. He voted for a regency; and he declined
the oaths to William and Mary. A kind offer of main-
e, with a tutorship, awaited him; and he lived eighteen
n deep retirement. There, the venerable old man, un-
ost of his non-juring brethren, was seen at the parish
l, and often catechized in the afternoon, and expounded
mon; a beautiful spectacle of Christian lowliness and
. Dying at the great age of eighty-six, he was pri-
buried, at Standish, within his former jurisdiction. A
of a hundred pounds, to be appropriated for the propa-
of the Church in America, at the direction of Bishop
on, made him a benefactor of the parish of Burlington,
r Jersey.

ngst the Prebendaries, at the time of the Revolution,
e who had been born in the Diocese, had been long an
Clergyman in London, and, just in the manner in which
Frampton was not distinguished, had obtained a stormy
ce. This was Edward Fowler, to whom the new gov-
t gave the vacant Episcopate. His father, and two of

his brothers, had been ejected at the Restoration. The future Prelate himself, who had been regarded, at Corpus Christi College, Oxford, as a gifted young man in extemporaneous prayer, had been one of the College Chaplains, and, becoming Chaplain to the Countess of Kent, had been presented by her to the Rectorship of Northill, in Bedfordshire, was at first dissatisfied with the Act of Uniformity, but afterwards conformed, and received Episcopal ordination. He was of the same class of divines with Tillotson, Henry More, Cudworth, Worthington, and Whichcot. Weary of the contests of the preceding generation, they fixed their eyes on the internal fruits of the Gospel, and gave themselves and their writings to the work of promoting these; and some of them were led to attribute an undue value to the principles of Natural Religion. Fowler stood forth as their voluntary champion, and published, in 1670, "the Principles and Practices of certain Moderate Divines of the Church of England, (greatly misunderstood,) truly represented and defended." In the following year, appeared his "Design of Christianity," which was attacked by no less a person than Bunyan, in his prison, as endangering the doctrine of Justification. The reply of Fowler was severe, and he chose to name it, "Dirt Wiped Out." Archbishop Sheldon collated him, in 1673, to the Rectorship of Allhallows, Bread Street; and in 1681, he succeeded Bishop Pritchard, at St. Giles, Cripplegate. His Prebend at Gloucester had been given him, at the resignation, and on the solicitation of Henry More. No elegance adorned his pen; but his reasoning was strong, and, during the Romish controversy, his pamphlets and sermons were, again and again, before the public. His name was the second on the list of London Clergymen, who refused to read the Declaration. He could not hesitate to accept the place of Frampton; nor could he be charged, in this, with the slightest inconsistency, as he had never upheld the system of passive obedience. No other Bishop of Gloucester has presided so long, for he lived to be eighty-two, and died only about the time of the accession of the house of Brunswick. It was not strange, that one, who was daring enough to place himself in the front of what was called the Latitudinarian cause, should

give or take offence, amidst the Ecclesiastical discussions of the times. "Certain propositions," by which he apprehended that Natural Reason and the Doctrine of the Trinity were best reconciled, sustained such assaults, that he was compelled to write three several defences. He attended the Socinian writer, Firmin, as his intimate friend, in his last illness. In 1706, he published "a Discourse on the Descent of the Man, Christ Jesus, from Heaven," which involved him in another controversy. From Bunyan to Hickes, and from the Quakers to the Romanists, he had been in conflict with every class of adversaries. He died in 1714, at Chelsea, and, having been twice married, left several children; of whom one, a Linen-draper in London, married the grand-daughter of Tillotson.

Of the same political principles was Richard Willis, the first Prelate appointed after the accession of the Hanoverian family. It was he who, while Dean of Lincoln, preached, in 1704, the first Annual Sermon before the Society for the Promotion of Christian Knowledge. When Smalridge was displaced, he succeeded to the Office of Lord Almoner. He debated with ability, and, in 1718, spoke in favor of the repeal of the acts against Occasional Conformity and Schism, endeavoring to remove from the Dissenters the imputation of hypocrisy; and was also heard in favor of a bill for limiting the Peerage. After six years, he was removed from Gloucester to Salisbury.

At the age of forty-eight, Joseph Wilcocks, a Prebendary and afterwards Dean of Westminster, author of "Advice to Protestants residing in Foreign Parts," received the See of Gloucester. At fifty-eight, he exchanged it for that of Rochester, which, for the greater part of the century, was linked to the Deanery of Westminster.

For the first time, a Prelate was translated to Gloucester from another Diocese. This was Elyas Sydall, Bishop of St. Davids. He died, after three years, without leaving any distinct remembrance.

The Earl of Huntingdon, the husband of the celebrated Methodist Countess, obtained, next, the elevation of Martin Benson, Archdeacon of Berkshire, who had been his Tutor, and had travelled also with the Earl of Pomfret. He was

Rector of Bletchley, and a Prebendary of Hereford, Salisbury, and Durham. At Tewksbury, he had been a beloved schoolmate of Secker and Butler; and though, going to Westminster School and Christ Church, he was separated from them for a time, the friendship was subsequently perpetuated in the highest places of the Church, and went with them all to the grave. Patronage was not misbestowed, when he was raised to the bench; for they who knew him best, saw in him not only a pleasing deportment, but considerable abilities, and unaffected earnestness. The line of Pope is well known:—

"Manners with candor were to Benson given."

Soon after he came to Gloucester, he heard of George Whitefield, a young servitor at Pembroke College, who, coming home for his health to his brother the innkeeper, employed himself in visiting the poor and the prisoners. Observing, too, his demeanor at Church, he sent for him, one evening, after the Service; inquired his age, which was twenty-one; and told him, that, although he had resolved to ordain none under twenty-three, yet he should think it right to admit him, whenever he should apply for Orders. He accordingly ordained the youth, and gave him five guineas; and when he was told that his first sermon, at St. Mary-le-Crypt, had driven fifteen people mad, he wished that their madness might not be forgotten before the next Sunday. Whitefield went out to Georgia with his approbation and blessing; but he lived to regret his ordination, when he saw the irregularity and other faults of a career in many respects so pure; and in 1739 he wrote to him letters of serious admonition. Bishop Benson, like his friend Butler, was subject to a depression of spirits; but he habitually preserved his cheerful aspect. Towards the end of his life, a contest between two of the Canons and the Dean, caused him distress. Attempting, in the opinion of Warburton, to unite "manners with candor," he carried his decision in favor of the Canons, in person, to the Dean, who took advantage of the informality. The life of Benson was shortened by his assiduous attendance on Bishop Butler, when he came to Bristol to die. He survived him but eleven weeks; and, after suffering much

pain, expired with a calm trust in his Redeemer; and, by his own direction, was buried, without pomp, in the Cathedral.

The next Bishop, James Johnson, was of Oxford, and having been second Master of Westminster School, had been selected to be Preceptor to the heir of the throne. Having attended George II. when he was abroad, he was made Residentiary of St. Paul's, in 1748, and in 1752 received this Bishopric. But an embarrassing rumor met him at the threshold. A story, originating with that idle maker of scandal, Horace Walpole, was cited in the House of Lords, to the effect that, along with Lord Mansfield and Lord Dunbar, Bishop Johnson had been accustomed, twenty years before, to drink the health of the Pretender. The charge was withdrawn, and the Lords pronounced that his character ought not to be affected. Lord Mansfield, it is said, dictated for him a sermon, to be preached in 1759, on the anniversary of the martyrdom of King Charles I.; and in that year he was transferred to the neighboring, but more conspicuous, See of Worcester.

The name of the most extraordinary amongst all the Ecclesiastical dignitaries of England, is next in the catalogue. The father of William Warburton was the Town-Clerk of Newark; and the son became clerk to an attorney, and was admitted to practice; being, it is believed, the only instance, since the Reformation, of a Bishop in England, who had been trained at no University. Soon abandoning the Law however, he obtained Orders at the age of twenty-four. Some miscellaneous translations introduced him to the public, and were dedicated to Sir Robert Sutton, who presented him to the livings of Gresley, and Brant Broughton. In the mean time, he had been in London, and had formed literary connections with some of the writers of the metropolis. An Inquiry into the "Causes of Prodigies and Miracles," gave him some reputation; which was soon and wonderfully enhanced by his "Alliance of Church and State," and the first volume of his "Divine Legation of Moses." These appeared in rapid succession, but were the fruit of long preparation of mind; and Warburton, still but a country Clergyman, at the age of forty, athletic, and rather awkward and absent, was known as an intense student by those

who knew him at all, and as a voluble and eloquent talker. As he grew in fame, his bold and impetuous pen was alike ready to exercise itself on an edition of Shakspeare, on principles of fundamental Law, on National Policy, or on the mightiest themes of Religion. His Vindication of the "Essay on Man," introduced him to Pope, who became his close friend and brought him into the acquaintance of his own friend Allen, of Bath, whose niece, Gertrude Tucker, Warburton married, when he was forty-seven. The benchers of Lincoln's Inn made him their preacher, and Archbishop Herring exercised his metropolitan power of giving him a Doctorate.

His writings, by their dogmatism, their paradoxes, and their audacity, aroused a host of combatants; and he was ever armed, to cast himself into the literary quarrel of friend or antagonist. Stebbing, and Sykes, and William Law, replied to him; while he edited Pope, sustained Middleton, examined Bolingbroke, remarked on Hume, and at length engaged in a severe and not unequal contest with the learned and elegant Lowth. Unmeasured in his invective, often coarse in his vehemence, he yet wrote with immense copiousness, facility, invention and force; and the finest minds of his age had pleasure in the beams of this comet in the heaven of English Theology. Bishop Hare was his patron; Lord Mansfield obtained for him a valuable Prebend of Durham; Lork Hardwicke, a Prebend of Gloucester; Hurd attached himself to him with a cordiality astonishing in one so cold, and a submission not less surprising in one so able; Doddridge was his correspondent till his death, and just before, received from him a very affecting letter; Lord Chesterfield offered to take him, as his Chaplain, to Ireland, in the way to high promotion; Mason received his advice, and Sterne, his judicious reproof; and Bishop Newton submitted to him, before publication, his Dissertations on the Prophecies.

As a Chaplain of the King, he by no means suppressed, at the Court, his natural freedom of remark; and, in the Cathedral of Durham, he laid aside the rich and inconvenient attire, which, till then, had been retained by the Prebendaries. In 1757, he became Dean of Bristol. His "Julian" was now

ublished, and afterwards, his "Lincoln's Inn Sermons;" while e sat in Bedford Row, reading, with even more than the intelectual voracity of Johnson, and turning from his graver studes, at times, to whole baskets of Romances and Tales of Chivlry. Haughty in controversy, yet kind amongst his friends; ffectionately cherishing his aged mother, and loving to remember his youthful studies at Grantham, and his rambles, book in hand, in the lanes about Newark; the greatest theological writer, if not the greatest theologian, of his age, yet satirically placed, by Voltaire, amongst the assailants of Christianity; such was he, who, at the age of sixty-one, entered the Cathedral of Gloucester; a man tall, now majestic, and afterwards venerable, with a brilliant, searching eye, and a very expressive countenance.

He resided much in the neighborhood, at Prior Park, near Bristol, a seat inherited by his lady from her uncle; but found little to employ his peculiar powers, or to attract his by no means pastoral tastes, in the administration of his Diocese. Of the two neighboring Deans, Tucker, of Gloucester, the able writer on the Principles of Commerce, and Squire, of Bristol, afterwards Bishop of St. David's, he said, in his strong way, that the "one made trade his religion, and the other, religion his trade." He determined to require, that Candidates for Confirmation should have reached, if boys, the age of sixteen, if girls, that of fourteen; but for Ordination, he had very few candidates. Soon after his elevation, he published his "Doctrine of Grace," against the Methodists, which Wesley, who feared no man, was not at all afraid to answer. About the same time appeared his work on the Lord's Supper. He attacked Wilkes, in Parliament, for his immoral writings, and drew upon himself much illiberal abuse. In his unhappy controversy with Bishop Lowth, complaint became very personal, and reconciliation was made slow and difficult. His sayings were often crushing. At a meeting of the Bishops at the Palace of the Primate, when it was stated that Doctor Ridley was to answer the Life of Cardinal Pole, by Phillips, the spirit of the veteran controversialist was aroused, and he told his brethren that, in former times, the Bishops themselves wrote in

defence of the Church and the truth. On one of the few occasions on which he went to Court, he heard a Lord in waiting say, "move forward; you clog up the doorway." "Did nobody clog up the king's doorway more than I," was the reply, "there would be room for all honest men." A musical Festival, at Gloucester, drew his contempt; and he said, that they had offered to God the price of two harlots.

But age, with its infirmities, stole on: a broken arm, attacks of dizziness, the loss of his only son, who, he said, was "half his soul," a painful disease, and the natural progress of decay, all checked his pen, and at length made him almost silent, except when he was animated, for a time, by the impulse of intellectual society. In the end, he conversed with difficulty; and on the seventh of June, 1779, at the age of fourscore, he breathed his last. His widow, whom he left to the charge of his friend, Bishop Hurd, survived him long, and was married a second time, to a Clergyman. Long before his death, he had founded his well-known Course of Lectures, to be delivered at Lincoln's Inn, in proof of the truth of Christianity, from the fulfilment of Prophecy. He sleeps at Gloucester; and, though his image is not that of the evangelical shepherd, whom we love to contemplate, yet a writer so illustrious, a champion of Christianity so vigorous, a speculator so dauntless, yet not reckless, and a man so honest, though impetuous, choleric and arrogant, was certainly raised up by Providence, in an age of much unbelief, to assist in inspiring respect for the Word of God, and especially for those Prophecies which Infidels were ready to despise and deride.

In his seat sat, for the next two years, the son of his patron, the great Lord Hardwicke. Bishop James Yorke, was translated from St. David's, to Gloucester, and in 1781, the year when the first of all Sunday Schools was founded by Raikes, a gentleman of Gloucester, in that city, he was again translated to Ely.

The next Bishop, Samuel Hallifax, had high University distinctions and filled no inconsiderable place amongst the eminent men of his generation. He was the son of an Apothecary, in Derbyshire, was of Jesus College, Cambridge, and

obtained a Fellowship at Trinity Hall, which he did not relinquish till, at forty-two, he married. At one time he was Professor of Arabic; but, devoting himself much to the Civil Law, was placed at the head of that department, and made Master of the Faculties in Doctors' Commons. His early acquaintance with the works of Bishop Butler, of which he was afterwards the editor, is mentioned by him as a blessing, for which he never ceased to be thankful to Providence. Three sermons on Subscription to Articles, which he preached before the University, in 1772, when that question was agitated, were very effective pieces of vehement, impassioned oratory; and one of the great lawyers of the next age declared them the best specimens, which he had ever heard, of pulpit eloquence. He was marked, also, for his clear and flowing Latin. An "Analysis of the Civil Law" was his tribute to his Professorship; and his Warburtonian Lectures were a valuable contribution to Theology. Like Warburton himself, and like Hurd and Newton, he recognized the Roman Apostasy, as a great theme of Prophecy, in the New Testament. He was also the editor of Ogden's Sermons, and had printed three of his own, on Justification by Faith. His wife was of Cambridge, the daughter of the quaint and classical Dean Cooke, of Ely, and the niece of Bishop Weston. The Marquis of Rockingham gave him the Living of Worksop, which he held as long as he lived. His powers in public speaking, his unassuming and courteous manners, his blameless and exemplary life, prepared him to be an honored and beloved Prelate; and, after the See of Gloucester had been declined by Doctor Balguy, it was offered to him, and accepted. He entered the Episcopal mansion with the cares of a numerous family of young children, and the blessing of a virtuous wife; resided there seven years; and in 1788 was transferred to St. Asaph.

Horne Tooke, whose praise must have been at least somewhat impartial, pronounced the Master of Jesus College, Richard Beadon, "the chief ornament of the University of Cambridge, for virtue and talents." He was, at one time, Chancellor of St. David's, and afterwards Archdeacon of London. On the translation of Bishop Hallifax, he succeeded him

at Gloucester, and, thirteen years after, was made Bishop of Bath and Wells. He was married to a grand-daughter of Bishop Gooch, who had held the Sees of Bristol, Norwich, and Ely, in the preceding generation.

His successor had what was now, in the Episcopate, the distinction of celibacy. Born at Winchester, George Isaac Huntingford had gone from its instructions, of course, to New College, of which Winchester School is the Seminary; and returning, had become Fellow, and then Warden, of the School of his boyhood; and thus had passed his days in the still air of reverend cloisters and of classic studies. An introduction to the writing of Greek, and some Greek Odes of his own, with one or two other philological works, assured him a name amongst the scholars of Oxford; for, his language was simple and elegant, his illustrations learned and copious. In 1795, he published a volume of Sermons; and in 1800, a Call for Union with the Established Church, compiled from several writers. With candor and mildness, with piety and liberality, he presided at Gloucester, till 1815, when, at the age of sixty-seven, he accepted the adjoining Diocese of Hereford; having, till then, remained Rector of Corsley, in Wiltshire; for, the unhappy scale of expense which custom prescribed to the English Bishops, required, in the poorer Sees, such a junction, and prompted these frequent translations. His sight was imperfect, and he said to Parr, who honored his scholarship and his kindness, that, in the prosecution of his studies, he had "labored under many and heartbreaking disadvantages." The orphans of his brother were his adopted children, and the Episcopal Halls were sometimes cheered by youthful footsteps. Besides his Charges, in one of which he vindicated the Clergy, both "from the charge of not preaching the Gospel, and from the misapplied name of Methodists," and in another of which he explained the forms of Ordination and of Absolution, he also published, in 1804, terse and sententious "Thoughts on the Trinity," and in 1813, a "Protestant Letter."

The youngest brother of Lord Harrowby, Henry Ryder, was an accomplished and most amiable Clergyman, of that class, who, sometimes in honor and sometimes in scorn, were popu-

rly designated as "Evangelical," but of whom many deserv- l the name, for their evident and eminent adherence to the doc- ines which make our religion "good tidings." Too long had ie Episcopal bench been accustomed rather to restrain than) guide the more fervent men in the Ministry; and his prin- iples were deemed an obstacle to his elevation. But his brother as high in Office; the Clergy of that class were numerous; his ualifications for Episcopal efficiency were preëminent, and from he Deanery of Wells he passed to the Bishopric of Gloucester, t the age of thirty-eight. Through his mother, he was the grand- on of Bishop Terrick; and in Leicestershire, where he married, ie had been beneficed at Claybrook and Lutterworth, once the Parish of Wickliffe. In a Visitation Sermon at Leicester, he ad even objected to some of the principles which he afterwards vowed; but he formed the acquaintance of the excellent Rob- inson, who "instructed him in the way of the Lord more per- fectly." His birth aided him to a Prebend of Westminster, nd a Canonry at Windsor; but his pastoral zeal and dili- gence, and his impressive and affecting sermons, joined with a ingular sweetness of manners, made his elevation welcome to many a pious heart. Even Doctor Parr, with whom doctrines had little weight, was moved by the character of Bishop Ry- le: "there is," said he, "a halo of holiness about that man." His voice was soon heard in his Cathedral, where his pleasing ountenance and simple elocution accorded with the flow of onsoling truth, which won the love of his hearers. He was ver amongst the foremost at those annual meetings of the Bible and Church Missionary Societies, at which the heart was tirred, as by the sound of a trumpet. Most kind and yielding n all his intercourse, he was decided in matters of conscience; nd, presiding at Bath, at the formation of a Church Mission- ry Society, endured even the open affront of a written protest om the Archdeacon, read in his presence. In his first Charge, e suggested earnest self-examination; urged a second Service n Sundays, then widely neglected; and, while he protested gainst a perversion of his doctrine, wished that the term Regeneration," might be generally limited to Baptism, with s "pledge of spiritual aid vouchsafed, and ready to offer itself

at the dawn of reason." The visitor of his Episcopal abode, in 1824, beheld him surrounded by a household which numbered thirteen children. In that year, he was moved to the more populous Diocese of Lichfield and Coventry, where his family were seated, and where the care of an active Diocesan was especially needful, after the administration of a very aged predecessor. His three parting Sermons at Gloucester, were printed; and a present of the 'Benedictine Fathers,' purchased by subscription throughout the Diocese, was a token of widespread affection.

He was succeeded by Christopher Bethell, Dean of Chichester. The son of a schoolmaster at Wallingford, Bethell became a member of King's College, Cambridge, and was there a competitor for the Craven Scholarship, against the future Bishop, Samuel Butler. In 1808, he became Rector of Kirby Wiske, in Yorkshire; and in 1816, he published "an Apology for the Ministers of the Church of England, who hold the doctrine of Baptismal Regeneration." The subject seems to have occupied his thoughts for many years; for, he also published a General View of the Doctrine; and, in a Charge in 1828, he urged, that the Clergy must not attempt to explain away, or accommodate the Baptismal Services. Still earlier, in his primary Charge, he insisted on strict conformity to the Rubrics, and to the doctrines of the Liturgy; objected to sermons by the advocates of general Societies; and protested, it should seem, against books of Hymns, which had been permitted by his predecessor, and were widely used, though without express authority, in the Church of England. Bishop Bethell had the bearing of a vigilant Diocesan, and an earnest Ecclesiastic, but was rather a subtle than a lucid thinker, and seemed to suppose in "Baptism," a certain physical process. After voting against the Roman Catholic Bill, he was, in 1830, translated to Exeter.

Almost at the head of a race of distinguished Greek scholars at Cambridge, stood James Henry Monk, now Dean of Peterborough. He was descended from Bentley, whose Life he wrote, and he succeeded to the Chair of Porson, whose posthumous Tracts he edited, with Bishop Blomfield. Several of the Tragedies of Euripides appeared, in careful editions, from his

and, while he resided at Trinity College. In reply to Sir ames Edward Smith, he vindicated the University, asserted he inferiority of Botanical studies, and maintained the neces- ity of excluding the Dissenters. He attained, in due time, a rebend of Westminster, his Deanery, and the livings of Pea- irk and Fiskerton. At Peterborough, he proposed, and reatly assisted the erection of the new Choir in the Cathedral. andor, moderation, and a wise zeal, were characteristics of is Episcopal administration. He devoted one tenth of his revenue to his poorer brethren of the Clergy ; and he proposed, t Cambridge, a general examination in Religious knowledge. While he spoke against the Reform Bill, he yet exhorted his Clergy against being political partizans and agitators. He did not hesitate to become a member of the Ecclesiastical Commis- ion, nor to give his name, as a Vice President, to the Tem- erance Society. After the city of Bristol, with the Deaneries f Cricklade and Malmesbury, in Wiltshire, were annexed to is Diocese, his title became that of Bishop of Gloucester and Bristol ; and, in 1840, he founded, at Bristol, the Bishop's College. His opposition to the Tractarian system was kind and charitable, but steadfast and fervent. He was a husband and a father ; and though, in 1837, he almost lost his power of vision, yet he was always found amongst the most careful watchmen over the British Israel.

Art. III.—INTRODUCTION OF GERMAN PHILOSOPHY INTO THE UNITED STATES.

(1st.) *Aids to Reflection.* By Samuel Taylor Coleridge. New York: 1840.

(2d.) *Introduction to the History of Philosophy.* By Victor Cousin. Boston: 1832.

[Our object, in publishing the following Article, is to describe the origin, in this country, and the main features, of that system of Rationalistic Philosophy, which is upsetting modern Sectarian Creeds, and filling the land with a multiform, godless Infidelity.—Ed.]

Until within about forty years, the Empirical Philosophy, as taught by Locke and the Scotch writers, had dominion in nearly all our Colleges and Schools, and was regarded, everywhere, as the only true Philosophy. Berkeley's idealism was, indeed, received by a few; and, if it did not originate, it doubtless helped to give currency to, that species of Pantheism which is fundamental in the theology of what is known as the Emmons School. Berkeley made immediate divine agency the sole cause of all the phenomena of the material world; and Emmons extended the same immediate agency throughout the intellectual world. But neither of these very acute reasoners aimed to overthrow the empirical mode of philosophizing. The first only wished to strengthen the argument, from experience, for the being of a God, and the second, to reconcile the doctrines of Calvinism with a sound Philosophy.

A little less than forty years ago, the German language, and with it, German literature and science, began to be studied in this country; and soon, here and there an individual was induced to look with some favor on German Philosophy. But the perfect novelty of its principles, and its strange terminology, rendered it almost unintelligible. Under these circumstances, the writings of Samuel Taylor Coleridge, who had mastered and adopted some of the fundamental principles of Kant, found their way into the country, and were eagerly caught at

nd read by several of the younger theologians. His Bio-raphia Literaria, his work entitled The Friend, and his Aids o Reflection, found as warm admirers in this country as in England. In 1829, Pres. James Marsh, D. D., a Professor in Burlington, Vt., published an American edition of the Aids to Reflection, with an elaborate Preliminary Essay, vindicating and recommending the principles of the book. From that period, Coleridgeism has spread very considerably in New England. The Biographia Literaria of Coleridge, and his Friend, which we read hastily soon after their publication, are not now at hand, and we shall therefore confine our remarks to his Aids to Reflection.

This work is not so much a treatise on Philosophy, as a treatise on practical or experimental Religion, and was intended especially for the use of young men who are studying for the Ministry. Dr. Marsh well says: "It might rather be denominated *a philosophical statement and vindication of the distinctively spiritual and peculiar doctrines of the Christian System.*" Coleridge was one of the most "Evangelical" men of his times in the English Church: and he supposed he could explain and establish, in the most satisfactory manner, the Religious doctrines which he held in common with Archbishop Leighton and the early Puritans, by means of those principles of the Kantean Philosophy which he had imbibed, and especially by means of what he calls *the momentous distinction between Reason and Understanding.* By means of this distinction, he thought he could establish, more clearly and precisely, the import of certain Scriptural terms, such as carnal, fleshly, spiritual, the flesh, the spirit, &c.; and likewise "establish the distinct characters of Prudence, Morality, and Religion;" and, finally, could shew the perfect harmony of "all he peculiar doctrines of the Christian Faith" with Reason or ound Philosophy.*

But Coleridge was a poet: and poets seldom write well on netaphysical subjects. Besides, he has justly been pronounced , turgid and obscure writer: and although, in his Aids to Relection, he aims at a more chastened and simple style than in

* Aids &c., p. 62–64, ed. New York, 1840.

his other prose writings, yet he has preposterously employed, in this purely didactic work, APHORISMS, instead of logical definitions and fully developed arguments. He assumes that his readers know too much, or that they can understand him from a mere hint, a passing remark, a brilliant fragment of thought, without any full and clear delineation of his new theological views; and, like a genuine poet, he leaps *in medias res*, and throws out his new and strange ideas, without preparing our minds to receive them, or even to understand them. Thus the all-important distinction between Reason and Understanding, which is the basis of his whole system, but of which nine tenths of the reading public have no clear idea, is everywhere held up to view as fundamental, and yet is nowhere described or defined. And his learned editor, catching too much of his spirit, says, explicitly, (p. 46,) "What is the precise nature of the distinction between the Understanding and Reason, it is not my province, nor have I undertaken, to shew. My object is merely to illustrate its necessity." The consequence is, most readers of the book are utterly unable to comprehend it; and therefore, they strongly suspect the author was groping in darkness, or that he did not see clearly those shadowy objects which he would not venture to describe.

From the language and reasonings of Coleridge, as well as from his known partiality for German Philosophy, it is presumable that he adopted, substantially, its distinction between the Reason and Understanding. But Coleridge is principally concerned with *practical* Reason, or Reason in its relation to the Will, and to the moral actions of man; in which relation, Coleridge says, it is "the determinant of ultimate ends," that is, it is the source of those pure ideas of right, of duty, of moral obligation, which should be the supreme law of action to a rational being. In distinction from this faculty, the Understanding, considered as a principle of action, bears a striking resemblance to the Instinct of the more intelligent animals, the ant, the bee, the beaver, &c. It is the ability to select and apply fit means to proximate ends. Its views are limited to the object in immediate contemplation; and it is but another name for ingenuity, sagacity, practical judgment

n affairs, or the power of judging according to the maxims of xperience.* Coleridge often calls it "the faculty of judging ccording to sense;" that is, according to empirical wisdom.

Now man, according to Coleridge, was endowed by his Cre-tor with the faculties of Understanding and Reason, which he was to develop and employ in the fulfilment of his duties, as a creature of God. His Understanding was to supply in him the place of Instinct in the brutes; speculative Reason was to enable him to cultivate scientific knowledge; and practical Reason was to regulate and govern his moral conduct, or to enable him to yield rational obedience to the laws of his Creator. But, by the apostasy, in which all participate as soon as they become capable of moral action, the Will of man divorces itself from practical Reason, and submits to the control of the Understanding and the natural propensities. By so doing, fallen man turns away from those high and pure principles of right, of duty, of moral obligation, which should be his ultimate aims, and fixes his regards on approximate ends, or, in the language of an Apostle, on "the lust of the flesh, the lust of the eyes, and the pride of life." He practically, if not also theoretically, discards the idea of there being anything higher or more excellent than personal enjoyment, or individual happiness: and in determining what will make him happy, or what is his supreme good, he recurs to experience, as the best and the proper criterion. Thus, by following his Understanding as his only guide, fallen man is selfish and earthly-minded, until, by the new birth, practical Reason is restored to her throne in the soul.

But, for the full understanding of this subject, the wide difference between *nature* and *free Will* must not be overlooked: for, as Dr. Marsh says, "The key to his system will be found in the distinctions which he makes and illustrates, between Nature and free Will, and between the Understanding and Reason.†" Throughout the kingdom of *nature*, according to Coleridge, one universal law prevails, and has absolute control. It is that of the *necessary dependence* of one thing on another, or the *law of cause and effect*. To this law, not only all mate-

* See Aids &c., p. 241, note; and page 353. † See Aids &c., p. 17.

rial bodies, but all vegetable and animal life, and all the sensitive and elective faculties, both of brutes and of man's animal nature, are entirely subject. But the *free Will* of a rational being, in his opinion, is not subject to this law. It acts spontaneously, and independently of any causation from without. It is not controlled by *motives*, as the proper causes of its elections: "The man makes the motive, and not the motive the man." (p. 106.) Now, when the Will renounces its allegiance to practical Reason, and subjects itself to the guidance of the Understanding and the natural propensities, it renounces its high and spiritual character, and consents to become, as it were, a part of nature; and thus the whole man becomes carnal, earthly, selfish, and scarcely superior to the brutes, so far as the discharge of his duties and obligations, as a creature of God, is concerned. And this is the radical principle of sin, or depravity, in fallen man, or what the Scriptures denominate, the flesh, the carnal mind, and the minding the things of the flesh. And consequently, the recovery of man from this sinful state, is, making him spiritual, or spiritually minded; it is, exciting his debased and degraded Will to renounce its subjection to sense and to the Understanding, and be obedient to the commands of practical Reason, or to the law of right, of duty, of moral obligation. Now, both Scripture and experience show, that when the Will has been long enslaved to sense, its energies are paralyzed, and Divine aid or supernatural Grace is necessary to restore it to sound and healthy action. Besides, the guilt incurred by a course of criminal disobedience to the law of God, presents an additional obstacle to the restoration of the sinner to the favorable regards of his Creator. And hence the necessity of a Divine Redeemer for fallen man, a Redeemer Who can act both *on* and *in* the Will, and can stand up as a Mediator between God and sinful man.*

Coleridge has, moreover, taken much pains to ascertain the precise import of the terms, Prudence, Morality, and Spiritual Religion. *Prudence*, he says, has for its chief organs the senses and the understanding. Its sole aim is, the advancement of

*See Aids &c., p. 297, &c.

our personal interest or well-being; and it is especially careful to guard against everything that may do us harm, frustrate our plans, or mar our happiness. *Morality* has, for its chief organ, the heart, or the natural affections and sympathies of our nature; and it seeks the happiness of others, because we find pleasure in doing so. *Spiritual Religion* has for its organs, free Will and practical Reason; and its sole aim is, to make the whole conduct of the man to harmonize with the Divine Law. From these definitions, it is manifest that a man may have and may exhibit much prudence and much morality, and yet be entirely destitute of Spiritual Religion.

Such, according to Coleridge, are some of the radical principles of Mental Philosophy; and these philosophers claim that they are of very high importance to the right understanding and the vindication of the peculiar doctrines and precepts of Christianity. They give us clear and just conceptions of the apostasy of man, of both original and actual sin, of that carnal mind which is enmity against God, because it is not subject to the law of God, neither indeed can be; and hence, also, of that Redemption which is by Jesus Christ, of Regeneration by Divine Grace, and of that holiness without which no man shall see the Lord. Not that this Philosophy, or any other, is competent to teach us, originally, all the peculiar doctrines of Christianity, or to demonstrate their truth, without the aid of Revelation. But when these momentous truths are revealed to us, they say, that this Philosophy enables us to comprehend them, and to see that they are reasonable, and are worthy of all acceptation, as coming from God.

That species of German Philosophy, which has sprung up among the Unitarian Clergy of Massachusetts, and which was advocated especially in a Periodical called the Dial, is known by the appellation, TRANSCENDENTALISM. The propriety, however, of the appellation, may be questioned. KANT, who, so far as we know, first brought the term Transcendental into Philosophy, would certainly not apply it to this or to any similar system. He would denominate it TRANSCENDENT, not Transcendental. The difference, according to his views, is immense. Both terms, indeed, denote the *surpassing* or tran-

scending of certain limits; but the limits surpassed are entirely different. That is called *Transcendental*, which surpasses the limits of sensible or empirical knowledge, and expatiates in the region of pure thought or absolute science. It is, therefore, truly scientific; and it serves to explain empirical truths, so far as they are explicable. On the other hand, that is called *Transcendent*, which not only goes beyond empiricism, but surpasses the boundaries of human knowledge. It expatiates in the shadowy region of imaginary truth. It is, therefore, falsely called Science: it is the opposite of true Philosophy. According to the Critical Philosophy, all speculations in Physical Science, that attempt to go beyond phenomena, and all speculations on supersensible things, which attempt to explain their essential nature, are *transcendent*; that is, they overleap the boundaries of human knowledge. In violation of these canons, Fichte, Schelling, and Hegel, plunged headlong into such speculations, and yet called them Transcendental; and the new German Philosophers of Massachusetts follow their example.

Waiving, however, this misnomer,—as every real Kantean must regard it,—we will call this philosophy *Transcendental;* since its advocates choose to call it so, and seeing the name has become current in our country. And we will first inquire into its origin among us, and then proceed to notice its prominent characteristics.

According to their own representations, the believers in this Philosophy are Unitarian Clergymen, who had, for some time, been dissatisfied with the Unitarian system of Theology. They tell us, they found it to be a meagre, uninteresting system, which did not meet the religious wants of the community. While laboring to improve their system of Theology, or to find a better, they cast their eyes on foreign countries. There they discovered a different Philosophy prevailing; a Philosophy which, they say, gives an entirely new version to Christianity, invests it with a more spiritual character, with more power to move the soul, to call forth warm emotions, and to produce communion with God. This Philosophy they have now embraced. Such, they inform us, was the origin of Transcenden-

talism among them.—But it may be more satisfactory to give their own statements on this head.

The Rev. G. RIPLEY, or whoever composed the long anonymous letter to Professor Norton, on his Discourse before the Alumni of the Cambridge Theological School, in 1839, says, (pages 11, 12):—

"In our happy state of society, as there is no broad line of distinction between the Clergy and the rest of the community, they [the Alumni] had shared in the influences, which, within the last few years, have acted so strongly on the public mind: with intelligent and reflecting men of every pursuit and persuasion, many of them have been led to feel the *necessity* of a more thorough *reform in Theology:* they were not satisfied, that the denial of the Trinity, and its kindred doctrines, gave them possession of all spiritual truth: they wished to press forward in the course which they had begun, to ascend to higher views, to gain a deeper insight into Christianity, to imbibe more fully its divine spirit, and to apply the truths of revelation to the wants of society, and the progress of man. Their experience, as pastors, had brought them into contact with a great variety of minds, some of which were dissatisfied with the traditions they had been taught; the religion of the day seemed *too cold, too lifeless, too mechanical,* for many of their flock; they were called to settle difficulties in Theology, of which they had not been advised in the school; objections were presented by men of discernment and acuteness, which could not be set aside by the learning of books; it was discovered, that many had become unable to rest their religious faith on the foundation of a *material philosophy,* viz., [the empirical philosophy of Locke,] and that a new direction must be given to their ideas, or they would be lost to Christianity, and possibly to virtue. The wants of such minds could not be concealed," &c. . . . . "In the course of the inquiries which they had entered into, for their own satisfaction and the good of their people, they had become convinced of the superiority of the testimony of the *soul* to the evidence of the *external senses*; the essential character of Christianity, as a principle of *spiritual faith,* of reliance on the Universal Father," &c.

The Rev. O. A. BROWNSON, [now an Ultra-Montanist,] in his Charles Elwood, (Boston: 1840, p. 261,) says:—

"It cannot have escaped general observation, that religion, for some time, has failed to exert that influence over the mind and heart that it should. There is not much open skepticism, not much avowed infidelity, but there is a vast amount of *concealed doubt,* and *untold difficulty.* Few, very few among us, but ask for more certain evidence of the Christian faith than they possess. Many, many are the confessions to this effect, which I have received from men and women, whose religious character stands fair in the eyes of the church. I have been

told by men of unquestionable piety, that the only means they to maintain their belief, even in God, is never to suffer themsel inquire into the grounds of that belief. The moment they ask for p they say, they begin to doubt. Our churches are but partially and the majority of those, who attend them, complain that the not fed."—"Surely, then, it is time to turn Christianity over, an if it have not a side which we have not hitherto observed. Per when we come to see it on another side, in a new light, it will a unto us more beautiful, and have greater power to attract our and reverence."

The Rev. R. W. EMERSON, in his Address to the S Theological Class, at Cambridge, in 1838, says, (p. 17,) :-

"It is my duty to say to you, that the *need was never greater new revelation* than now. From the views I have already expressed will infer the sad conviction, which I have, I believe, with nun of the *universal decay*, and now *almost death*, of faith in society. soul is not preached. The church seems to *totter to its fall*, a all life extinct."

Again, (p. 24,) he says :—

"I think no man can go, with his thoughts about him, into o our churches, without feeling, that what hold the public worship had on men, is gone or going. It has lost its grasp on the affe of the good, and the fear of the bad. In the country neighborh half parishes are *signing off*,—to use the local term."

And, (on p. 21,) he says :—

"The *prayers*, and even the *dogmas* of our church, are like zodiac of Denderah, and the astronomical instruments of the doos, wholly insulated from anything now extant in the life and ness of the people. They mark the height to which the waters rose."

For the perfect accuracy of these statements, we ca vouch from our own personal knowledge. Nor are they adduced to prove the actual state of the Unitarian congr tions, but simply to show how defective the Transcendents consider the Unitarian theology, and, of course, the groun *their* dissatisfaction with it.

The author of an elaborate and highly interesting Artic the Dial, for April, 1841, entitled The Unitarian Moveme New England, has given a very philosophical account of origin of the Unitarian community in this country, as we

of the recent rise of the Sect of Transcendentalists in that community. According to this able writer, the doctrine of the Trinity, and the connected doctrines of man's deep-rooted depravity, and his dependence on Divine Grace for a recovery to holiness and happiness, will admit of a satisfactory explanation and vindication, only on the principles of the Platonic, or (as we have called it) the Metaphysical Philosophy. On the principles of the sensuous or empirical philosophy, as he supposes, a Trinity in the Godhead is an absurdity, and the connected doctrines mysterious and inexplicable. But, as is well known, from the days of Locke, this latter philosophy held the ascendency; or, rather, it was, until quite recently, the only Philosophy known in the country. While addicted to such a Philosophy, these theologians could not reason closely on the Articles of their Faith, without meeting with difficulties and perplexities: and they were in great danger of falling into different opinions respecting the Christian doctrines. At the same time, the Orthodox Creeds forbade any deviation from the established faith. The result was, that those most given to free inquiry, fell into Unitarianism, and the doctrines connected with that system. Thus originated, according to this writer, the Unitarian movement in New England: for he says, expressly, (page 431,) :—

"We regard it [Unitarianism] as the result of an attempt to explain Christianity by the sensual Philosophy, instigated by a desire to get rid of mystery, and to make everything clear and simple."

The proximate causes of the rise of Transcendentalism among the Unitarians, are thus described by this writer, (p. 422–3 :)

"The Unitarian movement disenthralled the minds of men, and made them wander, wheresoever they might list, in search of truth, and to rest in whatsoever views their own consciences might approve. The attention of our students was then called to the literature of Foreign countries.—They wished to see how went the battle against sin and error there. They soon found a different philosophy in vogue, and one, which seemed to explain the facts of their own experience and observation more to their satisfaction than the one they had been accustomed to meet in their books. In most cases, the pleasure of the discovery was heightened by the fact, that these men, in their previous inquiries, had come to the same or similar conclusions. In some cases, they had been too diffident to express them, while in oth-

ers, the expression of them had called forth manifest indications of disapprobation, if not of open persecution."

The concluding sentences in this quotation shew, that the Transcendentalists, before they became acquainted with foreign Philosophy, were not satisfied with the Unitarian system of Theology; and that some of them had, at that time, arrived at nearly their present theological views, the expression of which then met the disapprobation, if not the open persecution, of the staunch Unitarians.—The inconsistency of the Unitarian body in advocating unlimited freedom of inquiry, and then censuring the Transcendentalists for practising it, is severely rebuked in the following passage, (p. 434) :—

"They have made a great movement in favor of freedom of inquiry, and thoroughness, and fearlessness of investigation; and now, like the witch of Endor, they seem terrified at the spirit they have called up. This would seem to indicate, that the movement in favor of freedom and liberty was not the offspring of pure, disinterested love of truth and principle."

The defects of the Unitarian theology are described by this able writer, in the following terms, (p. 436) :—

"Unitarians make Christianity too plain,—plainer than, from the very nature of the case, it can possibly be."—"There is, moreover, a degree of religious experience, that Unitarianism fails to satisfy." [Page 438]: "Unitarianism is sound, sober, good sense. But the moment a preacher rises to eloquence, he rises out of his system." [Page 440]: "We think, that in its principles and logical tendency, it is *allied* to the most barren of all systems."

None of the Transcendentalists of this country are Philosophers by profession. Nearly all of them are Clergymen, of the Unitarian school; and their habits of thought, their feelings, and their aims, are manifestly theological. Nor do they give us proof that they have devoted very great attention to Philosophy, as a Science. They have produced, we believe, no work professedly on the subject, not even an elementary treatise; and, if we do not mistake, they have brought forward no new views or principles in Philosophy. So far as we can judge, they have merely taken up the Philosophy of Victor Cousin, and, after comparing it, according to their opportunity, with that of the more recent German schools, have modified a little

me of its dicta, and applied them freely to scientific and ractical Theology. At the same time, they take little pains o elucidate and explain the principles of their new Philoso- hy. They address us, as if we all read and understood their avorite Cousin, and were not ignorant of the speculations of he German Pantheists: and their chief aim seems to be, to hew us how much better this Gallo-Germanic Philosophy explains the Religion of Nature, and of the Bible, than the ld Philosophy of Locke and the Scottish school. Whoever, herefore, would understand the Transcendental writers, must irst understand, if he can, the French philosopher, Cousin, nd the German Pantheists.

Cousin maintains, that, by taking a higher point of observa- ion, he has brought all previous systems of Philosophy to har- monize with each other.* He therefore adopts, and uses at leasure, the peculiar phraseology of all the systems, as being ll suited to express his own new views. This causes his wri- ings to exhibit, not only great variety, but, apparently, if not eally, great inconsistency of terminology. And hence different ersons, aiming to follow him as a guide, may easily mistake is meaning, and adopt different principles; or, if they adopt he same principles, they may express themselves in a very dif- rent manner. And, if we suppose the same persons, with nly a moderate share of philosophic learning and philosophic act, to attempt to re-construct the Philosophy of Cousin, by mparing it with the German Systems from which it is taken, nd at the same time to adopt Cousin's lax use of language; e may easily conceive, what confusion of thought and obscu- ty of statement may appear on their pages. Now the Trans- ndentalists, if we do not mistake, have thus followed Cousin. f course, they differ considerably from one another; some llowing Cousin more closely, and others leaning more towards me German; some preferring one set of Cousin's terms, and thers another, or coining new ones, to suit their fancy. After ll, Linberg's translation of Cousin's Introduction to the His- ry of Philosphy, may be considered as the great store-house, om which most of them—e. g., Brownson, Emerson, Parker,

* See his Introd. to Hist. of Phil., by Linberg, page 414.

&c.—have derived their peculiar philosophical opinions, their modes of reasoning, and their forms of thought and expression.

The radical principle of the Transcendental philosophy, the corner-stone of the whole edifice, is Cousin's doctrine, that *Spontaneous Reason* acquaints us with the true and essential nature of things. According to this doctrine, Reason, when uncontrolled by the Will, or when left free to expatiate, undirected and uninfluenced by the voluntary faculty, always apprehends things as they are, or has direct and absolute knowledge of the objects of its contemplation. This *clairvoyance* of Reason, Cousin calls, "an instinctive perception of truth, an entirely instinctive development of thought,"—"an original, irresistible, and unreflective perception of truth," "pure apperception, and spontaneous faith,"—"the absolute affirmation of truth, without reflection,—inspiration,—veritable revelation."* The characteristics of this kind of knowledge, as being *immediate*, and *infallible*, though not always perfectly distinct at first, and as being *Divine*, or as coming from God, either directly or indirectly, all Transcendentalists maintain. But in what manner, or by what mode of action, our Reason acquires this knowledge, they do not distinctly inform us. Whether our Creator has endowed us with an intellectual *instinct*, a power of rational intuition; or whether the rational soul, as itself partaking of the Divine nature, has this *inherent sagacity* in and of itself; or whether the Divine Being, God Himself, is always present in the soul, and acting in it by way of *inspiration*, these philosophers seem not to have decided. They use terms, however, which fairly imply each and all of these hypotheses, and especially the last. But however undecided on this point, which is of so much importance in a philosophic view, on the general fact that all rational beings do possess this knowledge, they are very explicit; and some of them attempt to prove it, by reasoning from the necessity of such knowledge to us, and from the current belief of mankind.†

The effects of this principle, when carried into Theology,

* Introd., &c., pages 163, 167, 172, 166.

† See Cousin's Psychology, Chap. vi., and a writer in the Dial, Vol. II., page 86, &c.

are immense. It dispels all mysteries and all obscurities from this most profound of all Sciences, and gives to Human Reason, absolute dominion over it. For it makes the Divine Being, His government and laws, and our relations to Him, and all our religious obligations and interests,—every part of Theology, theoretical or practical,—perfectly comprehensible to our Reason, in its spontaneous operation. It makes all the doctrines of *Natural Religion*, the objects of our direct, intuitive knowledge: we need no explanations, and no confirmations from any books or teachers; we have only to listen to the voice of spontaneous Reason, or to the teachings of our own souls, the light that shines within us, and all will be perfectly intelligible and absolutely certain. And hence, we need no *External Revelation*, no inspired teacher, to solve our doubts and difficulties, or to make any part of natural religion, or any principle of moral duty, either more plain, or more certain. We are, all of us, prophets of God, all inspired through our Reason, and we need no one to instruct and enlighten us. The great Seers of ancient times, Moses and the Prophets, Christ and the Apostles, were no otherwise inspired than we all are; they only cultivated and listened to spontaneous Reason, more than ordinary men; and this enabled them to see further, and to speak and write, better than other men, on religious subjects. If we would determine whether the *Bible* was written by inspired men, we need not pore upon the so-called External Evidences, Miracles, Prophecies, &c., but merely listen to the testimony of our own souls, the teachings of spontaneous Reason, or what is called the Internal Evidence, and we shall at once see the clear and infallible marks of Inspiration. And, *to understand the Bible*, we need no aid from learned interpreters. Only give us the book in a language we can read, and the suggestions of our own inspired minds will enable us to comprehend, perfectly, the import of every sentence, and to see clearly what is Divine, and what is human, or what originated from spontaneous Reason, and what from human infirmity, in the Holy Scriptures. And, of course, every man is competent to decide, definitely and infallibly, all the controversies among theologians, and all the disputes between different sects of Christians,

respecting the *Doctrines taught in the Bible.* In short, not only the profound researches of philologists, antiquarians, and biblical commentators, but, also, the elaborate discussions of didactic theologians, polemic, apologetic, and metaphysical, are all of little or no value in Theology. Instead of depending on them, the theological inquirer should rather retire to solitude and silence, and, while musing on religious subjects, with the Bible and the Book of Nature before him, he should refrain from giving any determinate direction to his thoughts, and, allowing them to flow on spontaneously, he should listen to the voice of Reason, as she expatiates freely in the open field of visions; then he will be caught up, as it were, to the third heaven, and will see all that the inspired prophets saw; his knowledge will be superhuman and Divine.

But to understand more fully the metaphysics of the Transcendental writers, we must not overlook their *Ontological* doctrines. If Reason acquaints us with the true and essential nature of all things, then the field of Ontology is open fully to our inspection, and we may form there a perfectly solid and safe science. Accordingly, all Transcendentalists, on both sides of the Atlantic, assume some system of Ontology, as the basis of their speculations. The prevailing system among the modern Germans, and that to which Cousin and his American followers assent, is *Pantheistic:* that is, it resolves the universe into one primordial Being, who develops Himself in various finite forms: in other words, it supposes God, and the developments of God, to be the only real existences, the τὸ πᾶν, the entire universe.

But when they attempt to explain this general statement, the Germans bring forward different hypotheses. Some, following *Spinoza,* invest the primordial Being with the essential attributes of both a substance and a person; and they suppose Him to create from Himself, or to form, out of His own substance, all rational and sentient beings, and all material things. Others, with *Schelling,* suppose Him to be, originally, neither a person nor a substance, but the elementary principle of both, which, in developing itself, becomes first a person and a substance, and then a universe of beings and things. Others

· *Hegel*, and adopt a system of pure *idealism*. They se concrete ideas to be the only real existences, and the l genesis of ideas to be the physical genesis of the uni-

Take the simple idea of existence, and abstract from it hing conceivable, so that it shall become evanescent; n that evanescent state, while fluctuating between some- and nothing, it is the primitive, the generative principle things. For it is the most comprehensive, or generical ideas, including all other ideas under it, as subordinate a and species; and, therefore, when expanded, or drawn nto the subordinate genera and species, it becomes the the universe of beings and things.

cillating among all these theories, especially between the ist, and trying to amalgamate them all in one, Cousin, ut exhibiting any very definite ideas, merely declares the te to be the primitive, and all that is finite, to be deriva- rom the Infinite, while yet both the Infinite and the finite inseparable, that neither can exist without the other. appellation, *Pantheists*, it appears, is unacceptable to n, and to most of his American followers; but some of atter voluntarily assume it; and they unscrupulously it to all Transcendentalists. That the doctrines of the ıcendentalists, as well as those of Spinoza, Schelling, and , are really and truly *Pantheistic*, appears from the fact, hey all hold to but *one essence*, or *one substance*, in the rse. They expressly deny, that God created or produced orld *out of nothing*, or that He gave existence to beings hings, the substance and matter of which had no previ- xistence: they say, He created or brought forth the world *Himself*, or formed it out of *His own substance;* and, also, He still exists in the created universe, and the created rse in Him, thus constituting an *absolute unity*, as to e or substance. That the epithet *Pantheistic*, may prop- e applied to such doctrines, seems not to be deniable.*

Pantheists, the Transcendentalists must behold God, or ivine nature and essence, in everything that exists. Of

* See Krug's Philos. Lexikon; Art. *Pantheismus.*

course, none of them can ever doubt the *existence of God*, or be in the least danger of Atheism; for they cannot believe anything to exist, without finding God in it: they see Him, they feel Him, they have sensible perception of His very substance in every object around them. Moreover, if our souls are only portions of the Divinity, if they are, really, God working in us, then there is solid ground for the belief, that *spontaneous Reason* always sees the true nature of things, or has Divine knowledge of the objects of its contemplation.

And, again, if it is the Divine Nature, which lives and acts in all creatures and things, then, all *their action* is *Divine action*. All created intelligences think, and feel, and act, as God acts in them; and, of course, precisely as He would have them. There can, then, be nothing *wrong*, nothing *sinful*, in the character and conduct of any rational being. There may be imperfection, or imperfect action, because the whole power of God is not exerted; but every act, so far as it goes, is just what it should be, just such as best pleases God. And hence, though men may sigh over their imperfections, or may ardently desire and strive to become more perfect, yet they can have no reason for *repentance*, for sorrow, and shame, and self-condemnation, for anything they have done, or have omitted to do. Neither can they feel themselves to need any radical *change of character*, to make them acceptable to God; or any *Redeemer*, to rescue them from impending perdition. All they need, is, to foster the Divinity within, to give it more full scope, and more perfect action; then they will become all that it is possible they should be, and all they can reasonably desire.

These inferences from their principles, are not palmed upon Transcendentalists by their adversaries, but are admitted and defended by their ablest writers. Says one of them, whom we have before quoted,*—

"Holding, as they do, but one essence of all things, which essence is God, Pantheists must deny the existence of essential Evil. All evil is negative,—it is imperfection, non-growth. It is not essential, but modal. Of course, there can be no such thing as hereditary sin,—a tendency positively sinful in the soul. Sin is not a wilful trans-

* Dial, Vol. I., pages 423–4.

gression of a righteous Law, but the difficulty and obstruction which the Infinite meets with, in entering into the finite. *Regeneration* is nothing but an ingress of God into the soul, before which sin disappears, as darkness before the rising sun. Pantheists hold also to the *Atonement*, or at-one-ment, between the soul and God. This is strictly a unity, or *oneness of essence*, to be brought about by the incarnation of the spirit of God, [in man,] which is going on in us, as we grow in holiness. As we grow wise, just, and pure,—in a word, holy,—we grow to be one with Him in mode, as we always were in essence. This atonement is effected by *Christ*, only in as far as He taught the manner in which it was to be accomplished more fully than any other, and gave us a better illustration of the method and result in His own person, than any one else that has ever lived."

ART. IV.—AUTHORITY OF THE CANONS OF THE FIRST FOUR ŒCUMENICAL SYNODS.

(1.) *An Essay "De Antiquis Collectionibus et Collectoribus Canonum,"* in tom. III. of the Ballerini edition of the Works of Pope Leo I., (Leonis Magni Opera,) page V., et seq.

(2.) *Bishop Beveridge's* Συνόδικον, *sive Pandectae Canonum SS. Apost. et Concil. ab Eccl. Græca receptorum,* etc. Oxford: 1672. Two tom. folio.

(3.) *Canons of the Church,* translated by the Rev. WILLIAM ANDREW HAMMOND, M. A., of Christ Church, Oxford. New York: A. D., 1844.

(4.) *The Concilia of Mansi, Hardouin, Baluze, Coleti,* and the Indexes to the three last, under "Canon" "Concilia."

5.) *The* Πηδάλιον *of the Eastern Church,* Athens edition of A. D., 1841. Its full Title is, "Rudder of the intellectual ship, the One, Holy, Universal, (καθολικῆς,) and Apostolic Church of the Orthodox."

(6.) Σύνταγμα τῶν θείων καί ἱερῶν Κανόνων. Athens, 1852–1859: 6 vols. by RALLE and POTLE.

Nos. 1 and 4 are by Latins, Nos. 2 and 3 by Anglicans, and Nos. 5 and 6 by Greeks.

IN treating of the subject of the binding authority of the Œcumenical Canons, we invite attention:

I. To what the Œcumenical Canons really are.

II. We propose to show the authority given them by the Universal Church.

III. Their ancient and present authority in the Eastern Church.

IV. Their former authority in the Western Church.

V. That they were enforced in ancient times even by the Civil Law.

VI. To set forth certain authoritative documents of the An-

glican Communion, which bear, to a certain extent, on our subject.

And, VII., to answer some popular objections to obeying the Œcumenical Canons.

I. We are to state what the Œcumenical Canons are.

There have been only six Synods, which can be deemed Œcumenical, and, at the same time, orthodox. This number is recognized by the Church of England, in the Second Part of the Homily against Peril of Idolatry. For it speaks of them, as "those Six Councils, which were allowed and received of all men," and this expression occurs in that Book of the Homilies, of which the Church of England, and the American Church in their Thirty-Fifth Article, teach that it "doth contain a godly and wholesome doctrine, and necessary for these times,"—and, therefore, the English Church, in the same Article, orders them "to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people." Now, from this, it is as clear as the sunlight, that both the Church of England and the American Church, do, in general terms, regard as authoritative, the Six Synods.

Moreover, the English Church not only thus speaks of them in the Homily, but also places her imprimatur on them, in the words which we have cited, to be read to all her people, that they may understand her utterance regarding them.

These six Councils are:

I. Nicæa, A. D. 325.

II. Constantinople, A. D. 381.

III. Ephesus, A. D. 431.

IV. Chalcedon, A. D. 451.

V. Constantinople, A. D. 553.

VI. Constantinople, A. D. 680.

But the last two made no Canons. So that all the *Œcumenical* Canons must be in the first Four, and in what local Synods they approved. The first three, that is, the Œcumenical Councils of Nicæa, I Constantinople, and Ephesus, made Canons, but did not add any Canons of any *local* Synod to the Œcumenical code. But the Fourth Œcumenical Synod, that is, Chalcedon, both made Canons of its own, and gave Œcu-

menical sanction to the Canons of the five local Councils of Ancyra, Neo-Cæsarea, Gangra, Antioch, and Laodicæa.* Before Chalcedon, these Canons had only mere local authority. But Chalcedon invested them with universal sway, like any other Œcumenical Canons. The four Œcumenical Synods, and the five local Synods just mentioned, give us all the Œcumenical Law which we possess. In no other Canons but these does the Universal Church, the authority commissioned by Christ, utter her mandates. *Six, therefore, is the number which she receives.* The only other Synods which could claim even the shadow of Œcumenical sanction are, the Quinisext Synod, A. D. 691, and the Second Synod of Nicæa, held A. D. 783, (al. 787,) which the Orthodox Greeks and the Latins recognize as the Seventh.

But the Latins have never thoroughly received the Quinisext, or the other, in all their parts, and therefore they cannot be said ever to have had the assent of the undivided Church, East and West. And what is very important, and most germane to our subject, is, that their *Canons* have *never* been received in the West,—and the Quinisext had to do only with Canons. For it was assembled, not on account of Doctrinal controversy, but merely to make law,—and the Second of Nicæa, termed by the Greeks and the Latins, the Seventh Œcumenical Synod, was not universally received, when held. For many in the East opposed it, and it was condemned, with the Image Worship which it made obligatory, by the Council of Frankfort, A. D. 794, which Council, composed of 300 Bishops, represented the Britons, and the Empire of Charlemagne, namely, Germany, France, Aquitain, Spain, and part of Italy.†

Moreover, and what is very important for an Anglican, is the fact that the English Church, and the American Church, in the very same Second Part of the Homily against Peril of Idolatry, in which they receive "those Six Councils, which were allowed and received of all men," expressly speak of the

* On this, see Canon I. of Chalcedon, and the Notes on it in the works mentioned at the head of this Article, and the remarks, pp. 148, 149, in Hammond's Canons of the Church,—on "The Canons of the Provincial Councils received into the Code of the Universal Church."

† See references in Murdock's Mosheim's Eccl. Hist., Vol. II., p. 42, Note 29.

decision of the Pseudo Seventh Council, as "Idolatry;" and, moreover, it ascribes the Saracen and Turkish conquests to obedience to the doctrine of Image Worship, which that falsely styled Seventh Œcumenical Council sanctioned. Its language is very strong, as any can see by glancing over it. After enumerating the Mussulman scourge, and comparing it to God's scourge on his ancient people, the Israelites, by the Assyrians and Babylonians, and after ascribing all these curses to the same sin of Image Worship and Idolatry, it says, that "mischief and misery hath, by occasion of the said images, fallen upon whole Christendom, besides the loss of infinite souls, which is most horrible of all."

So that, to come to a conclusion on this part of our subject, 1, the Anglican and American Churches do hold, as authoritative, the Six Synods named above. And, 2, they condemn the so called Seventh. But, in these Six Synods, the Universal Church speaks with the promised aid of the Holy Ghost. This will serve to explain what Canons are Œcumenical, and to state this was our first point.

We come now, II., to show the authority given by the Universal Church, to the Canons of the first four Œcumenical Councils. They are, as has been said, the *only* Laws of the Universal Church. A Father, however eminent, gives but his own historical testimony, or his own opinion. But he is amenable to the Universal Church, in the only place in which, as the Universal Church, she speaks; that is, in an Œcumenical Synod. An individual opinion of one Father, and of a large part of the Church, has passed under her investigation, and has been condemned. We refer to the opinion of St. Cyprian as to the invalidity of *all* Baptism administered by Heretics.*

* There is considerable doubt, as to whether St. Stephen, Bishop of Rome, the opponent of St. Cyprian, held that the Baptism of *all* heretics is valid, or only that of *some* of them. If he held the former opinion, the Œcumenical Synod of Nicæa, in its Nineteenth Canon, and the second Œcumenical Synod, in its Seventh, have certainly condemned him. See, on this matter, Mosheim's Commentaries on the History of Christianity in the first three Centuries, translated, Murdock's edition, New York: 1851, p. 89, et *seq.*, of Vol. II.; and compare Poole's St. Cyprian, and the able work of Bishop Beveridge, the greatest of Anglican Canonists, entitled Codex Canonum Ecclesiæ Primitivæ Vindicatus ac Illustratus, lib. II., cap vi., and xii., and the Πηδάλιον, and the Σύνταγμα on Apostolical Canons 46, 47, 49 and 50.

The Œcumenical Synod of Nicæa, A. D. 325, approved his opinion, so far as to decide the Baptism of the Paulianists invalid; it so far condemned it, as to deem the Baptism of the Cathari, that is, Novatians, valid.

Moreover, not only the most eminent individual Father, but the Bishop highest in rank, is amenable to an Œcumenical Synod, equally with the humblest Presbyter. Thus the Sixth Œcumenical Synod, actually condemned, as Monothelite Heretics, occupants of the four greatest Patriarchal thrones. It speaks thus:—

"The holy and Œcumenical Synod further says, ... as the Author of Evil, who, in the beginning, availed himself of the aid of the serpent, and by it brought the poison of death upon the human race, has not desisted, but in like manner now, having found suitable instruments for working out his will, (we mean Theodorus, who was Bishop of Pharan, Sergius, Pyrrhus, Paul and Peter, who were presidents of this imperial city,* and, moreover, Honorius who was Pope of the elder Rome, Cyrus Bishop of Alexandria, Macarius who was lately president of Antioch, and Stephen, his disciple,) has actively employed them in raising up for the whole Church the stumbling-blocks of one will and one operation in the two natures of Christ, our true God, one of the Holy Trinity; thus disseminating, in novel terms, amongst the Orthodox people, AN HERESY similar to the mad and wicked doctrine of the impious Apollinarius, Severus, and Themistius, and endeavoring craftily to destroy the perfection of the incarnation of the same our Lord Jesus Christ, our God, by blasphemously representing His flesh endowed with a rational soul, as devoid of will or operation."†

Now, the remarkable thing about this whole decision is, that it condemns, as instruments of the Devil, and as guilty of the Monothelite "heresy," and of blasphemous conduct, four Patriarchs of Constantinople, namely, Sergius, Pyrrhus, Paul and Peter; one Patriarch, or Pope of Rome, namely, Honorius; one Patriarch, or Pope of Alexandria, namely, Cyrus; and one Patriarch of Antioch, namely, Macarius. That is, an Œcumenical Synod arraigned before its supreme tribunal, the doctrinal teachings of the Bishops of the four chief Sees, and damns them for heresy. So much above every other au-

* This refers to Constantinople, where the Council was then sitting.

† Hammond's translation, except that we have substituted the more accurate "imperial," for "royal," before "city."

thority is that of a Synod of the Universal Church, East and West; and this is the truth which it concerns us to remember most on this subject; and this is it which we are striving to set forth, not in our own words, but in the voice of the Universal Church herself, whose utterances we have just quoted.

The binding authority of the Œcumenical Canons is set forth, first, authoritatively, by the Six Œcumenical Synods themselves. This is *the authority*. Secondly, That binding authority is *witnessed* to by Local Synods and by Fathers.

And, first, as to the utterances of Œcumenical Synods, which alone can make Canons that shall be *Œcumenically* binding. This is the *authority*. It is as follows :—

II. *The Œcumenically approved authority of the Canons of the First Four Synods.*

1. These Synods, being the representatives of the Universal Church, made them. No authority, less than a representation of the Universal Church, can unmake them. For nothing less than an Œcumenical Synod, has authority to abolish what has been *Œcumenically* decreed. No Provincial Synod, no local Synod, like Trent, for instance, can abrogate the authority of the whole Church, East and West; that Catholic or Universal Church, which we confess in the Creed. Now, has any Œcumenical Synod abrogated a single Canon? No! not one. But, on the other hand, two Œcumenical Synods, since the Fourth, have approved the work of the first four. The Canons of the first four Œcumenical Synods are, therefore, still binding.

2. Let us go on regarding the Œcumenical authority for the Œcumenical Canons. The Œcumenical Synod of Nicæa, in their Synodal Epistle, speaking of what had "been decreed" by them, which expression naturally signified their Canons and everything else, say that they believe them to have "been done" "according to the good pleasure of God the Father, in the Holy Ghost."* These are the exact words.

3. And in their Second Canon, they condemn infractions of what they expressly term "the Canons of the Church;" and

* See their Synodal Epistle in Hammond's Canons of the Church. The above translation is from it.

add, that "whosoever" shall act contrary to their enactments in that Second Canon, "will endanger his own orders, as boldly opposing the great Synod."

4. The Œcumenical Synod of Chalcedon, in its first Canon, decrees thus:

"We have thought it right that the Canons which have been issued by the holy Fathers in each Synod up to the present time, should continue in force."*

The Greek Canonists, Zonarus and Balzamon, inform us, what is clear, that this is a confirmation of the Œcumenical and local Synods before Chalcedon. There had been three Œcumenical and five local Synods. The Œcumenical were Nicæa, and Constantinople and Ephesus, which with Chalcedon, here speaking, make up the first Four Œcumenical Synods. The local Synods were Ancyra, Neo-Cæsarea, Gangra, Antioch and Laodicea.

5. The Canons were held to be even above imperial laws. For, in the Fourth Act of the Fourth Œcumenical Synod, it is written:

"The most glorious archons said: 'It has seemed good to the most imperial Lord of the world,' [that is, the Emperor Marcian] 'that the affairs of the most holy Bishops should be transacted, not by imperial letters and pragmatic sanctions, but in accordance with the Canons enacted as laws by the Holy Fathers.' The Synod said: 'No imperial edict shall have force against the Canons! Let the Canons of the Fathers prevail!'"

And again:

"We pray that all the imperial edicts issued in regard to any thing in any province, to the injury of the Canons, shall, without any contradiction, be null and void; and that the Canons shall prevail in every thing. * * * We all say the same, all the imperial edicts shall be null and void! Let the Canons prevail! * * * In accordance with the vote of the Holy Synod, let the Canons prevail in all the other provinces."†

6. The Sixth Œcumenical Synod in its Definition says that

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* See the Πηδάλιον of the Greeks, Athens edition of 1841, p. 104. The English translation above is from Hammond's Canons of the Church.

†See the Πηδάλιον of the Greeks, Athens edition of 1841, p. 13.

"Following closely the straight path of the Holy and approved Fathers," it "has piously given its *full* assent to the five holy and Œcumenical Synods, * * * renewing *in all things* the ancient Decrees of religion."*

And this strong language includes all the Canons, which in their time were all in force. This will suffice to show how clear it is, that the Universal Church has intended that all her Canons, to use her own words, "should continue in force," and how utterly baseless is the notion, so common among our more ignorant Clergy and people in these modern days, and among the more ignorant Latins, that the laws of all Christendom can be set aside and violated at the mere whim of a local Church, or even of an individual.

But let us glance at the witness of the East and West to that authority. At the start it is only just to state, that the *testimonies* are so numerous in local Synods and in Fathers, that our limits will admit of quoting but a few out of many. Begging our readers, therefore, to remember this fact, we proceed.

We notice first, *the reception of the Canons of the First Four Œcumenical Synods in the East, and their ancient and present authority there.* This is head III. The following are the important facts on this point:

A. 1. The Six Œcumenical Synods were attended almost solely by Eastern Prelates. Only a few Bishops were present in them from the West, as the place-holders of the Roman Patriarch. The language of the Acts is Greek; and if any other was spoken by any Prelate, it needed to be first translated into the tongue of Hellas in order to be understood by the Council.† The Canons themselves were enacted in Greek. When the Bishops departed, they carried with them respect for the laws which they themselves had passed, and have maintained that respect until this day.

2. The Trullan, that is, Quinisext Synod, in its second Canon, approved all that the Council of Chalcedon had approved, and Chalcedon itself, and others of which we do not here speak.

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* Hammond's Canons of the Church. Third Council of Constantinople.

† See the Acts of Chalcedon, in the parts where the place-holders of Leo I. of Rome speak.

3. The first Canon of the Image-worshipping Council of Nicæa, A. D. 783, termed by the Greeks and Latins the Seventh Œcumenical, approved all the Canons of the first Four Œcumenical Synods, and, those of all the local Synods just specified as approved by Chalcedon. Besides these, it approved others, with which, as not being the utterances of the Universal Church in its period of Orthodoxy, we have here no concern. These Canons approving the Canons of the first four Œcumenical Councils, and those of the local Councils approved by Chalcedon, are still Law in the Eastern Church. So that the salient fact regarding the Eastern Church is, that this communion, which embraces in its pale every Church mentioned in the New Testament, with the solitary exception of Rome, still regards the Canons of the first four Œcumenical Synods and of the local Synods approved by Chalcedon, the last of those four Synods, as living law, which is obligatory upon all Christians. This is their testimony, strong and full and clear.

Of course it is not said that there has never been such a thing in the East as the State sometimes disregarding the Canons. But we know of no wilful disobedience to them, where the Eastern Church is free to act, as, for instance, in the Patriarchates.

We now, B., give quotations from the Greek Fathers, on the Canons. We have space to cite only a few out of many. They shall be: 1. BASIL THE GREAT, BISHOP OF CÆSAREA IN CAPPADOCIA, in the fourth century. 2. JOHN, made Patriarch of Constantinople, in century IV., and surnamed, from his eloquence, CHRYSOSTOM, or the Golden-mouthed. 3. THE BISHOPS who favored St. John Chrysostom against Theophilus of Alexandria. 4. EUTYCHIUS, PATRIARCH OF CONSTANTINOPLE, in the sixth century, and 5. SOPHRONIUS, PATRIARCH OF JERUSALEM, in the seventh century.*

* A long passage from Athanasius, the greatest Bishop that the Church of God ever produced, we are compelled to omit, owing to its length, and passages from other Easterns with it. It is his Encyclical Epistle to all the Bishops of the Universal Church. It is in "The Historical Tracts of S. Athanasius," Oxford Translation, A.D. 1843. See the Greek in Migne's Cursus Completus, Greeks, tom. 25, Col. 224. It has reference to Canons before Nicæa even. But the principles of law, for which he contends, exist in the Œcumenical Canons.

1. BASIL THE GREAT, referring to the negligence in which the Canons concerning the choosing of fit men for the ministry had fallen, writes:

"It very much grieves me that the Canons of the Fathers, moreover, are laid aside, and that all strictness has been driven away from the Churches; and I fear, lest, little by little, by the increasing prevalence of this indifference, the affairs of the Church may come into perfect confusion."*

2. ST. JOHN CHRYSOSTOM, who became Bishop of Constantinople, A. D. 398. This greatest of Christian orators during the primitive period of the Church, has left on record his reverence for the enactments of the Universal Church of God. For, reasoning against one who refused to keep Easter at the time specified in the law of the Œcumenical Synod of Nicæa, he writes thus:

"Hast thou not heard Christ Himself saying, *where two or three are gathered together in My name, there am I in the midst of them?* But if, where there are *two* or *three*, Christ is *in the midst*, where three hundred and many more were present, He was present much rather than where there are two or three, and HE DECIDED EVERYTHING AND ENACTED THE LAWS."†

These laws of Nicæa, it must be remembered, are nearly all of them in its Canons. So that the salient fact from this testimony of St. John Chrysostom is that he believed Christ to have made the Canons of the Œcumenical Synod of Nicæa, and the reason which he gives applies to all the Œcumenical Canons, all of which were enacted by more than two or three, and most of them enacted or received into the Œcumenical code by the Council of Chalcedon, which numbered 630 Bishops, almost twice the number assembled at Nicæa. This testimony of a Father of the Primitive Church deserves to be held in eternal memory.

3. An attempt to violate a Canon of Nicæa was made, A. D. 403, by Theophilus, Bishop of Alexandria and other Prelates

* Basil Magn. Epist. Class. 11, Epist. 55, in Migne's Greeks, tom. 32, Col. 400. The Epistle is addressed to Chorepiscopi.

† Joan. Chrysost. in eos qui Pascha jejunant adversus Jud. Orat. III., Col. 865 in tom. 48 of Migne's Greeks.

with him. Out of unworthy motives Theophilus and others conspired against John Chrysostom. Contrary to Canon VI. of Nicæa, Theophilus went out of the limits of his own jurisdiction to a place called the Oak, a suburb of Chalcedon near Constantinople, gathered a Synod there, and summoned Chrysostom to appear before him, and answer certain trumped up and unjust charges. When Chrysostom and his Bishops received the citation, they pointed out to Theophilus the violence he was doing to the Canons of Nicæa, and begged him to desist, and obey these Canons. "Do not," cried they, "overturn the affairs of the Church, and do not rend the Church." And then they tell him that he is "disorderly" if he "overturns the Canons of the 318 Bishops in Nicæa," and judges "a case out of his own limits." And when, notwithstanding this protest, violence was done to the Canons of Nicæa by the aid of the secular power, and John Chrysostom was deposed, the general indignation was excited at the uncanonicity of the act; the East and West lifted up their cry of disapprobation, and the outraged Canon and the exiled Bishop were vindicated for all time.*

4. EUTYCHIUS is given elsewhere.

5. SOPHRONIUS, PATRIARCH OF JERUSALEM, in century VII., before the sixth Synod was held, writes thus of the Œcumenical Synods:

"Those four sacred and great and Œcumenical holy Synods, I salute and embrace with one mind, and, in addition to them, I glorify, honor and venerate this Fifth Synod also. And I gladly accept everything of theirs in dogmas and in different instructions, and in anathemas against the favorers of heresies, and in decrees."†

6. In the eighth century, and thereafter, a late and corrupt period, both the Iconoclastic and the Iconodulic parties, how-

* See the account of the Concilium ad Quercum in Baluz. Nova Collect. Concil, Col. 108.

† Sophronii Patriarch. Hierosol. Epist. Synodica ad Sergium C. P. in Migne's Greeks, 5, 87, 3. See GERMANUS, PATRIARCH OF CONSTANTINOPLE, DeHæresibus et Synodis, in Migne's Greeks, tom. 98, Col. 84. For more language in favor of the Canons see tom. 99 of Migne's Greeks under "Canonum," "Canones" and "Canon," in the Index. The language is that of THEODORUS STUDITA. See also id., t. 100, under "Canon," "Canonum," in the Index for the words of NICEPHORUS, PATRIARCH OF CONSTANTINOPLE. And see the Indexes to the works of PHOTIUS and the other Greeks, published by Migne, under proper words.

livided as to the duty of worshipping images (pictured, raven) were agreed in receiving six Synods. At this rn day the Easterns are strict in the observance of all hey regard as Œcumenical.*

notice next, and IV., THE FORMER AUTHORITY OF THE ENICAL CANONS IN THE WEST. We cite first quota- from the Latin Fathers. Of these, we select quotations, m Augustine, Bishop of Hippo, in North Africa, of cen- IV. and V. 2. From Leo I. and Great, Patriarch of in century V. 3. From Vigilius, Patriarch of Rome in ry VI. And 4, from Gregory I. and Great, Patriarch of in centuries VI. and VII. 5. From Hincmar, the d and distinguished Metropolitan of Rheims, who, in the century, made one of the last stands for the Œcumenical as before they were undermined and wrecked in the Occi- by the False Decretals, and the innovations of the Roman archs and Councils of the West, or parts of it.

ST. AUGUSTINE, BISHOP OF HIPPO, had marked respect e Canons of Nicæa. He had been ordained as successor lerius in the Episcopate of Hippo, while that Prelate was iving. This was contrary to Canon VIII. of Nicæa. oth Valerius and Augustine were ignorant of this law. when Augustine learned of the Canon, he revered and d it. For when he became old, and wished Eraclius, a rter, to be chosen by the people as his successor before ath, but not to be ordained Bishop until after his death, isted that the Canon should not be violated. On that on we read, he assembled the Clergy and the people of his cia, that is, Diocese, in the Church of Peace. Augus- he Bishop, said:

now what you also know, but I am unwilling that that should e regarding him" [that is, Eraclius, whom he had just proposed people as his successor] "which was done regarding me. But of you know what was done: The only ones who do not know se, who, at that time, were either not yet born, or who had not me to the age of knowledge. While my Father and Bishop, ed Valerius of blessed memory, was yet living, I was ordained , and I sat with him. I did not know that this had been pro-

, in proof, the Πηδάλιον passim, and especially the preliminary matter.

hibited by the Nicæan Council, nor did he. What therefore has been blamed in myself I am unwilling should be blamed in my son." [That is, the presbyter Eraclius, whom he had just nominated as his successor.] "*The people shouted,* 'Thanks to God! Praises to Christ!' *This was said thirteen times. When silence was restored, Augustine the Bishop said:* He will be a presbyter as he is; when God wills, he will be Bishop."*

And so did Augustine and his Clergy and people see to it, that Canon VIII. of Nicæa, which forbids two Bishops to be in the same city, should be reverently obeyed. Moreover he informs us, that the uncanonicity of his Ordination had been blamed. This shows how the Canons of Nicæa were regarded in that early age, before, by Synodal enactment, any part of the Universal Church had committed itself to the worship of creatures. And another thing in this conduct of Augustine deserves honorable mention. He did not sin against a Canon of God's Universal Church with his eyes open. That would have been unworthy of Augustine or of any true and conscientious presbyter. But he himself states that both Valerius and himself were ignorant of this Canon.

Yet another thing is still more honorable. He did not defend his unintentional disobedience to the laws of God's holy Church. Because he had done wrong he did not try to break down the Canons and say, as do many unlearned Bishops and Clergy in our day, Oh, the Canons are not binding. A man may obey the laws of God's Universal Church or not, as he pleases. We are in the wrong, according to the Canons, and we will not amend that wrong. No! Augustine knew that Christ had said, "Hear the Church,"† and if it be obligatory on a man to hear the local Church, much more the whole Church. He knew that the Church is by the utterance of the Holy Ghost, "the pillar and ground of the truth,"‡ and that much of the truth which it teaches, is in the Canons. He knew that Christ had said even to the Seventy at the start: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."‖ And if this was true of the Seventy, much

* Augustin. Epist. 213, Classis III., in Migne's Latins, tom. 33, Col. 967.
† Matt. xviii. 17, 18. ‡ I. Tim. iii. 15. ‖ Luke x. 16.

more of the Apostles and their successors assembled in Œcumenical Synod. He knew that Christ had given to the Apostles the power of discipline in the authority to bind and to loose,* and through them to their successors. In governing the Church, as in everything else, he had promised to be with the Apostolate, alway, even unto the end of the world.† The Apostles had exercised that power again and again: St. Paul, in excommunicating the incestuous person at Corinth,‡ and Hymenaeus and Alexander,‖ and even in such trivial matters as we might at first sight deem them, as covering or uncovering the head,§ (or rather, as it is in the Greek, veiling or unveiling the head), and he knew that other Apostles had used this power of discipline in other ways. He knew that the power of binding and loosing in doctrine and discipline, had been given, not to laymen, nor to presbyters, but to the Apostolate, and its Episcopal Succession alone. And he knew that this assembled Episcopate had taught him in the Canons of Nicæa, and he feared to despise those to whom God had committed the power of discipline. He recognized the fact that they enacted Canons by the power of binding and loosing, and, therefore, by *Divine*, and not by *mere human authority*. And he revered God, speaking in those whom He had sent, and to whom alone He had given authority to rule the Church of God. And law-making he knew is a part of ruling. His past irregularity he could not recall. But, as a God-fearing and reverent man, he would not palliate nor defend a wrong, nor do anything which might tend to conceal the fact regarding it. But he assembles his clergy and people in the Church of Peace at Hippo, confesses his unintentional sin before them all, and guards against a like fault in the case of his successor, and he could do no more. And the Orthodox people thank God and praise Christ for the grace which had inspired this action of their beloved and venerable Bishop, the Great Augustine.

Would God that Bishops and Clergy and people were now

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* Matt. xvi. 19; xviii. 18. † Matt. xxviii. 20

‡ I. Cor. v. 1—5. Compare II. Cor. ii. 5—12. ‖ I. Tim. i. 20.

§ I. Cor. xi. 2—17.

inspired with the same reverence for the Canons of God's Holy Church which marked Augustine, his Clergy, and people. But alas! alas! the night of western mediæval decadence and modern ignorance, so prevalent in the Occident regarding the authority of the Œcumenical Canons, has fallen like a funeral pall over all our discipline. God's Universal Church, in the popular estimation, is nowhere. Its authority is a sham and a humbug. And this too, though we confess the authority of the Canons every time we profess, in the symbol or Creed of that Universal Church, to believe in the authority of the "one Holy Universal and Apostolic Church." The spirit of lawlessness cries, "Down with the power of binding and loosing. It is tyranny. It is clerical power. Away with the utterances of our Saviour and Master, Christ." "Let us not" say they, "look for Church discipline to the Bible, and to the voice of the Universal Church, which Christ has commanded us to hear, but let us rather prefer the voice of the people, and appeal to them to bear us out in our arrogance and self-will."

2. Prominent among the greatest men of the Western Church, when it still maintained its connection with the Apostolic sees of the East, is Leo I. Patriarch of Rome, A. D. 440–461. With Ambrose, Augustine and Pope Gregory I., he makes up the four Great Doctors of the Occident, and of Latin Christendom. Situated at the head of the greatest See of Christendom, and actually ruling a large part, or perhaps the whole of the Occident, (for a decree of the emperor Valentinian III. gives him this power,) his witness as to the authority of Œcumenical Canons is peculiarly important. In his quarrel with Anatolius, Patriarch of Constantinople, he speaks mainly with reference to the Œcumenical Synod of Nicæa. A few quotations from him will show his temper and spirit.

(*a.*) Writing, A. D. 446, to Anastasius, Bishop of Thessalonica, at that time his Suffragan and Vicar, as it would seem, and referring to Canon IV. of Nicæa, which guarantees to Metropolitans their rights, he says:

"Therefore, in accordance with the Canons of the holy Fathers, WHICH HAVE BEEN COMPOSED BY THE SPIRIT OF GOD, AND CONSECRATED BY THE REVERENCE OF THE WHOLE WORLD, we decide that

the Metropolitan Bishops of each province, over whom by power delegated from us, thy Brotherliness' care extends, shall have inviolate the legal dignity anciently given them, so that in this way they may not, by any negligence or presumption, depart from the rules before established."*

(*b.*) And, writing to the Emperor Marcian in regard to what he deemed the offensive ambition of Anatolius of Constantinople, and his treatment of Antioch, contrary, as Leo I. thought, to Canon VI. of Nicæa, he tells the Orthodox Emperor regarding Anatolius:

"Although for some of his excellent actions, and his very fine judgment, he had been lawfully and in accordance with usage ordained, nevertheless he ought not to be assisted, against the Canons of the Fathers, against THE ENACTMENTS OF THE HOLY GHOST, against the examples of antiquity. * * For the privileges of the Holy Churches, which were fixed BY THE CANONS OF THE FATHERS, AND BY THE DECREES OF THE VENERABLE SYNOD OF NICÆA, CAN BE RENT AWAY FROM THEM BY NO SHAMELESS IMPUDENCE; NOR, MOREOVER, CAN THEY BE CHANGED BY ANY INNOVATION. In faithfully following out this business, it is necessarily incumbent on me, by Christ's aid, to exhibit zeal. And this, because a Diocese" [or "a dispensation"] "has been committed to me, and it would tend towards accusing me, if by my conspiring with another, (which God forbid,) THE CANONS OF THE FATHERS' DECREES, WHICH, BY THE TEACHING OF THE SPIRIT OF GOD, WERE ENACTED IN THE SYNOD OF NICÆA, FOR THE GOVERNMENT OF THE WHOLE CHURCH, should be shaken; and, in that case, the will of one brother would have a greater influence with me, than the common advantage of the whole house of the Lord.

"And therefore, knowing that thy glorious Serenity is zealous for the agreement of the Church, and that it offers a pious consent to what is adapted to promote a pacific unity, I beg and exhort, with most earnest entreaty, that thy Piety publicly renounce all approbation of the shameless attempts, which are opposed to unity and to the peace of Christians, and that, for the common safety, thou wouldest check the wish of my brother, Anatolius, which will be injurious to himself, if he persists in it; . . . . and let the aforesaid Bishop obey the Fathers, let him consult for peace, and let him not think that he can do everything. For he has dared, without any precedent for it, *and contrary to the Canons*, to ordain a Bishop for the Church of the Antiochians, which thing we, from a desire to strengthen the faith, and from zeal for peace, have not ceased to *trace out and expose*. Let him therefore cease to do wrong to the Ecclesiastical Canons, and let him depart from his *illegal* transgressions, lest, while he attempts what is hostile to peace, he may cut himself off from the Universal Church. We pray, rather, that he may act blamelessly, so that we

* Leon. Magn. Epis. xiv., cap. 2; edit. Frat. Ballerin.

may love him, rather than that he should persist in this rashness, which may separate him from all."*

(*c.*) Writing to the Empress, Pulcheria, and still complaining of Anatolius, and of the twenty-eighth Canon of Chalcedon, which he mistakenly supposed to be contrary to the sixth Canon of Nicæa, Leo I. states:—

"It is conceded to no man, to venture anything against the Canons of the Fathers, which, very many years ago, were settled by spiritual decrees, in the city of Nicæa, so that, if any one wishes to decree *anything* different from them, he lessens himself, rather than destroys them. But if, as it behooves, they are observed *inviolate* BY ALL BISHOPS, there will be tranquil peace and firm concord through all the Churches: there will be no dissensions about the amount of honors, no disputes about ordinations, no ambiguities about privileges, no contests regarding usurping another's rights, but, by the even law of love, the reasonable order of customs and of offices, will be preserved."†

(*d.*) Below, in this same Epistle, Leo I. informs us, that "the Provinces were regulated by the sway of the holy Nicæan Synod of former times."‡

(*e.*) And still further on, in this same Epistle, he writes:—

"IN ALL ECCLESIASTICAL CASES, WE SUBMIT TO THOSE LAWS WHICH THE HOLY GHOST ENACTED THROUGH THE 318 HOLY BISHOPS, TO BE OBSERVED BY ALL PRIESTS. So that, even if many more Bishops" [the reference to the 630 Bishops of Chalcedon] "should decree anything other than what they enacted, IT SHOULD BE HELD IN NO REVERENCE, IF IT BE DIFFERENT FROM A CONSTITUTION OF THE AFORESAID FATHERS."§

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* Leon. Magn. Epist. civ., (ad Marcianum Augustum,) edit. Ballerin. We have translated from the Greek.

† Leon. Magn. Epist. cv., (*ad Pulcheriam Augustam, de ambitu Anatolii*) edit. Ballerin.

‡ Leon. Magn. Epist. cv.: Quietisque provinciis, et olim Sanctae Synodi Nicænæ moderatione dispositis, etc.

§ Leon. Magn. Epist. cv., (*ad Pulcheriam Augustam,*) edit. Ballerin. Leo's opposition to Canon XXVIII. of Chalcedon, was never regarded by the Universal Church. For the fifth and sixth Œcumenical Synods approved Chalcedon absolutely; and it is well known, that the mere local opinion of Leo has never been regarded by the four Eastern Patriarchates. For, to this day, Constantinople ranks before Alexandria and Antioch, and Rome has, long since, recognized this arrangement. Still, the East has been rigorous for the Canons of Nicæa. On this point there was no difference between Leo I. and Chalcedon. They differed only regarding Canon III. of I. Constantinople, and the Œcumenicity of that Synod, and Canon XXVIII. of Chalcedon But the Universal Church, in the fifth and sixth Œcumenical Synods, has affirmed both Synods against him, without excepting a single one of their enactments.

(*f.*) In Epistle cvi., written to Anatolius of Constantinople, eo I. has much to say regarding the Canons of Nicæa. Ana-lius had ordained Maximus, Bishop of Antioch, contrary to anon VI. of Nicæa, which guards the rights of Antioch, and Metropolitans. Leo I. opposes this infraction of that Canon, id contends against it in this letter. He terms the Canons the first Synod, "the most sacred constitutions of the icæan Canons," and accuses Anatolius of having attempted infringe them.*

(*g.*) Further on, he accuses him of procuring the passage of anon XXVIII. of Chalcedon, contrary, as Leo wrongly sup-osed, to Canon VI. of Nicæa: "As if" writes Leo, "what a ultitude unlawfully willed," [the allusion is to the 630 Bish-ps, who constituted the Œcumenical Synod of Chalcedon,] might not be repealed, and as if that condition of things, which as ordained by the Nicæan Canons BY THE AID OF THE ULY HOLY GHOST, COULD BE ABROGATED, IN ANY OF ITS ARTS, BY ANY person."†

(*h.*) Below he says:—

"The Nicæan Synod was sanctified with so great privileges by od, that Ecclesiastical judgments, whether celebrated by a smaller greater number, are WHOLLY VOID OF AUTHORITY, WHERE THEY FFER FROM ITS ENACTMENT.‡"

(*i.*) In this Epistle, Leo has much on the respect due to the anons of Nicæa, but we have room only for a few more ex-racts. One is as follows:—

"Those holy and venerable Fathers, who, in the city of the Nicæans, ondemned the specific impiety of the sacrilegious Arius, enacted laws the form of Ecclesiastical Canons, TO ENDURE TO THE END OF THE ORLD, [or "FOREVER"] "and, BY THEIR ENACTMENTS, THEY LIVE MONG US, AND IN ALL THE WORLD. And if, *at any time*, an attempt hould presumptuously be made to *enact anything otherwise than as they acted*, WITHOUT DOUBT IT WOULD BE NULL AND VOID, and this, in order hat what was enacted, by the general consent, for perpetual advant-ge, should be transgressed by NO CHANGE; and that no one should rest, to his own private claim, what was enacted for the common dvantage; and the landmarks, which the Fathers have set, still re

* Leon. Magn. Epist. cvi., (ad Anatolium) edit. Ballerin. See note below.
† *Ibid.* ‡ Leon. Magn. Epist. cvi., (ad Anatolium) edit. Ballerin.

maining, let no one assault another's right, but let each, within his own and *legal* limits, and as he can, exercise himself in the breadth of love."*

(*k.*) Still another extract. Pope Leo I., in his 119th Epistle 'to Maximus, Bishop of Antioch,' writes:—

"So great reverence have I for the Nicæan Canons, that I could not permit, nor will I suffer, what has been established by the holy Fathers, to be violated by *any novelty*."

"But now, let it suffice to pronounce, generally, in reference to all things, that if, contrary to the statutes of the Nicæan Canons, anything has been attempted, by any one, in any Synod whatsoever, or if anything seems to have been extorted, for a time, it can work no prejudice to its INVIOLABLE decrees: and the compacts which are the results of any agreements, whatsoever agreements they be, may be dissolved more easily than the rules of the aforesaid Canons can be corrupted, in any of their parts. . . . .

"This is my definition, namely, that however large may be the number of Priests who may decree anything which amounts to a theft from any others, if their decree be found adverse to those constitutions of the 318 Fathers, it may be ANNULLED, from considerations of justice: since THE TRANQUILLITY OF THE UNIVERSAL PEACE can be kept in no other way, THAN BY PRESERVING INVIOLATE THEIR OWN DUE REVERENCE FOR THE CANONS.†"

Again and again, in other places, does Leo I. express his intention not to swerve from the Canons of Nicæa, but what we have quoted must suffice.

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* Leon. Magn. Epist. cvi., (*ad Anatolium Episcopum Constantinopol.*) edit. Ballerin.

* Leon. Magn. Epist. cxix., edit. Ballerin.: '*ad Maximum Antiochenum Episcopum.*'

(*To be continued.*)

Art. VI.—THE YALE THEOLOGICAL SEMINARY ON THE EPISCOPATE.

The Rise of the Episcopate as a Distinct Office in the Church. By George S. Merriam, M. A., Yale Theological Seminary: "New Englander," July, 1867.

The Yale Theological Seminary has been, for the last twenty years, almost a nominal Institution, without real life. Though boasting a few able and talented Professors, its classes have been very small, and it has attracted but little notice, even in the Congregational world. But of late it has shared in the pecuniary prosperity of the College. New Professorships, (including a Chair of Ecclesiastical History—a superfluity, one would imagine, in a Congregational institution,) have been founded, and a determined effort made to give new life and energy to a school, honored by the names of Taylor and Goodrich. With this end in view, a general re-union of the Alumni, in the month of May, was proposed, and Circulars sent out to all the graduates; including some who are now ministering in the Church of Seabury and Hobart. The exercises of the day were quite interesting, even to those who reject the views of Ecclesiastical Discipline taught in the Seminary, and general good feeling prevailed. Of course, on such an important occasion, it was highly desirable that Prelacy, and the "monstrous Regiment" of Bishops, should receive a death-blow; and, accordingly, the ablest of the youthful speakers demolished the monster, at least to his own satisfaction, and that of most of the audience assembled in the "College street Congregational Church."

Here we might let the matter rest, confident that Episcopacy will receive its annual quietus, at the hands of one or more of the student speakers, at each anniversary of the Yale Seminary, as long as that Institution continues to flourish. But, Mr. Merriam's Essay has been published in the *New Englander*, and now seems to challenge the attention and admiration of

the Christian World—or at least of New England, which is about the same thing, to a descendant of Cotton Mather. We will, therefore, humbly presume to examine this Essay, and its theory concerning the "Rise of the Episcopate as a Distinct Office in the Church."

Now, it is a noticeable fact, that this Essay, by a *Congregationalist* divinity student, is, throughout, an argument for *Presbyterianism*, against Episcopacy. The writer constantly speaks of the first Presbyters, or Elders, as set apart and ordained by the Apostles, and not by the "Churches." In former days, when the students enjoyed the benefit of Professor Goodrich's lectures, a very different theory prevailed in the Seminary. They were taught, by their venerated preceptor, that no distinct Form of Church Government was laid down in the New Testament, but that Congregationalism was the nearest to the Apostolic model. It was further defined to be of the essence of Congregationalism, that the Laity had the power, not only to elect, but also to *ordain*, their own Pastors; though they might, from courtesy, delegate to neighboring Pastors, their right of Ordination, "which," (said Prof. G.,) "is only a solemn *induction* into office."

Not a word of all this in the Essay. Was the talented young author confused in his ideas of Church Polity? Or has a new "Development of Doctrine" taken place in the Yale Theological Seminary? The author, after stating, very fairly, the two theories of Presbyterianism and Episcopacy, (giving "the cold shoulder" entirely to Congregationalism,) calls attention to the interchangeable use of the terms ἐπίσκοπος and πρεσβύτερος in the New Testament. Nobody disputes that the terms are so used. Not only the words *episcopos* and *presbuteros*, are used interchangeably, but so are the words *apostolos* and *diaconos*: for St. Paul declared that himself and Apollos were Deacons. (1 Cor. iii. 5.) But does this prove, that there was no such thing as an Order of Apostles, or an Order of Deacons, in the New Testament Church? It certainly does prove it, if Mr. Merriam's argument is good for anything. The truth is, that all these words, and others, were used, at first, not in their technical meaning. They acquired

that meaning subsequently. When Mr. Merriam shall have learned, that *what the Apostles did in establishing the Church and the Faith, under the immediate guidance of the Holy Ghost promised for that end, has divine authority,* he will have learned a great truth. Matt. xxviii. 20; Acts, i. 2–8. If it be asked, why there is not a "Thus saith the Lord," a positive command, on which to rest the Institutions, the Faith, and even the sacred Books of Christianity? we can only answer, we do not know all the reasons. We suppose one reason was, that there might be temptation to write just such Essays as this by Mr. Merriam.

The author now proceeds to what he regards as his main question, as follows:—

> "The question is, did they appoint successors to themselves in this authority, who were to appoint their successors, and so render the office a permanent one—or was this authority peculiar to themselves, personally, as the founders of the Church, and was their office thus to terminate with their own lives?"

Before discussing the question, we will notice Mr. Merriam's foot-note, in which he asks, "If the Apostles *did* appoint Bishops, why does it follow that they intended this office to be perpetual?" We will reply, in the New England style, by asking another question: If the Apostles did appoint the observance of the First Day of the week, instead of the Seventh, why does it follow that they intended it to be perpetual? It is not expressly *commanded* in the New Testament; the references to it are very few—in fact, the amount of evidence for the observance of the Lord's Day, in Holy Scripture and the earliest Fathers of the Church, is by no means equal to that which proves the Apostolic Succession in the Episcopate. And yet the change of day has been a universal tradition of the Christian Church. We doubt not, for an instant, that Mr. Merriam, as a young man of "hopeful piety," always "keeps the Sabbath" on the first day of the week, in the most orthodox Puritan manner. Why does he follow the Apostolic Tradition in one case, and not in another? Why does he not fling overboard the Lord's Day and Infant Baptism, to keep company with Prelacy and Confirmation? The Seventh Day

Baptists are the most consistent Dissenters from Church Doctrine.

But to return to the main question. While we have no doubt that Mr. Merriam intended to be candid, we have noticed, with the utmost pain, that he cites at large the authorities which seem to make for his side, and slurs over those which are opposed to him. This was, doubtless, an oversight on his part, and is, therefore, pardonable. During the lifetime of "the Twelve," it is manifest that we have no Presbyterian organization in the Church. The Apostles appear everywhere as supreme in the Church, setting apart, first, an Order of Deacons, (Acts vi.,) and then an Order of Presbyters, or Elders, who are first mentioned in Acts, xi. 30. We look in vain for Presbyterian Assemblies and Synods, on the one hand, or Congregational Churches and Associations, on the other. Everything is done by the sole authority of the Apostles, except when a General Council is summoned at Jerusalem, and a Decree put forth in the name of "the Apostles, Elders, and brethren."

Nor is the Apostolic Office limited to "the Twelve." We find the word ἀπόστολος affixed, in the New Testament, to Matthias, Paul, Barnabas, Andronicus, Junias, James the Lord's brother, Timothy, Titus, Silas and Luke. But Mr. Merriam seems to think, that there is a distinction in *order* between "travelling" or Missionary Bishops, and "local" or Diocesan Bishops. St. Timothy, called the first Bishop of Ephesus, was, in his judgment, merely "an Evangelist,—i. e., a travelling preacher"—though we fail to see how he gets the idea of "travelling," out of the word Evangelist. If this be so, it is high time that Bishops Randall and Tuttle should come back to the East for Episcopal Consecration, since Mr. Merriam has decided that their Office is essentially different from the Episcopacy held by the Bishops of Connecticut and Minnesota. It is true, he concedes in a foot-note, that "James resided long at Jerusalem, and was head of the Church in that place."

The foot-note undoes the work of the text. It is, of itself, sufficient to disprove his alleged fact, that "the Second Century idea" of a Bishop, is not to be found in the New Testa-

ment. St. Ignatius, writing about A. D. 115, according to our author, (though we would assign a somewhat earlier date to that author) is conceded, by Mr. Merriam, as an advocate of Diocesan Episcopacy; and he is gracious enough to admit, that this innovation had, at that date, taken root in Asia Minor, where St. John had been living a few years previous. For the space, then, of nine or ten years, between the death of St. John at Ephesus, and the Epistles of Ignatius, pure Presbyterianism prevailed in the world. Oh! that some modest student of the Yale Seminary had been living at that blissful epoch of the Church's history, to raise his warning voice against a change and downfall into the horrors of Diocesan Episcopacy, so distinctly portrayed in the pages of St. Ignatius! But, alas! this boon was denied the world, and no hand has recorded the name of that audacious "*Primus inter pares*," who, without a protest on the part of his brother Presbyters, dared to proclaim himself a successor of the Apostles in their holy Office. Certainly, Mr. Merriam would not have been so forbearing. He is slightly unjust in his treatment of St. Clement, who, beyond all reasonable doubt, was a Diocesan Bishop of Rome. He cites freely from St. Clement's Epistle with reference to Presbyters, but omits all allusion to the only passage where the Three Orders in the Christian Ministry are clearly and unmistakably pointed out. We will quote the passage, which can be found in chapter xl. :—

"*God hath Himself ordained, by His supreme will,* both where and *by what persons* WE should perform our service and offerings unto Him. They, therefore, who make their oblations at the appointed seasons, are accepted and happy; for they sin not, inasmuch as they obey the commandments of the Lord. For to the CHIEF PRIEST [Bishop,] his peculiar Offices are given; and to the PRIESTS [Presbyters,] their own place is appointed; and to the LEVITES [Deacons,] appertain their proper ministries; and the LAYMAN is confined within the bounds of what is commanded to Laymen."

There is no reference whatever, in this Chapter, to the Jewish Church, nor were the Jewish people ever called *Laymen*. St. Clement is speaking, beyond all question, of the Christian Church in his own day, and he uses figurative language, common enough to the Early Fathers, as to Churchmen of the

present day; but which would be without meaning, if applied to a Presbyterian organization. Tertullian (De Bapt.) speaks of the High Priest, who is the Bishop. And St. Jerome, (Mr. Merriam's famous "Presbyterian,") tells us, (*Ep. Evang.*,) that Christian Bishops, Priests, and Deacons, succeed to the Jewish High Priests, Priests and Levites.

There is another passage, in the same Epistle of St. Clement, in which we find, though less clearly indicated, an allusion to the diverse Orders in the Christian ministry. He compares the Church to a royal army, and says:—

"All are not chiliarchs, nor prefects, nor centurions, nor inferior officers: but every one *in his respective rank*, does what is commanded him by the king, and by those who have the authority over him."

In the light of these passages, we are prepared to understand the sentences, which are so puzzling to the Yale Divinity student. We give it in his own translation from chapter xliv:

"Our Apostles also knew, through our Lord Jesus Christ, that there would be *strife* about the Bishop's office. For this reason, then, having received full foreknowledge, they appointed *those whom I have mentioned*; and afterward gave commandment that when these died, other approved men should receive their ministry."

And yet, in the teeth of all this, Mr. Merriam ventures to assert, that "*nowhere* in the Epistle is there any mention of such superior Order;" i. e., superior to Presbyters. We do not doubt the honesty of the assertion for an instant; but it betrays a lack of investigation. He has relied on second-hand authorities.

He fails to find any witness for Episcopacy (except Ignatius,) prior to the time of St. Irenæus. Perhaps an old "Epistle of Polycarp to the Philippians," has, by accident, been torn out of his copy of the Apostolic Fathers. The Epistle opens with the words, "POLYCARP, and the Presbyters who are with him, to the Church of God at Philippi; mercy, etc." And why, we ask at the outset, Polycarp? Can Mr. Merriam explain why this distinguished Clergyman assumes the style of an Apostle? Would it not be more in accordance with Congregational or Presbyterian usage, if we were to read: 'The

st Church of Christ at Smyrna, through their pastor or ted supply, Polycarp, to the Central Presbyterian Church Philippi, greeting,' etc. ? We would respectfully suggest s amendment of the text in later editions of the Fathers. we read on a little farther, we shall come to the words, 'hese things, brethren, I write you concerning justice, not it I would arrogate power, but because yourselves have oked MY aid." In another part of the Epistle, he speaks of iting them in person, or sending a Legate in his stead. The le is altogether inappropriate for a simple Presbyter; it ld only fitly be used by one, who claimed to have succeeded Apostles in their office and authority. From its whole or, the candid reader can hardly resist the conclusion, that re was a vacancy in the See of Philippi, and that Polycarp, hop of Smyrna, was, at the request of that Church, exer- ng jurisdiction. St. Ignatius, in his Epistle to Polycarp, uests him to take the oversight of the Church at Antioch. But we need not pursue the argument from the Fathers ch beyond this, since our Essayist concedes that all, subse- nt to St. Irenæus, (with the exception of St. Jerome,) e advocates of Episcopacy. He might have mentioned, in impartial survey of his authorities, that Tertullian, and ment of Alexandria, were as decided advocates of Episco- y, as their co-temporary, St. Irenæus.

Perhaps we may as well here notice what Mr. Merriam says ut the Angels of the Seven Churches in Asia. His lan- ge is,—

'The first chapters of Revelation are appealed to, on the ground t the seven angels of the seven Churches must represent the Bish- of those Churches. This interpretation seems unnatural, as giv- an unaccountable prominence to seven individuals not otherwise wn."

The following, from the Non-Episcopal Mosheim, in his mmentaries, may be thought by Mr. Merriam to have some ight."

'In the more considerable ones (Churches) at least, if not in the oth- , it came *even during the life-time of the Apostles, and with their robation*, to be the practice for some one man, more eminent than

the rest, to be invested with the presidency, or chief direction. And, in support of this opinion, we are supplied with an argument of such strength, in those 'angels' to whom St. John addressed the Epistles, which, *by the command of our Saviour Himself*, he sent to the seven Churches of Asia, Rev, ii. iii., *as the Presbyterians, as they are termed, let them labor and strive what they may, will never be able to overcome.* It must be evident to every one, even on a cursory perusal of the Epistles to which we refer, that those who are therein termed 'angels,' were persons possessing such a degree of authority in their respective Churches, as enabled them to mark, with merited disgrace, whatever might appear to be deserving of reprehension, and also to give due countenance and encouragement to everything that was virtuous and commendable. But even supposing that we were to waive the advantage, that is to be derived from this argument in establishing the antiquity of the Episcopal character, it appears to me, that the bare consideration alone of the state of the Church in its infancy, must be sufficient to convince any rational, unprejudiced person, that the order of Bishops could not have originated at a period, considerably more recent than that which gave birth to Christianity itself." (Vol. 1, page 172.)

Again, he admits that "the Church of Jerusalem, at the time of that city's being taken and finally laid waste by the Emperor Hadrian, towards the middle of the second Century, (about the year of our Lord 137 or 138,) had had fourteen Bishops; without our reckoning James as one of them." (Vol. 1, p. 173.) "It will be equally placed beyond dispute, that the Church of Jerusalem had over it a Bishop, long enough before the close of the first Century after Christ." (Ib. p. 178.) Again, "That these Bishops were, on their creation, invested with *certain peculiar rights, and a degree of power which placed them much above the Presbyters*, will not be disputed by, any unprejudiced or impartial persons." (Ib. p. 174.)

We come now to what Mr. Merriam evidently regards as one of his strongest points. It is his use of the testimony of St. Jerome. He says:—

"Jerome, at the end of the fourth Century, the first scholar of his age, declares the original parity of the Clergy, and supports this view by the striking case of the Church in Alexandria, where, down to the middle of the third Century, the Presbyters continued to choose and install their own Bishops." In a note he says:*—

The whole passage of St. Jerome is as follows:—

* Jerome's statement, as to the Alexandrian statement, is clear. "Nam et Alexandriae a Marco Evangelista usque ad Heraclam et Dionysium episcopos, (240 A. D.) Presbyteri semper unum ex se selectum, in excelsiori gradu collocatum, episcopum nominabant. Quomodo si exercitus imperatorem faciat, aut diaconi eligant de se, quem industrium noverint, et archidiaconum vocent." (Epist. ad Evangelum—146th in Benedictine ed.)

"For at Alexandria, from Mark the Evangelist, even to Heraclas and Dionysius the Bishops, the Presbyters always *nominated* as Bishop one, chosen from themselves, and placed in *higher degree*. As if an army should make an emperor, or the Deacons should choose one of themselves, whom they knew to be diligent, and call him Archdeacon. For what doth a Bishop do, ORDINATION EXCEPTED, (ordinatione excepta,) which a Presbyter may not do? Nor is the Church of Rome to be considered *one*, and the Church of the world *another*. Gaul and Britain, and Africa and Persia, and the East, and India, and all the barbarous nations, worship one Christ, observe one rule of Faith. If authority is desired, the world is greater than a city. Wherever there is *a Bishop*, whether at Rome or Eugubium, Constantinople or Rhegium, *Alexandria* or Tanais, he is of *the same validity*, (meriti,) and same priesthood. Neither the power of wealth, nor the weakness of poverty, can make a Bishop more exalted or more depressed; but they are ALL SUCCESSORS OF THE APOSTLES. But you say, How is it that at Rome a Presbyter is ordained on the testimonial of a Deacon? Why do you cast up to me the custom of *one city?* Why do you justify this paucity, out of which has arisen a disdain for the laws of the Church? That which is scarce is the more sought after. In India, penny-royal is more costly than pepper. The paucity of the Deacons causes them to be held in honor; the multitude of the Presbyters causes them to be despised. But even in the Church of Rome, the Presbyters sit, and the Deacons stand; although, as disorders increase by degrees, I may have seen a Deacon, *in the absence of a Bishop*, sit among the Presbyters, and at domestic feasts give benediction to the Presbyters. Let those who do this know, that they do not well; and let them hear the Apostles. 'It is not meet that we should leave the word of God to serve tables.' Let them know why Deacons were appointed; let them read the Acts of the Apostles; let them remember their rank. Presbyter and Bishop: one is the name of age, the other, of *dignity*. Whence, in the Epistles to Timothy and Titus, there is mention made of the ordination of Bishop and Deacon, but none of Presbyter, because the Presbyter is included in the Bishop. He who is promoted, is promoted from less to greater. Either, then, let a Deacon be ordained out of a Presbyter, that a Presbyter may be shown to be less than a Deacon," [We have known that done among New Haven Congregationalists!] "into whom he grows up from something small; or, if a Presbyter is ordained out of a Deacon, he should know that he becomes meaner in emolument, but greater in Priesthood. And that we may know the *Apostolical traditions* taken from the Old Testament, that which *Aaron* and his *sons*, and the *Levites*, were in the temple: that let the BISHOPS, PRESBYTERS and DEACONS claim to be in the Church."

Now, with regard to St. Jerome in general, and this testimony in particular, on which, as a dernier resort, so much stress is laid by the opponents of Episcopacy, there are several things to be said. (1.) Jerome was not an Apostolic Father.

He died A. D. 420, or in the fifth Century. (2.) Jerome, though a voluminous author, is of little authority *in matters of opinion.* The learned Dupin, says: "His genius was hot, and vehement. . . . He knew a great deal; but he never argued upon principles: which made him *sometimes contradict himself.*" Mosheim says: "his bitterness against those who differed from him was extremely keen, and his thirst of glory insatiable." (3.) Jerome does *not* say, that Presbyters ordained or consecrated Bishops; but that they *nominated* them, (*nominabant*). The manner of nominating Bishops has always been diverse; some Bishops have been nominated by the Pope, others by Bishops, others by Presbyters, others by Cathedral Chapters; others by Kings and Emperors; others by Prime Ministers; others, still, (like St. Ambrose,) by the Laity of the Diocese. Our own Diocesan Bishops are nominated by a mixed convention of Clergy and Laity; but the Bishop of Montana was nominated by the House of Bishops. The *Consecration* of Bishops is quite another thing. All branches of the Catholic Church agree, that this requires the "Laying on of Hands, with prayer, of *one* lawful Bishop, to make it *valid*, and *three*, to make it regular and canonical." (4.) So far from it being true, that Jerome "declares the original parity of the Clergy," as Mr. Merriam affirms, his works are full of statements directly to the contrary. For example, he says, "For what does a Bishop, *except ordination*, which a Presbyter may not do?" He says, in his Fifty-Fourth Epistle, distinguishing between the Orthodox, and certain Heretics; "With us, the Bishops hold the place of the Apostles; with them, the Bishop is the third degree." In his Catalogue, he says; "James, immediately after our Lord's ascension, having been Ordained BISHOP of Jerusalem, undertook the charge of the Church at Jerusalem. Timothy was ordained Bishop of the Ephesians by Paul; Titus, of Crete. Polycarp was, by John, ordained BISHOP of Smyrna." Jerome is here giving, not opinions, but facts; in which he is corroborated by the whole current of Church history.

With this statement, brief as it is, we are quite willing to leave the testimony of St. Jerome. As to the Church of Alex-

andria, we give the list of the Patriarchs of Alexandria, down to the time of the Council of Nicæa, A. D. 325, with the length of their Episcopates, and the time of their death, as they stood in the *Oriental Chronicle*, in order to show the minute accuracy with which the records of the Alexandrine Church had been kept. Two translations of the *Oriental Chronicle* are given in the *Byzantine Historians*, Vol. xvii., one by Ecchellensis, the other by Assemani. The last is best, and the *Dissertations* are valuable.

	Years.	*Days.*	*Died.*		*A. D.*
1. St. Mark,	7				
2. Ananias,	18	216	Sunday,	Athor 20,	86
3. Melianus,	12	286	Monday,	Thoth 1,	99
4. Cerdon,	10	280	Saturday,	Paoni 11,	109
5. Primus,	12	52	Sunday,	Mesori 3,	124
6. Justus,	10	315	Saturday,	Paoni 22,	135
7. Eumenius,	10	122	Sunday,	Paophi 10,	146
8. Marcianus,	9	86	Sunday,	Tobi 6,	155
9. Clandianus,	14	183	Thursday,	Epiphi 9,	169
10. Agrippinus,	11	211	Friday,	Meehir 5,	181
11. Julianus,	10	33	———	———	191
12. *Demetrius*,	32	219	———	———	224
13. *Heraclas*,	16	56	Monday,	Choiak 8,	240
14. Dionysius,	19	281	———	———	261
15. Maximus,	12	211	Sunday,	Pharmuthi 14,	273
16. Theonas,	9	263	Wednesday,	Tobi 8,	284
17. Peter M.,	10	333	Friday,	Athor 29,	295
18. Archelaus,	0	200	Tuesday,	Paoni 19,	295
19. Alexander,	22	308	Monday,	Pharmuthi 22,	318
20. Athanasius,	46	15	Thursday,	Poelion 7,	364

We have, moreover, the testimony of the great Ecclesiastical historian of the Copts, Severus, Bishop of Ashmonia, whose station in the Church gave him access to all its records and who expressly states, that he had consulted the Greek and Coptic Monuments, which in his time were preserved in the Monastery of St. Macarius. Of Ananias, or Anianus, he says:

"When St. Mark heard of the Heathens' murderous design, he constituted Anianus *Bishop* of Alexandria, and likewise three *Presbyters* and seven *Deacons*; which eleven persons he instituted for the service and confirmation of the faithful brethren. He himself, departing thence, went to the Pentapolis, and remained there two years, preaching and ordaining, or constituting *Bishops*, *Presbyters*, and *Deacons*, in all the provinces thereof."

Again of Julianus :—

"There was a certain *Presbyter*, a wise man, who had studied the Holy Scriptures with great diligence, whose name was Julianus, and who walked in the way of continence, religion and meekness. The *Bishops*, therefore, being assembled *in Council*, and, at the same time, the orthodox people in the city of Alexandria, and making diligent inquiry among the whole people, they found no man like this Presbyter. Wherefore, hands being laid upon him, they constituted him Patriarch."

In Egypt, the custom anciently was, and now is, to have a *three-fold* imposition of hands in the creation of Bishops. The votes of the people were given, and numbered by lifting up of hands, and confirmed by the laying on of hands of the principal *Laity*. [There is a *Congregational* ordination for Mr. M.] The *Presbyters* laid their hands twice on the head of the person elected, [Why here is a manifest *Presbyterian* ordination! But let us read on,] first, in giving their votes, and afterwards, their solemn approbation of his admission to the Episcopate. The *Bishops* also twice laid on their hands, first, to confirm the suffrage, and finally, at his *Consecration*. [So we are landed in Episcopacy, after all.] The following is the order prescribed in the ancient constitutions of the Church in Alexandria.

"Let the Bishop be constituted on the first day of the week, all giving their consent for his promotion, and the people and the Priests attesting for him. Let the *Bishops*, who are present to lay their hands on him, wash their hands, that *they* may then *consecrate* him, the people standing by, with silent reverence; and let them raise their hands over him, saying, 'We lay our hands upon this chosen servant of GOD, in the Name of the Father, and of the Son, and of the Holy Ghost, to constitute him into a good and stable Order of the One, Unspotted Church of the Living, Invisible GOD. After these things, let the presiding Bishop (primus Episcopus ex illis) lay his hands upon him, and pronounce the formula of consecration (or ordination); and let all the people say, Amen.' These facts show, most conclusively, that Caius and Eutychius (933) were mistaken, and that, at Alexandria, as elsewhere, *none but Bishops ordained*. This, Jerome himself allows, in opposition to the authority he had quoted, if indeed it is quoted correctly."*

There is another thing about this Essay, which affords us much surprise. It is, that, (with the exception of one little

* Chapin's Primitive Church, pages 198–201.

foot-note,) our author affords us no evidence that he has ever heard the *clarum et venerabile nomen* of the "Father of Church History," Eusebius of Cæsarea. He constantly quotes, as his authority, the German, Neander, a converted Jew and semi-Rationalist, who flourished at Berlin a few years ago. Was this because Eusebius maintained the Primitive Episcopacy, while Neander opposed it? We hope no such unworthy motive prevailed in the Yale Seminary. Still, we know, that, at *Andover*, "the human will always yields to the stronger motive!" We recommend, then, to our Yalensian friends, a careful and unbiased study of Eusebius. We presume they read the original Greek; at any rate, Cruse's translation is faithful to the original. They will find there full and accurate Lists of the Apostolic Bishops of Jerusalem, Rome, Alexandria, and other Sees for the First Three Centuries.*

The anniversary Essay, which we are reviewing, sums up its *partial* survey of history, with the following theory of the origin of the Episcopate, which can lay no especial claim to originality:—There were just Twelve Apostles, who established the Church with a Ministry of One Order (Presbyters), of equal rank. These Presbyters, in various places, elected one of their number to preside, and these, 'Primi inter pares,' soon laid claim to a difference of Order, and a divine succession

* We happen to know, that when this work of Eusebius was published by subscription, the Rev. Dr. Taylor, then at the head of the Yale Theological Seminary, declared that he had never read it. Several years ago, the late Rev. Dr. Hewitt preached the Sermon before the General Association, at Westbrook, Conn. In his Sermon, he declared, in the most positive manner, that there was no Episcopacy in the Early Church; that it came in, in the latter part of the Fourth Century, amid political commotions and Doctrinal corruptions, &c. Unfortunately for the Doctor, at a public dinner on the same day, a learned, but honest, Ecclesiastical historian, who happened to be present, was asked, in presence of Dr. Hewitt, if the Statement in the Sermon concerning Episcopacy was historically correct? He answered, promptly, "No." He added, "The Church was full of Episcopacy in the Third Century. There is clear proof of Episcopacy in the Second Century. And our Episcopal friends pretend to find Episcopacy in the latter part of the First Century." The conversation here dropped. But it led to a formal request, by Dr. Hewitt, of authorities on the part of the Historian; and these, subsequently, were given, at great length That correspondence is in our possession, and is worth publishing. We state the above, to show, that such an Essay as that before us, from such a source, is not a matter of surprise.

in the Apostles' Office. This theory will not hold water for an instant.

It is contrary to all human experience. Since the Reformation, there have been a great many Presbyterian organizations, calling themselves 'churches,' but in none of these has Episcopacy crept in in this manner. John Wesley gave the Methodists their "Bishops," (such as they were,) at the outset; the crown gave superintendents to the Lutherans, in Denmark and Germany. We still wait for the first ambitious Presbyter to claim the Apostolic Office. John Wesley expressly disclaimed it, and the Methodist Bishops disavow a distinction of *Order*, in the Apostolic Sense. In fact, every *spurious* Episcopate denies the Apostolical Succession, and every *valid* one claims it. But were the two theories any less opposed to each other in the Second Century, than in the Nineteenth?

Another fatal objection is, that it lacks all evidence in its support. It is manifestly patched up, to suit a purpose. Did the Presbyters tamely surrender their rights, without a word of protest? But there is no protest on record. Presbyterianism must have been such an abominable thing, that the authority of the Holy Apostles could not keep it afloat for twenty years! It was discarded, *nemine contradicente!* Is this a comfortable theory for a Yale Divinity student? The Papacy took a thousand years to consolidate its power, with Forged Decretals and the help of Emperors. And yet, the dogma of the Papal Supremacy (constantly protested against in its own household) has twice rent the Church asunder, first, by the Great Schism, and then, by the Protestant Reformation. Presbyterianism can degenerate into *Socinianism* in less than a hundred years, but we imagine that it would take a much longer period for it to pass, bodily, into *Episcopacy*. We prophesy, that our author, before many years, will have to choose between *the two*.

It is a well known fact, that President Dwight, after reading "Buchanan's Researches," declared, *in private*, to his friends, 'that he would never say another word against the divine origin of Episcopacy,' though he did not follow the example of his predecessor, Cutler. We hope Mr. Merriam will become as

candid, and more *disinterested.* We counsel him to procure a few of those works which Cutler and Johnson studied with such conscientious earnestness. These certainly will, if he is an honest man, change his opinions on the Ministry of the Church of Christ, and they may lead him to see and feel, that Evangelical Truth and Apostolic Order are bound inseparably together. We venture to recommend, among other works, as follows:—The writings of the Apostolic Fathers, of Eusebius, of Bull, Bramhall, and Hooker; and, of later and more popular works, Onderdonk's Episcopacy tested by Scripture, Hobart's Apology, Cooke's Essay on the Invalidity of Presbyterian Ordination, and Chapin's Primitive Church. If he will study these with impartiality, and with a moral courage that dare believe the truth, it is not impossible, that, when he takes his Bachelor's degree, next May, he will give the New England world another, and still better, Essay on the *Episcopate.* Nay, we are not without hopes, that, like many other good men who have gone that way before him, he will seek the humble Order of St. Stephen, with a view to "purchasing a good degree" in the Priesthood of the One, Holy, Catholic and Apostolic Church. The Yale Seminary, with its rich endowments, might be made the instrument of much good; and, at any rate, we would like to see inculcated there, more correct views of "The Rise of the Episcopate as a distinct Office in the Church."

ART. VI.—A NEW ENGLAND NOVEL: BRYAN MAURICE.

Bryan Maurice, or the Seeker. By the Rev. WALTER MITCHELL. Philadelphia: J. B. Lippincott & Co. 12mo. pp. 288. 1867.

No thinking man can dwell long upon the state of religious thought in New England, without confessing himself sorely puzzled. It would be very difficult to say precisely what it is. It is shifting and transitory. It is a breaking up of the old landmarks. There is the lull of an unresting sea before the storm. The day of battle has ended. With astonishing suddenness, the brilliant influence of Theodore Parker has passed away. Channing is as one of the ancients, and has been forgotten. Emerson is an old man. Dr. Bushnell is perhaps the only religious leader left. But there is no man, as in other days, whom all recognize as the great prophet of his age. The opinions which these men held have been widely disseminated, but the day of brilliant men, who fought against Orthodoxy and Slavery, has gone.

But there are certain signs which are very marked. The preachers of the denominations have very little hold upon the popular mind. What they do outside of their calling, their pronouncements on public matters, the books they write, the periodicals they contribute to, are what mainly calls public attention to them. Their priestly character, (which indeed they never had, and now do not pretend to have,) is chiefly uncared for and not respected. They are looked upon as public religious lecturers. And this valuation of clergymen has extended even to the Church, so that, in some quarters, our Priests are held to be behind the age, to lack moral courage and honesty, and even to be men of very ordinary ability, because they do not put forth strongly their personal opinions on the political and social questions of the day.

The neglect of religious training is bringing up the coming

generation in semi-paganism. One-day-in-the-week religion is the only system known or practised. Even in such a conservative State as Connecticut, there is no religious teaching in the Public Schools. When we consider the training of the Sunday School in the denominations, its incompleteness, its want of a definite and practical system, and remember that this is an excuse for Christian training in the family, the weakness of the religious influence over the young is easily seen. That thorough teaching of the Catechism to the baptized child, which is too imperfectly the practice even in the Church, is entirely unknown in the denominations. Whatever hold the Sunday School may have upon children when quite young, it amounts to nothing when it ought to have some restraint upon ripening manhood and womanhood. The children of New England may be broadly said to be growing up in religious ignorance. There, the air is full of the skeptical opinions, which Parker, Mann, Emerson and others, have scattered by means of the lecture system; and the children, who are thoroughly disciplined in the excellent (merely intellectual) schools, catch up these as the substitute for a Faith. The heart is entirely divorced from the head in culture, and a refined and subtle Infidelity, at best a bald Deism, is gradually spreading in places, where ten years ago the ring of "Orthodox" teaching was clear and full.

The literary Magazines published in New England, and the tone of the greater portion of the Daily Press, are in favor of this educated Deism. The denominations are powerless to meet it, because they have helped to create it. The Church of Rome, with her spurious Catholicity, does not understand it, and, except through the Missions of the Paulists, has little influence upon it, outside of Boston. Every month this widespread contagion is gathering strength. Radical movements are started, and find abundant supporters, not only in Boston, but in nearly every village where this Boston literature finds its way. It is a continual drift,—now this way, now that. Solitary thinkers, strong men, who in utter despair of a Faith have taken refuge in themselves, and who are not known as writers or teachers, have a great and persuasive influence. There is

no hot-bed of heresy in these days like a New England village. And yet the precise state of religious opinion, save as we may gather its tendencies from the causes which have created it, cannot easily be stated. It is a time of development and drift, a time which needs watching most carefully, a time which the Church cannot pass by because engaged in her own work.

If there is any quarter in the wide world, where we need to station Missionaries, and where we need Missionary Bishops who thoroughly understand the temper of the people they have to do with, and who unite with an Apostolic zeal an Apostolic clear-headedness, it is in the ancient territory of the Puritans. And Massachusetts, as the fountain-head of all American heresy, should be the scene of a Missionary devotion, which equals our zeal in laying in advance the Christian foundations of the West. New England thought largely affects our whole country, and in New England that thought should be moulded and controlled. We need, therefore, in this part of our land, among other things, and perhaps first of all, a living Episcopate; an Episcopate, which aims at nothing short of the rescue of every man, woman and child, from the present religious teaching. If the Episcopate is anything, it is the chief centre of guidance and direction. It must be on the ground. It must represent the Church as a body adapted to the country and the people. It has been the bitterly felt weakness of the Episcopate in New England, that it was too much a show-figure, paraded occasionally for purposes of Confirmation and Ordination. The Dioceses of Maine and Connecticut must be exceptions to such a statement. There the Bishops have happily taken the lead. But, throughout all New England, the Church has had the show and position, far more than we like to acknowledge, of a Sect which was remarkably bigoted, and could not pray outside of a book.

The first thing to be done to change this attitude of the Church to the people, is to put active Missionary Bishops at the head of each Diocese. That such Bishops, free from the care of Parishes and able to take the lead in every Church enterprize, would gladly be welcomed, has been shown in the hearty reception of Bishop Neely, and in the recent movements to divide the Dioceses of Massachusetts and Connecticut, which

the beginning of a new era. There is Missionary work
ith, which needs entirely the active, inspiring, directing
nce of a Bishop. But we imply that with such a Bishop
a good deal more. It has been said, that, if Bishop Clark
d stump the State of Rhode Island for the Church, he
d carry every thing before him. If an active Bishop
ld do the same for Central or Western Massachusetts,
would be a call for Church Services in nearly every town-
Then he could send his Clergy; then he could organize
chools; then he could send out his book-hawkers; then he
l meet the rising Theism of the country, both with the
cher's voice and with the written Word; and then he
l show that Christian Education and a rational Christian-
ere not a fiction nor a myth. Some such movement as
something which shall show to skeptical Yankees that we
he Catholic Church, and therefore more evangelical than
ect, and more liberal in a true charity than any heretical
, is demanded in this day, if we intend to win New Eng-
or any large part of it, to the Church.
will be some time before this is done, though there are
movements in the right direction. Meanwhile, the press
ing its own work, in putting the Church before the New
and mind. There are recent books, written in explanation
lefence of the Church, which are having a large circula-
and which, we doubt not, have made hundreds of converts.
yet we are of the opinion, and we expressed it some time
n these pages,* that the Novel may be made a great agent
is general education. It may not reach so many readers
me of the books to which we have referred, but we have
s thought, (and "Bessie Melville" is a case in point,) that
ovel might be made very useful to help on the best inter-
f the Church. There is some objection to a Religious
l. It is a part of that unreasonable prejudice against
on, which makes some people afraid of everything which
t matter of fact. The success of such Fictions as "Amy
ert" and "The Laneton Parsonage," shows clearly, that
ovel may be the organ of certain views, and be none th

* April, 1863, p. 21.

less valuable as a literary work. Then, there is hardly a Novel written in these days, which has not a purpose behind it, and whatever the story may teach, is thus set before the reader in a life-like reality. He may not be carried over by argument, but the Fiction has taken hold of his feelings and made an impression. In this sense the Novel has been a most powerful teacher. It has helped on whatever cause it has advocated.

It is strange, therefore, that any should object to the Religious Novel, especially to a well-reasoned story like "Bryan Maurice." Yet this very story has been thus faulted, because a Unitarian could make the case out equally attractive for his side. It is indeed certain, that the skilful Novel Writer can easily make the worse appear the better reason. But we deny that Unitarianism could ever be tricked out into a successful argument like that which the Church presents. It is too dry and dead a Faith for that. If it has beauty, it is the chilling beauty of an iceberg. We know practically of few books more genial or attractive or useful, than Religious Novels, such for instance as Dr. Lowell's "New Priest," and the work in hand. Why should not a Religious Novel exercise the same influence in degree, which a Reform or Society Novel has? And if the truths of our Faith can be set forth, in opposition to many popular notions, through the attractive medium of Fiction, should we not employ this agency to its fullest extent? It has always seemed to us, that, if persons of ability would make the Novel the vehicle of Church teaching, and not merely pious trash, a great work might be done in New England. Such a work would be popular, and, if it dealt with real life, valuable. We wrote prophetically, four years ago, as follows :

"There is a Novel yet to be written, which shall grasp the various elements of unbelief lying around us, and set them forth in comparison with the system of the Church. It requires an intimate knowledge of the inward religious experience of the Sects; it requires a genial and cheerful disposition; it requires well-trained literary abilities; nay, it requires genius of the first order, to write a work which shall gather up the delusions of sectarian zeal, and set them in order beside the candid and temperate teaching of the Church. * * * And the author of this work must be a person of the largest charity. He must know how to pour oil upon the troubled waters; he must be able to draw a rapier with a smile—to speak the severest truths with a friendly look. And such a work, fair to the sectarian who has hon-

estly inherited his religious belief, and fair in its exposition of truth, could not fail, with the blessing of God, to win many wanderers back to the Israel of God. Where is the writer, competent to this task? Who has the calm reason and imaginative power, which shall cut right and left, like an Egyptian scythe-chariot, among the heresies of New England?"

If we had then known the author of this work, and could have given him our whole idea of an American Church Novel, we could not have selected a better man for the task, or hardly have imagined a more successful embodiment of our idea. We have been greatly pleased with "Bryan Maurice." It made an impression as it came out in the pages of our only Monthly Magazine, but that impression has passed into delightful surprise in the continuous reading. Mr. Mitchell has had every advantage for the writing of this work. A graduate of Harvard, acquainted in the literary circle, of Boston, until lately a regular contributor to *The Atlantic*, formerly an Editor, and thoroughly conversant with New England intellectual and social life, probably no man could have been selected, to show the weakness of Unitarianism, and how one may be guided to the Church through this many-tangled web of Heresy, who was more entirely competent to this task. He had both the literary and religious experience, and, withal, the prime intellectual ability to make a successful book.

We place "Bryan Maurice," therefore, at the head of our American Church Novels. It is not only a Religious Novel, written evidently with the main purpose of guiding inquiring minds to embrace the Church on intelligent grounds, but a first class literary performance. It would stand high by itself. It is a well compacted, carefully worked-out, richly illustrated Novel. Not that it is too condensed or over-loaded. It is not. But it has enough material for a dozen popular Novels, and yet is not heavy. Even its discussions are not wearisome; in very few cases are they too much prolonged, and in more they are original and well put. Like every work which enters at all into religious questions, it makes demands upon the reader, but it is only the necessary demand of an intellectual process. Its value is, that it is a simple, life-like, faithful portraiture of New England religious life, especially the lights and shades of Unitarianism; and, from considerable acquaint-

ance with what these are, we can say that they are fairly presented. We know just what the ignorance of these people is. We concede all their good points as gladly as any one, but we know, alas! their terrible deficiencies as a religious people, and we are thankful that one, who has been through it all, and who has no disposition to be unfair, has given so faithful a picture. The book is so able that it will command attention in the quarters for which it was intended. It is not above or below the mark. It hits square. We have never seen the Church so well put before a New England audience. It is a book written for the times. The author says:

> "As a picture of the world in which it moves, [the story] is drawn just as faithfully, just as conscientiously, as the writer's pen had power to trace it. * * * He has permitted himself to draw no ideal scenes or characters, but has put the real men and women, the real events which he knows, as they were, or as they might have been, before your eyes."

The educated New England mind has a certain course to run. Trained in moral culture, it is filled with any number of loose half-truths mere speculations. Breaking away from these, it turns at once to a positively asserted Faith, and that is Romanism. If not captured by the speciousness of Rome, it is chilled and falls back upon its own ground. It is then in a receptive state, but needs to have a Faith built up. It is here that the Church very often comes in, with a positive, intelligent, and rational Faith, and replaces mere notions and wild conceits with solid and vital truth. Then the mind advances, and after much skirmishing and many struggles, "the depths of the New England pride of reason" are sounded, and the fold of the Catholic Church is entered. Then comes another process. It is that of unlearning, and rebuilding, with a mind and heart submissive and rightly directed, and then finally, after some years, one arrives at a comprehension of the Faith, at once Catholic, rational, and strong. This is the process of remaking, which is constantly going on. It is varied in some cases from this standard, but, in every reasoning mind, this is substantially the outline. It is this which Mr. Mitchell follows. The book will be, for this reason, all the more welcome for the seekers to whom its guidance is offered.

The story has little movement. It is mostly a record of intellectual and religious life. It begins in Rome, with Maurice as a young Harvard graduate gone abroad, and introduces him to what the Church of Rome has to offer to a young man in search of a Faith. It introduces him also to the Priest, who is bye and bye to become his chief spiritual guide, in the person of the Rev. Mr. Gardiner, whose resemblance to a certain Ecclesiastic many will note for themselves; and, through him, he gains his first idea of the Catholic Church. "I think," Maurice says, "I should like a Church with a Bible in its hand—for somehow I have come to see that there is a Church somewhere, and I cannot feel that the Bible is just an ordinary book." That Church, Gardiner gradually introduces him to. The celebration of the Holy Communion at the bedside of the dying Frank Goodstowe, makes a strong impression upon him. An idea crops out, in the remark of a young English officer, which is worth quoting, as showing precisely what Maurice was in search of: "I can't say what I mean, but—but a man must believe, i he has a work to do in the world, and got to be under fire, and do his duty by a lot of these poor ignorant soldiers. By Jove, if I did'nt believe, I should have gone to the bad long ago." The easy young chaps who discuss religion, the Papal ceremonies, the efforts of the Propaganda for his conversion, the female acquaintances made, and the glimpses of infidel acquaintances brought in to relieve the picture, almost crowd it with life. There is a slight glance at English life, and there is a sailor's idea of the Christian belief, which is admirably put, though of course not meant to be a final or exhaustive statement. Then comes the passage home, and the shipwreck, in which, to all knowledge, the heroine of the story is lost, Maurice is picked up by a fishing smack, from a floating spar, and saved. A pious old captain gives him an idea of religion, which he never had before. Then he goes to Harvard, and, by the connivance of certain men, enters the Divinity School, with high hopes of the great "*Broad* Church of the Future."

Here, Parkerism is at its height, and its incompleteness is as aptly shown as Emersonianism was at Rome. If this is a true picture of the Harvard School, and we may suppose it to be,

we do not wonder at the decline of Unitarianism. Here he makes new acquaintances, and has a glimpse of the Church occasionally. He tests Unitarianism on its own ground. With high hopes he is finally sent off to Connecticut, and by way of Broadwater, where he visits the Cranmer School,—(the place and the School will be recognized by our readers,)—he goes to Norowam, a Connecticut village near the sea-coast, to begin his ministry, as an unbaptized and unordained Unitarian divine, in the care of an Universalist Society. Here the various sectarian elements of a New England village are brought into play,—Methodist, Baptist, Congregational and Universalist,—and Maurice makes a decided impression. But, when he comes into actual contact with sin and death, and attempts to do something besides preach attractive sermons, he breaks down utterly. The scene at Mr. Graham's bedside is powerfully drawn, and the Church's ministrations in sickness were never more faithfully or aptly pictured. A young priest, named Winthrop, here figures with good grace, and this part of the work is perhaps better done than the earlier, if we can make a distinction; for the author throws himself more entirely into it. His sympathy enters into his subject. His contrast of the orderly and effective methods of the Church with those of the denominations, is marked and strong, and, though the temptation of course is to be unjust to them, we, who have seen both sides, think that it is fair.

The story now rapidly culminates. Maurice is entirely disgusted with his ministry. He has seen constantly some new feature of the Church. He has found that the young Priest Winthrop, with less ability than himself, is enabled to do far more, because he has a Church behind him, and a plan and a system, adapted to the conditions of human life before him. Gardiner then comes in, and there is a very frank discussion of the principles and system of the Church, and one, in which we have never seen Church principles more reasonably or intelligently stated. It is made rational to an unchurchly mind, which is a rare merit in our teachings for others.

Maurice at last yields, and goes to the Cranmer School, where he is baptized and confirmed. The description of this

ism and Confirmation is done with great delicacy and
ty. Subsequently he goes to Philadelphia, where in a
in Church he meets the young lady who had won his heart
ıe voyage home from England, and whom he had supposed
ı lost ; and the curtain gradually lowers, till, his studies
ıleted, he is left the Rector of a Parish established on true
ch principles, and has become a thoroughly changed and
ıl man.

ıch the story. But this gives only the faintest hint of the
th of illustration and intelligent discussion, in which the
ıtive is imbedded. Some of these discussions we had
ed for quotation, but no detached portions will do the
justice ; it must be read connectedly, and as a whole. The
, which we had selected, are the discriminating observations
ıe whose large experience gives his sayings an unusual au-
ty ; and they are apt and suggestive, beyond anything
h we have seen before. The work leads one out of the
rable Skepticism of the day, into the region of Positive
h, and into a truly Christian spirit and home. Other
s on this subject leave the reader as they find him, dissat-
l, restless, without guidance or comfort ; this gives him a
standing-place, and makes him an intelligent Christian
ver. Its style is sharp and clear ; it avoids mere senti-
t ; the author writes very little for effect, but rather
. that full heart and mind which wield a rapid pen.

'e have found much to admire in this volume, because it is
ıoroughly good book, and one which, as Churchmen, we
ıot overlook ; one which, as an agent in religious change,
are in conscience bound to make use of to the utmost
nt. We have done too little to encourage a native
rch Literature. Mr. Mitchell has accomplished a great
r, and we have now to do our part to make the book what
ıuthor could most wish it to be,—a counter-wave upon the
of New England religious unrest. Hence, let every Rector
ı copies for lending, in his own library ; let copies be placed
ıe Parish Library ; let every intelligent Churchman give it
ıe bright men and women who have been influenced by the
ions it is calculated to meet ; and then the book will be
ed on to do its destined work.

Art. VII.—THE ABBE GUETTEE ON THE PAPACY.

The Papacy; by the Abbe Guettee. Translated by the Rt. Rev. A. Cleveland Coxe, D. D., Bishop of Western New York. New York: Carleton. 1867.

There are two titles, respectfully distinguishing the great Eastern and Western branches of the European Church, which are more felicitous than usually chances. They serve to mark, not only the pretensions, but the tendencies of each division. They designate integral facts in the life of each. These words are "Catholic' and 'Orthodox.' They are no mere claims of pretence. Rome has been content to sacrifice her Orthodoxy to the one fierce endeavor of keeping her *Catholicism* (we use the word in contradistinction to the rightful term, *Catholicity*) intact. The Greek Christianity, emerging from its terrible struggles over the standards of the Faith, has sunk down into a deadness, like the stupor of a person dragged from the breakers of a sea-beach, and flung, prone and motionless, upon the wet sands. It dares not put forth a single effort to restore a lost Unity, lest that endanger the precious deposit of the Creeds. Before one can study, with full advantage, the able and exhaustive work, whose title we have placed at the head of this Article, it will be necessary to enter into the consideration of those broad topics, which we have just sought to indicate in a leading sentence.

It is obvious to any who will reflect, that Chrisianity, though always in the concrete form of a Church, came to the Eastern mind more in the power of an Idea, than of an Institution. In other words, it was more valuable for its thoughts, than for its mechanism. It came, at the first, in the uncongenial shape of a Jewish Sect. Until the fervid genius of St. Paul freed it from those swaddling bands, it had small influence upon the general mind of the East. It appealed to the Greeks, chiefly through one leading thought, that of the Resurrection from the Dead. It appealed to men accustomed to philosophic

quiry, and wonted to consider ideas wholly apart from the tural business of men. Christianity, introduced into a sys- m of almost absolute religious toleration, had, no more than latonism or Stoicism, a chance of direct collision with the eathen World, until it took the shape of apparent treason the Empire, by denying the sacrifice to deified Emperors d resisting the Cæsar's mandates.

Hence, while persecution knit its members to the One Body, links which no fire could melt, no force dissever, and while e Church possessed, from the first, an objective Unity and e, that Unity and that life were not the foremost objects in n's thoughts concerning it. Until it had, by the conversion Constantine, gained a foot-hold in the Imperial Government elf, it had hardly a visible status among men, considered rely as citizens, as members of the body-politic. There- e, it is not strange, that Belief should make the terms of mmunion, rather than Communion decide the Rule of lief.

Let us not be misunderstood here. We do not deny that the urch was an Institution, in visible shape, and according to ered forms, from the first day of its existence. We regard, the most imbecile of assumptions, the theory of a Church eated by the gradual voluntary consent of Christians. Men came Christians only by coming into the Church. There s no other way possible. But what we mean is this. Be- use of this very inevitableness, the Church was not the prom- nt thought in men's minds. It was taken as the condition ecedent of the doctrine. Initiation was, to the Greek expe- nce, the one approved method of gaining truth; and it was customed to look beyond the ceremony, to the significance.

With the entrance of the Church upon its new era, a great, d, in brief, an inevitable change, took place. The Faith was t yet determined. We use this last word advisedly, in its ricter sense. It was all there, but in language, in definitions, us far sufficing, but now bending under the pressure of the btle thought of the most acute philosophizers the world has er known. At this very moment, the reconciling hand of ternal persecution was suddenly lifted, and the foremost

places of the Church became, instead of posts of peril, the objects of ambition. Power, pomp, political sway, the goods of this world, were suddenly laid at the feet of the astonished Church. She was brought into alliance with a State, in which intrigue, lust, and all the corrupt and corrupting influences of the time had raged, without let or hindrance. It is to us a proof of her divine authority and nature, that she yielded as little as she did, to the enormous temptation. But she did yield. A new motive, a personal one, was infused into the hearts of her Clergy, to advance themselves by sharper criticism, of those above, and as the Faith was the one paramount thought of the Church, so it became the battle-ground of all worldly passions, as well as the gladiatorial arena for the loftiest intellects. This at once serves to account for the bitterness, with which the great theological battles of the Nicene Era were carried on, and for the narrow compass in which they were fought.

It also accounts for another fact, of no small moment here. The whole history of that great struggle is fruitful in instances of important concessions or assumptions; the consequences of which were altogether unsuspected at the time. The great Arian dispute arose out of the effort to avoid an earlier Heresy, which was forgotten as soon as the larger issue became apparent. So, too, with the succeeding controversies of Nestorian, Eutychian, Macedonian,—each arose out of an incautious attempt at severity of Orthodoxy, upon some other and contrasted point. But, in the midst of the battle, the combatants were rearing intrenchments, and taking positions, which, for future campaigns, were to have momentous consequences, then little apprehended. Thus the word *Deipara*, applied, as a title, to the Blessed Virgin, not to honor her, but to prove the unity of the Divine and Human Natures of our Blessed Lord,—became a future argument for the Mariolatry which now is. So, the effort of a party restored to power, to do honor to the memory of a deceased leader, whom they could no longer restore to his Patriarchate, or replace in his See, led to that reckless canonization, which has issued in the vast system of Saint Worship. So the credulous, but loving, resort to the posthumous test of

cles, to certify the Orthodoxy of those who had passed nd the reach of Councils and Synods, developed into the e imposture of relics and sacred places.

it, perhaps the least anticipated danger was the greatest, h grew out of this same strife. The attempt to claim ority for a disputed dogma, was furthered by the ability oduce the adherence of a powerful See. Especially was the case, when the support was invoked of the Civil Ma-ate, whose whole habit of mind led him to be more moved uthority than argument. If Rome assented to such a ment, was not Rome the Chair of Peter? 'Have we not nind of Paul, when we produce the sanction of the Bishop ie Apostolic See of the West?' The door was at once ed to concessions, then little appreciated. The seeds of re usurpations were sown,—as will ever be the case, when meet in hot debate over single and transient issues. They like gamblers above their board, who, to win the present rd, set to stake the title deeds of future empires and estates, hose extent they were recklessly unconscious.

the mean time, the great Western Patriarchate was grow-ip, in a great degree removed from these debates; was ig more and more the form of that Catholic Institution, h it has ever since preserved. Two things contributed cially to this. Rome was the Imperial City. Let the ire grow or shrink as it might, Rome was the unchanging ric centre of Imperialism. Not even the determined Ori-lism of the later Emperors could make of Byzantium other the New Rome, the feeble copyist of the great Capital. e was also, as regarded Christianity, a frontier post. Its ionary activity was kept alive by the constant stimulus of utlying heathenism. Missionaries care little for controver-within the Church. Like the generals of the Empire en-ped in Dacia, Pannonia, or Britain, who were bound to the borders, whatever the plots and conspiracies of the ital, who were loyal to their eagles, whether they bore them ie name of Caligula or Antonine, so the remoter Bishops he Western Patriarchate asked only for the authorized ements of the Creeds, leaving the Conciliar assemblies to

determine between '*homöousion*' and '*homoiousion*' '*monophysite*' and '*monothelite.*'

But the Imperial tradition, the Roman political supremacy, never lost its hold. There was always this vast difference between the East and West, that while the victorious march of Rome was submitted to by the one, as a terrible, but inevitable fate, by the other it was felt as the greatest of boons. The Greek could not look upon his little peninsula, without everywhere seeing the relics of a Civilization, which taught him to despise the men of iron and clay, to whom he paid tribute, and to whose luxury he was the supple but contemptuous pander.

Throughout the broader realm of the conquest of Alexander, and the magnificent heritage of his four great Captains, all that the eye looked upon was the work of Greek genius, or of an elder culture, still more majestic and mysterious. Antioch, Alexandria, the Asian cities, were Greek to the core. Nay, over all the thought, all the refinement, all the splendor of life, the Greek intellect still bore sway. Greek was the Court language, even in the Cæsar's palace; Greek Literature was the model of Latin aspirations.

But not so with the West. The Gaul, the Britain, the German, might chafe at the yoke, but he could not but own, that he owed all the goods of his life to Roman arts, Roman discipline, and Roman laws. His mud-huts, his barbarous attire, his savage misrule, had disappeared, leaving no monuments behind. He was proud, perforce, of the citizenship that gave to him the stately temples, the luxurious baths, the noble roads, which, straight as the lightning, clove his woods and morasses. Above all, he rejoiced in the broad and enlightened jurisprudence, which, to this day, makes the basis of all European Law, and regulates the dealing of man with man, from the capes of Sicily to the shores of the Baltic. Conquered by the superior martial might of the Roman, he had become, not the slave, but the soldier of the Conqueror, and beneath those same eagles, had marched, triumphantly, beyond the Orontes and the Nile.

These differences, so little heeded so long as the great convergent power kept East and West alike in thrall, were there, like contending currents, ready to flow against each other, whenever the hurricane of Imperial conquest and centralization died into the fitful gales of the later Empire. To the West, then, the name of Rome was essentially precious, and it was more than natural, it was inevitable, that the rising Church should supplant the waning Empire; that Christianity, which had come to it as an Institution, should be looked at rather in its form than in its idea.

Another difference must be noted in aid of this. Christianity had come to the East, to take the place of an outworn Religionism. The Greek gave up the dreary fables, which he no longer believed, and gladly resigned the legends of Orcus, and the Stygian lake, and the gloomy Plutonian realms, for the glorious Resurrection of the Body. The Western barbarian laid down his superstitions, in which he wholly lived and believed, at the foot of the conquering Churchman, whose life showed a sublimer Faith, and more heroic manliness. The power of Institutions overcame him. The Church marched upon him in the panoply of her vestments, her ritual, and her sanctity. Instead of the debates in the Schools of Philosophy, and the secret circulation of new truths by unfriended Missionaries meeting in upper rooms, the Ecclesiasticism of the Western Christianity was in the fore-front. It might be a Monk uplifting the Cross before the shrines of Odin or Freya, or a Bishop plucking the trefoil from the sward, to illustrate the Doctrine of the Trinity; but it was ever a wiser, nobler, mightier than himself, who claimed his allegiance. The might of men was felt at the West, as the power of Ideas at the East. Hence, the dominant thought of the Western Patriarchate was, always, the Church, as that of the East was Christianity.

It is to these two conflicting tendencies, that the world owes the Papacy. We are the more desirous to make this plain, because it meets those two fallacies of the early Oxford Movement, which sent their authors to Rome, viz: the Development Theory of Dr. Newman,—the Incarnation Theory of Archdeacon Wilberforce. Each of these theories represents

the Papacy as the necessity of the life of the whole Church. Each sees it from his own stand-point. Mr. Newman seized upon the idea of a progressive life in the Church, which gave it the power, and the right to shape a Faith for Christendom, in order that unbelief might ever find, lying in its way, a rock, against which it must be shattered. Mr. Wilberforce pictured to himself the fiction of a Body necessitated to a Visible Centre of Unity, and which, through gradations of Archbishoprics, Provincials, Metropolitans, and Patriarchates, culminated in a Bishop of all Bishops. Mr. Newman has sought his Orthodox Church in an ever-shifting oracle. Mr. Wilberforce, his Catholic Church in an institution, which could only arise upon the ruins of Catholicity. Both have done so, by shutting their eyes to the records and the arguments, which the Book we are reviewing places in the fullest light.

And we have endeavored to show, in these brief generalizations, what we believe to be really the case, that the Faith was evolved, that is, the dogmatic statements of the Faith, by means which wholly ignored the Papal method, by Councils, by debates, by constant reference to the past, by careful avoidance of any pretence to other right of decision than the possession of primitive and unchanging Truth; and also, that the centralizing of the Church, as an Institution, was accident and oversight, not springing from the need of a Centre of Unity, but from utter carelessness of such a thought. For the facts and the reasonings, we refer to the clear, concise statements of the Abbé's book. We have also striven to show, that the necessity, which lay at the very foundation of the Eastern Church, was, that its Centre of Unity should be the Creed, not localized in any See, however ancient and Apostolic, but, wherever professed, being at once the test and rallying-point; and, also, that other necessity, that the Church in the West should leave to others the main task of elaborating that Symbol, while ceaselessly pushing its own concentrated and dominating authority.

Hence, our effort thus far has been to show, that neither the Orthodox Faith, nor the System of the Papacy, was the work of an united Church; that in one section of it, Catholicity

was the predominant desire, in the other, Orthodoxy. The East had no conception of vital severance of Unity, other than Heresy. If all believed alike, all were in the true Church, whether submitted to the rule of Cyprian, or of Gregory Nazianzen. The latent, and then the developed idea of the West was, that severance lay in Schism. If all held by the Apostolic Chair, all must be in the truth. To the one, the '*veritas*' made the '*consensus*,' to the other, the '*consensus*' made the '*veritas*.' Happily, for Christendom, these two opposing powers were not to meet in the plenitude of their strength. The Western development was in abeyance during the whole, or nearly the whole of the great battle of the Creeds. The Abbé Guettée has shown this most conclusively, in the forcible way in which he has put Rome's own disclaimers. Indeed, we think, that not the lightest merit of the book is the clear picture, which he has given of the actual drift of the Western Patriarchate toward the Papacy, in the very midst of its unquestionably sincere denials of any such intent. Institutions are as men. 'Some are born great, some achieve greatness, some have greatness thrust upon them." The Papacy displays, in turn, somewhat of all these contingencies. By the Imperialism of its Roman cradle, it was, undoubtedly, *porphyro-genitus*, born to the repute of Empire; by the disputes and decay of the East, its central authority was, in a measure, thrust upon it; and, at the last, awakening to both these facts, it set itself steadily to the work of achieving greatness. Perhaps the one omission of the Book,—though some may feel that it lay outside the task of the writer's proposing to himself,—is in this, that it does not show the splendor of the inheritance into which the Papacy came, through the possession of a Faith already determined and ascertained.

But the Abbé has preferred, it may be wisely, to fight within narrower limits. His task has been to show, first, the absence of any original and Scriptural claim to a primitive Headship of the Church; next, its defect of Conciliar authority; and, last, the direct usurpation by which that power was seized, maintained, and enlarged.—For the manner in which he has done this work, we have only admiration; and whether it shall be

studied in his brilliant original, or in the clear and masterly translation, we feel sure it will be satisfactory. We wish to show to the reader, who stands apart from the immediate battle, and to whom the Abbé's conclusions have long since been foregone, what place he is to give this work upon his shelves. The mere details of the Roman controversy may be to us, of the Anglican Communion, as little interesting as the Nag's Head controversy and the papers of the Reformation, to a Russo-Greek. But to every true Churchman, it must be always a most deeply interesting and momentous study, to trace the broader workings of the Guiding Spirit of Truth. It is no question, which can hinge upon the authenticity of a document, or the interpretation of a passage in the Fathers. It goes to the very life and being of that Church, which, in spite of Schism, is always One; which, in spite of the deadness of uniformity, is always living, so long as it shall keep its true outward and inward Unity with the One Head and Ruler and Lord.

We have said, that the two impulses did not join battle in the vigor of each. We desire to state this once more. The one is Orthodoxy, the dominion of an Idea, of right opinion. It is, of its own nature, conservative. When the perfection of statement is reached in the words of a Creed, it must pause. It cannot enunciate anew. It is bound to *keep* the Faith once delivered to the saints. It cannot add new matter, because the Creed is an organic Unity. Many things are true, which are not in the Constantinopolitan Symbol, but they have no right there, because it is complete in regard to what it states.

But the Church is Catholic. It is for all men's needs, in all time. Hence, as a Church, it may expand the Creed into Liturgies, varying in time and place, hedge it about with Articles, few, many, philosophic, æsthetic, dogmatic, or eirenic; may lowly bow the head at the Beloved Name, because of the presence of unbelief, or stand erect in fear of the formalism which sacrifices the spiritual substance to the show. The Catholic spirit and temper is ever varying, adapting, developing, leaving behind. Only, the one cannot forsake the other. God has joined them, let none presume to put them asunder. We need

the unchanging, the changeless Symbol, as the Centre of Unity. We need the Catholic Church, the constant and faithful interpreter, lest the words of truth and soberness die into unmeaning mutters upon our lips. Let us recognize the great, the living work of the Western Patriarchate,—the Church in the West,—in preserving and making effective the power of an objective, embodied Christianity. Let us, while we do it, also fearfully lay to heart its awful error. For, when the Church in the West cut loose, though in the single article of the unwarranted *Filioque*, from the Faith of the past, she entered upon the pathway to her fall. She assumed the right, in which lay all the wrong, to speak from her own chair, from her own lips. The principle of the Papacy,—and none ought to rise from the perusal of this book without seeing it,—is to sacrifice all things to its own pretensions. For the Unity which is based upon Communion with the Chair of St. Peter, the Papacy has changed, is changing, the Orthodox Faith. It must be so. When error is strong enough, it must trim its sails to meet the veering of the breeze.

In one of his most brilliant, most untruthful and superficial essays, the late Lord Macaulay has sketched the mode in which Rome, in contrast with the Anglican Church, deals with superstition and fanaticism. It is her destiny. The course of the Anglican Church toward the Whitefields and the Wesleys, need not be defended,—we know, too late, its narrowness and its error. But it is the error of the true and faithful wife, needlessly jealous and prudish though she be. Better that, than the graceful smiles and courteous yielding of the wanton, who will sacrifice all else, rather than let a single lover break from her thraldom. To keep that Unity, Rome can close her eyes to every frailty, can tolerate every offense, save the one of ceasing to wear her colors and profess her allegiance.

In nought is this Book more valuable, than in the way in which it demonstrates the one conclusion, that the Papacy is the source of all Rome's error. It is not a point which can ever be yielded. For no eirenic hopes, can the Catholic Church be moved to any concessions which shall leave this, the root of bitterness, undestroyed. Rome cannot

reform. She can never become Catholic, but by ceasing to become Roman. Were the Photian Schism undone, were East and West once more to commune at a common Altar, the work would be advanced not one hair's breadth, unless, at that Altar's foot were laid down, forever, the pretensions of the Papacy. We are glad that this point has been so strongly put by the Abbé Guettée. There are men who are forever dreaming of re-union with Rome, by virtue of some Concordat, which shall return to the old starting point before some fancied usurpation or fatal deviation in Doctrine. They cannot see that these are not excrescences, but fruits of the Roman System; that there can be no purity of Religion, no soundness of Faith, no certainty of the moral life, in a body, of which the cardinal principle is, to secure its own existence, which, as the first article of its true Creed, holds its own being as necessary to the world's salvation.

The thirst for power has become, to Romanism, what the lust of Gold was to old Trapbois, the miser in Scott's 'Fortunes of Nigel.' "Have no dealings with my father, for, simple as he seems, he will surely cheat you," said his daughter. And so, wherever else Rome may be weak, hers is the fierce and sleepless cunning, with which no bargain can be except at a ruinous price. Decrepid in all else, it is her one surviving faculty, the *instinct of domination.* And, like the old miser, Rome only cares to hoard the empire which she cannot use. She clings to the name Catholic, though all Catholicity be gone, though she is the one obstacle to all real Catholicity. In this it is hopeless to look for reform, and without reform in this, Union cannot be. No amount of concessions in special points, can ever be of value to her opponents, so long as there is left that one power, which nullifies all concessions; that power, from which sprang all abuses and encroachments, the Supremacy of the Papacy. No one truism has been more frequently verified by the experience of the conclave, than the Pope elect ceased to be the Cardinal who was chosen. It is like the charge which so often passed upon the Cæsars of Rome Imperial. Indeed, it is a fruit of the same tree, changed by transplantation, but not transformed; at heart bearing the deadly

s of the same evil root. Imperialism, the undying tradi- of Rome, survived the Empire, to pass into the Church. Guettée has clearly discerned this great transition point, e true period of Roman corruption. It is all-important. ıave said that the contest between the two principles, Or- ɔxy and Catholicity, did not take place in the vigor of It could hardly have arisen. It was necessary for Or- ɔxy to be first established, and to pass from the active to ıassive state, ere the desire for Catholicism, according to Roman idea, should be awakened. Not till the Faith was ɔminantly settled, could there be any *depositum*, so to ɛ, of the Faith in a single centre. The Church at large ; outgrow the period of debating the Creeds, before it l seek to enforce them.

ıis period was coincident with the fall of the Western Em- and the decay of the Eastern intellect. A new, barbaric, ıealthy material, was poured into the mould of the West- Patriarchate. Hitherto, in spite of the Monasticism of East, the tendency toward Celibate Institutions, and the r corruptions of the sub-Nicene Era, there had been no al *Ecclesiasticism*, no generic separation of the Clergy the Laity. But, as we have briefly shown in our previ- ɔutline of the tendency of the two great divisions of the ch, this was all ready to ripen in the West. The irrup- of the barbarians completed this. Then arose, at once, reat severance of the peoples into two classes ; Men and ta. In an age, when to bear arms was the normal occu- n of mankind, there was but one refuge from the ways ar, which could be taken without dishonor,—the cloister he tonsure. To every woman the alternative, to be guard- r an husband's sword, or a nun's veil. And, at once, there , also, the ceaseless struggle between Civil authority and ɛiastical independence. Every step of the Church was, ɛforth, almost a logical necessity. The Church moved rd to a continual conquest ; but, as the necessary accom- nent of her victorious march, was compelled to concen- and rally around the Papal centre. The Papacy became Covenant Ark, about which the tribes were marshalled,

before which the armies of the aliens were put to flight. Beginning with the vow of Celibacy, and culminating in the Jesuit's oath of unquestioning Obedience, the work stretches over the great period of the Middle Age. It was a work of continuous action and re-action, of which the motive power was the Imperialism which the Church inherited.

Two minor causes came in aid of this. One cause was the Patrimony of St. Peter. Another was the fact, that Italy was the centre of thought, of art, of culture; was also the field, upon which contended all the opposed political systems of Europe. It was the most magnificent training-school for the development of Ecclesiastical Statesmanship, which the world ever has seen, or will see. Republicanism, Feudality, Absolute Monarchy, the Commercial City, with its net-work of banded Leagues, the classic traditions, the barbarian precedents,—all met upon the same soil. To ally itself, now with one, now with another of these,—to use all, to depress all, to be bound by none,—was the policy of the Papacy. Its triple crown became the emblem of that three-fold supremacy, which now employed the spiritual attributes of man's loftiest nature, now triumphed in the wisdom of earth, and now, at need, could summon the infernal daring, the unfathomable duplicity of the pit. From this training came the power of the Papacy. Its direct impulse we have already specified. It was the patrimony of St. Peter. This gave the Popedom its ever-present stake in the game of European politics. It held and multiplied its own personal domain, by the tenure of a constantly shifting balance of power, by changing alliances, of which the one purpose was its own interest. Spiritually, it claimed a world-wide dominion,—but its practical aim was the sovereignty of Italy.

Out of these causes, grew the dominant idea of the Papacy, Ultra-Montanism. It rejected the opportunity, as it did the thought, of a true Catholicity, in the desire of a Catholicism fast anchored at the centre in the soil of Italy. The Ecclesiastic, in all lands, became a man without a country, whose home was the Imperial city. This developed that policy, so peculiarly Roman, of detaching the Church's servants entirely from the soil on which they lived and worked; of making them

wholly dependent upon the central power, while striving to give them a hold upon all possible interests of the land of their sojourn. Every Ecclesiastic became the paid Ambassador, spy, partizan of the Papacy. Not only was he placed above the Law of the land, but was severed from the love of it. To work out this surpassing problem, required consummate genius, and it chanced to be the very one to which only the Italian genius was wholly adequate. Without the temptation of the Papal patrimony, the Popedom would have become a fluid, shifting power, with a centre, now at Paris, now at Madrid, now at Vienna,—then, like the polypus, to be parted into a number of independent and hostile National Churches. All Europe was fighting for the possession of the fair field of Italy, that hapless Bride of the strongest in the Mediæval tournament. It was necessary that the Papacy should be irrevocably Italian, both in interest and in instinct, that it might preserve its life, amid the rude shocks of that conflicting time.

We need not regret this. We cannot but feel that Europe would then have been the loser, in losing that great, mediating, tempering, inspiring power, which the Church, through its Unity and its isolation, undoubtedly was, during the Middle Age. Its crimes were, in the main, confined to Italy; its beneficence was felt through the whole of the European world. All that we claim is, that the false idea of Ultra-Montane Catholicism needed to exist for a season, that from it should be born, in the fulness of time, the true, the Churchly, the Christian Catholicity. We regard the Papacy as the outworn husk and calix of a fairer flower, which needs not, as the eirenic dream of Modern Mediævalists would have us believe, to be closed up again, into the old form of its budding growth, but now should drop off and wither away. Narrow, insular, partial as is the Anglican idea, it is the true one, and, in its half-developed promise, it is that in which the real lover of the Church should study the great and fair future of Christianity. There is, nowhere, such a consummate silliness and imbecility of thought displayed, as in that shibboleth of a petty, but active party in the Church, which cries out, that to hate the Reformation is the sign of a true Catholicity. What

is needed now, is to see that the Papacy has done its work, fulfilled its mission. The yearning for a true Catholic Unity, is a sign that the office of the Popedom, in preserving that idea, in impressing it upon the mind of the Church, is now complete. Its work is ended. It is no longer the sign and cause of Unity; it ought to pass away, before it shall become the parent of hopeless and enduring Schism.

The Book we are reviewing is a valuable evidence, that the right leaven is at work. The Roman Church cannot be effectively attacked from without. Like some of those fortress strong-holds in our late War, which defied, by their natural position, the skill of the engineer and the valor of the soldier, it is girdled by the vast morass of its own pretensions. Its inner defences are insignificant, but they are beyond the range of the heaviest artillery. The movement of surrender must come from within. Blockade is doing its work. Active minds will not be starved within the camp. The attempt to provision the fortress, builds a fatal causeway for the enemy. The effort which the Papacy has made to preserve its Temporal Sovereignty, has compelled it to try recourse to its old weapons, only to have them burst in its hands. Italy, which made the Popes, will yet unmake them. Then will be disclosed that fallacy, which lies in the glowing prophecy of Lord Macaulay, of the enduring nature of the Papal dominion. Having given all its life to the end of being Ultra-Montane, having concentrated into its tap-root of Italian, of Roman Supremacy, its every current of vital nourishment, with the uprooting of that it *must* die. It cannot remove the Chair of Peter to another city than that of his legendary Martyrdom. Rome is the seat of the Papal Rebellion against true Catholicity, and when that is abandoned, surrender is but a question of time.

We take this Book, as we said, for a sign of what we are stating. The Abbé Guettée is not, in the ordinary sense of the term, a convert. He has worked out the question for himself. Investigation, not influence, has led him where he is. The path once trodden, others must follow. Nay, the fact that one has trodden it, shows, that behind him is rising and pushing on, the same tendency. One drop of water oozing

through a dyke, does not alone make a pathway for the ocean, but it betokens that the dyke is weakened, and that the waves are resistlessly surging against it. As he has thought, so others are beginning to think. And though the pioneer force may be but as one man, the following is of that great multitude, whom none can number. True thought can always rest content in its single demonstration ; for, in the first step, is summed up the cost of the whole undertaking.

We have not, for this very reason, cared to examine, in detail, the line of the Abbé's argument. It is valuable, as showing, as we have said, the workings of a mind educated in the fetters of Romanism. It may be useful to indicate the line of successful controversy, to those who have a taste for it. But the success of controversy must depend upon the inherent weakness of the beaten party, upon the will ready to yield, and asking only for the relief of sound argument, to ease its disturbed conscience. We hold that the decisive movement will come, essentially, from within the Church of Rome. The reasonings of the Abbé, clear and convincing as they are, overthrow positions, which, to us, have but slight importance. And, to use a just past illustration, he who ventures far into the marshy quagmire which is Rome's chief defence, can hardly come near enough to perceive the feebleness of her intrenchments, without great peril of losing his retreat to the firm land which he has left. To those in danger of going to Romanism, such arguments come too late ; by those who are not in danger, they are not needed.

Let us not, however, seem to undervalue a book, which we have read with great pleasure, and which we regard as most timely and well-devised. Outside the Church, outside in fact of all direct religious influence, there is a great and growing body of educated and thoughtful minds. Upon these, the Romish Church in this country is building its great, its only hope. Of course such feel the need of a Church, and the yearning for a great and Christian Institution, which shall stand aloof from the dogmas, intrigues, and wrangles of the Sects. Often have we heard this saying :—"I belong to no

Church, and am not likely to join any, but if I do, it will be the Catholic" (Roman) "Church." To such Rome appeals, by all its dexterity of management, its imposing ceremonial, its historic and haughty pretension. To such, we commend this Book; or, rather, we commend to all who are interested in such minds, (and who does not number many among his friends!) this Book to be placed in their hands. It will be a healthy prophylactic against the seductions of Romanism. It cannot be read attentively, without leading the thought toward the truer basis of the Catholic Church, which is both Catholic and Orthodox; Orthodox in its Faith, Catholic in its Form.

Too much of the argument, popularly levelled against Rome, has been founded upon premises which, if sound, would destroy the idea of a Church; and this has been the cause of their failure. For this it is which gives to Romanism that spell, which, in spite of all its corruptions, it has not wholly lost. In what we have said of Catholicity, we have been referring only to that mistaken idea of it, which the Papacy embodies,—that which we have called Catholicism,—the idea of Catholicity divorced from, and superior to, Orthodoxy. We reject it as a test of Orthodoxy, which shall be superior to the testimony of the past, to Holy Scripture, and to the Decrees of fairly convened Councils. We reject it as an end, to which it shall be lawful to sacrifice truth, piety, and righteousness. We desire it as the means to an end; we regard its visible severance as the great hindrance to the Church's work.

But that stumbling-block, of the loss of Unity, can be taken away, only through One power, that for which we are taught continually to pray,—"the operation of the Holy Spirit, that all who profess, and call themselves Christians, may be led into the way of truth, and hold the Faith in unity of Spirit, in the bond of peace, and in righteousness of life." To that, all true eirenic measures will tend; acknowledgment of error, where we have erred; fidelity to those things wherein we stand; Evangelical Truth and Apostolic Order; toleration of what is Form, sincerity in what is of substance.

Guided by these principles, our conclusion is one which this remarkable Book has strengthened and enlightened; that, with the Church in the West, as with the Church in the East of Europe, we may hope for re-union;—with the Papacy, Never. That assumption, whether modified or unlimited, whether in the shape of an indefinite Primacy, or in its present form of an Infallible Headship, is wholly Uncatholic, is the pregnant cause of Error, is the one power, which is ever antagonistic to the true ideal of the Church which CHRIST and His Apostles founded, and to the Religion which they revealed.

NOTICES OF BOOKS.

ANTE-NICENE LIBRARY: Translations of the Writings of the Fathers, down to A. D., 325. Edited by the Rev. ALEXANDER ROBERTS, D. D., and JAMES DONALDSON, LL. D. Edinburgh: T. & T. Clark; New York: Scribner, Welford & Co. 1867.

VOL. III. The Writings of Tatian and Theophilus, and the Clementine Recognitions. Translated by Rev. B. P. PRATTEN, Rev. MARCUS DODS, A. M., and Rev. THOMAS SMITH, D. D. 8vo, pp. 485.

VOL. IV. The Writings of Clement of Alexandria. Translated by Rev. WILLIAM WILSON, M. A. Musselburgh: 8vo., pp. 470.

These two additional volumes of the Ante-Nicene Library, confirm all that we said of the series in our last Number. The first volume above named contains, 1st, Tatian's "Address to the Greeks," which the introductory notice describes as "a most unsparing and direct exposure of the enormities of Heathenism." His other and more important work, the *Diatessaron*, or Harmony of the Four Gospels, has been lost. His Gnostic heresies make this loss the less to be regretted, and yet the fact that he wrote such a work so early as the middle of the second century, or only about fifty years after the death of St. John, is quite enough to upset the stupid cavillings of such men as Renan about the origin of the Four Gospels. This volume also contains, 2d, the treatise of Theophilus, Bishop of Antioch, written to his friend Autolycus, in defense of Christianity. Theophilus was a voluminous author, but this Treatise in three books is all that remains of him. His argument is conducted much in the same style as that of Justin Martyr; the treatise is of great interest, and his official position in a Church where the disciples were first called Christians, is indisputable. The volume contains also, 3d, "The Recognitions of Clement," a sort of philosophical and theological Allegory, a work of great popularity in its day, and with more hidden depths of meaning in it than is apparent to our superficial school of "modern thinkers," as they style themselves. A German author, Hilgenfeld, says; "There is scarcely a single writing which is of so great importance for the history of Christianity in its first stage, and which has already given such brilliant disclosures at the hands of the most renowned critics, in regard to the earliest history of the Christian Church, as the writings ascribed to the Roman Clement, 'the Recognitions and Homilies.'"

The second volume above named commences the works of Clement of Alexandria, and contains, the "Exhortation to the Heathen," "The Instructor," and the "Miscellanies, or Stromata." Clement of Alexandria, originally a pagan Philosopher, and familiar with the Platonic and other systems of Philosophy, was one of the most learned men of his age. Several of his works, as his Treatises on Easter, on the Unity and Excellence of the Church, on the Offices of Bishops, Presbyters, Deacons and Widows, are lost; fortunately, several of his most valuable works have been preserved. Copies of these may be found in many of our private libraries, in the original Greek; this accurate and excellent translation brings them within the reach of all intelligent and enquiring Christians. Indeed it is one of the bright signs of the times, and ominous of good in several respects, that Ante-Nicene Christianity is to be so generally understood by the great mass of believers. Neither Romanists, nor Sectarian Controversialists, of the other extreme, will dare repeat what they have so long been in the habit of saying. The Introductory Notice in this volume, alluding to Clement's great and varied erudition, says it was "so multifarious that the works could only have been composed near an extensive library—hardly anywhere but in the vicinity of the famous library of Alexandria. They are a store-house of curious ancient lore—a museum of the fossil remains of

he beauties and monstrosities of the world of pagan antiquity." It adds: "Of ourse there is throughout plenty of false science and frivolous and fanciful peculation."

Both volumes are furnished with full Indexes, which add much to their practical alue.

A COMMENTARY ON THE HOLY SCRIPTURES—Critical, Doctrinal, and Homiletical—by JOHN P. LANGE, D. D., in connection with a number of eminent European Divines. Translated from the German, and edited with additions, original and selected, by PHILIP SCHAFF, D. D., in connection with American Divines of various Evangelical Denominations.

VOL. IV., of the New Testament, containing the Epistles General of James, Peter, John and Jude. Translated from the German Revised Editions, with additions original, and selected. By J. ISADOR MOMBERT, D. D., Rector of St. James Church, Lancaster, Penn. New York: Charles Scribner & Co. 1867. 8vo.

The Rev. Dr. Mombert, a Church clergyman, has translated the Commentary n the Catholic Epistles, and has spent more than three years of labor upon it. Notwithstanding the extreme difficulty of translating these modern German writers, specially with their fondness for and facility in word-coining, Dr. Mombert as succeeded in rendering his authors into clear, vigorous English. He has not eeitated to express his dissent from the teaching of the Commentators, in great umbers of instances, and his additions are very valuable. We have previously iven our own estimate of this important work. In the matter of textual criti-ism, it is well nigh exhaustive; and the homiletical and practical portions are lways suggestive. Its great defect is, that, although the writers are among the ore orthodox of the modern German school, they think and speculate always nder the influence of the Rationalistic Philosophy, even when they avoid its im-ious presumptions and conclusions. They make little or no account of what may e termed the Catholic interpretation. In not a few passages, Dr. Mombert has rown new light upon the Commentary on the Catholic Epistles by his refer-nces to the times in which they were written, to the Church as it was then al-ady established, and to the Faith as it was already clearly held and taught. This a sound principle of reasoning, and in all other kinds of composition it is uni-rsally recognized. And yet, not a few of our modern exegetes pretend to know etter than even the inspired Apostles themselves what the HOLY GHOST taught em to believe and to do; or, as one of them has it, "Paul, I know, says so and , but I think differently.' Yet this man is thoroughly consistent with himself, nd with the school to which he belongs. As we have said before, the authors of his German Commentary are not to be classed with such men as Strauss; on the ontrary, they are doing great good in exposing the sophistry and shallowness of he infidel and destructive school which, a few years ago, was so bold and impu-ent, and they are meeting them, too, on their own chosen ground.

HRISTIANITY AND ITS CONFLICTS, ANCIENT AND MODERN. By E. E. MARCY, A. M. New York: D. Appleton & Co. 1867. 12mo., pp. 480.

We know nothing of the history of this book, or of the influences which led to s preparation. It had a history evidently. Such a remarkable production never ame into the world without special causes. We should suppose, that the author as born and bred a stanch Calvinist; that he was taught in the nursery that 'Hell is paved with the skulls of infants not a span long—all to the glory of od's infinite justice;" that some shrewd Romish Casuist, or some casuistical ook, at a particular crisis in his religious history, grasped at like a straw by the rowning man, placed before him the claims of what calls itself "the Catholic hurch:" and that, tired of unrest, sick even to loathing of the vagaries of Human eason and Private Judgment, he surrendered himself, without examination, body nd soul, intellect and heart, to the baseless pretensions of a new master, and that aster, the Church of Rome. And so, he was induced to write a book, to show

how Christianity fought and triumphed in the "conflicts" of the early days, and how Christianity, or rather the Roman Church, will conquer in the "conflicts" of our own times. The work is written, to a large extent, outside of facts; it is the production of a theorist or dreamer, who first lays down his own propositions, and then hunts after authorities to sustain them. We need not notice his caricatures of the Continental Reformers, as Martin Luther and John Calvin, or his statement of the results of the Continental Reformation as respects Doctrine, Morals, and Civilization. All that we care to do is to call attention to the profound ignorance of the author as to what Christianity really is, to his reckless and unqualified misstatements of historic facts, and to his second-hand clap-trap in the way of quotations from popular writers. For example, he says: "St. Clement, St. Polycarp, and St. Ignatius, were pupils of the Apostles, had often conversed with them, and heard them preach. These men recognized the Roman Catholic Church as the only Church of God, the Supremacy of the Roman Bishop," &c., &c. And among those, by whom he says "these truths were transmitted from generation to generation for so many centuries," he names Saints Irenæus, Origen, Cyprian, Cyril, Hilary, Basil, Ambrose, Jerome, Chrysostom, Augustine, Vincent, and a host of holy fathers." p. 161. Our readers will say that this is quite enough. But here is something else in the same strain. "During his life time, St. Peter, as Head Bishop of the Church, ordained his subordinate bishops, priests and deacons, sent them to the different nations as ministers, gave them instructions and advice as to their Missions, received their reports, and was regarded by all the disciples as the authorized and Supreme Head and representative of our Lord Jesus Christ on earth." p. 205. Again, "the licentious propensities of a bold and unscrupulous king, in denying the papal supremacy, and in constituting himself supreme spiritual as well as temporal head of his dominions, originated the Church of England. * * * In all things, Cranmer pandered to the passions and prejudices of Henry, while hypocritically plotting against the ancient Church." p. 315.

Of course a writer, capable of inditing such stuff as this, is not a man to be reasoned with, and little more need be said of him or his book. And yet the volume is full of such perversions of the plainest facts of history. His representations of the results of Romish missions are in the same vein. We have a right to be amazed, that the present appalling condition of the Papal Religion in Italy, in Central and South America, and in nearly every country where it has been thoroughly tried, did not prevent the rhapsody of the writer as to the prospects of Romanism; but we need not henceforth be surprised at any possible amount or degree of ignorance, which we may meet on the whole subject of the Church, not only among Romanists, but among those with whom this writer must have had his education. It is an unfortunate book in every respect. Even the better informed Romanists will laugh at it. We commend to Mr. Marcy the late work of the Abbé Guetteé on "The Papacy." The Abbé is master of the subject, and if Mr. Marcy will read his book impartially, he will never again dare put forth such a mass of distorted statements.

LIBER LIBRORUM: Its Structure, Limitations and Purpose. A friendly Communication with a reluctant Skeptic. New York: Charles Scribner & Co. 1867. 12mo., pp. 232.

This volume purports to have been written as a sequel to a correspondence between a reluctant skeptic and the author, which correspondence is given as an Introduction to the volume. Both writers are anonymous. Perhaps the whole correspondence is a sort of by-play, written by the author himself to prepare the way for his peculiar method and style of argument. Most certainly the Skeptic is not so very "reluctant"; and the author asks a little too much, when he challenges our sympathies for one whom he represents as a poor honest-minded creature, who would really like to believe the Bible if he only could, but who has been absolutely driven into skepticism by his own unsophisticated love of truth, and the intrinsic difficulties of Revelation. For this personification of weakness can flout with the blasphemies of Strauss and F. W. Newman, and Colenso, with whose writings he is evidently familiar, and the whole tone of his letter is in their vein. The author

r the Preface to the American edition, who also conceals his name, endorses the ook strongly, not unqualifiedly, for he has sagacity enough to perceive that there re things in it which will shock the sensibilities of American Christians For ample, this book makes "the verifying faculty" to be "Reason enlightened and nctified by the Holy Spirit." The doctrine of Eternal Punishment has, the ithor says, "no place in the Word of God;" on the Trinity "much has been id and written which can find no sanction in the Bible:" on the language of the icene Creed his comment is, "fools rush in where angels fear to tread," a proosition, which we certainly will not dispute with him. The miracles of Elisha he oubts, and calls them "stories;" the incidents in the Old Testament history, conected with the Midianites, Abraham and Isaac, Jael, Rahab, Ehud and Samson, ie passage of the Red Sea, and the Sun standing still, if they do not lack reality i the light of "the verifying faculty," at any rate our author accepts them accordig to the interpretation of Dean Stanley! We should do the author of Liber ibrorum great injustice, if we were to affirm that he denies either Miracles or nspiration. He does not do either, but insists on both. His defect is, that he lies too exclusively on subjective testimony, and rejects that which is objective. [e forgets that the Church is "the pillar and ground of the Truth." He is not istaken in supposing that many, indeed most of "the difficulties" of Revelation ave arisen as the result of human systems of theology, and, in so far as he shall ake this apparent, his work will do good: but he has erected a tribunal which an never solve the Mysteries of Revelation, and we do not deny that there are ich mysteries; a tribunal which, in our days, is only another name for Human 'ride and Self-Will. The latter portions of this volume are evidently very hastily ritten, and in the two chapters, one on "The Modern Pharisee," which is aimed t Mr. Burgon, and the other a Postscript, he has stumbled upon difficulties of a otally opposite character, but which he utterly fails to meet. The following pasage from one of his Notes in the Appendix, shows the *status*, or the want of *tatus* of the author; and our readers can judge for themselves how much this *Liber Librorum* is likely to avail with a "reluctant skeptic." "England swarms rith Dissenters, only because the Church of England has never allowed any afety-valve for Christian zeal or individual convictions. She may yet make herelf the Church of the nation, if she will, but it must be by separating herself, as an stablishment, alike from the Episcopal, and from every other Church."

FAREWELL COUNSEL OF A PASTOR TO HIS FLOCK. Nine Sermons preached at St. John's, Paddington, before quitting that sphere of Ministerial Labor. By EDWARD MEYRICK GOULBURN, D. D., Dean of Norwich. Rivingtons, Waterloo Place, London. Oxford: Cambridge, 1867. New York: Pott & Amery. 12mo., pp. 193.

No modern popular writer is doing more to graft in the hearts of the faithful a rue, living, loving reception of the most vital truths and principles of the Christian 'aith, than Dean Goulburn. The secret of his power is, in that while he shows a cholarly appreciation of the tendencies, the unbelief, and the infidelity of the imes, he accepts the Gospel as the Church presents it, as a reality; not to be avilled at, not to be reasoned about, but to be believed and obeyed. He rarely vrites or preaches as a controversialist. Believing Christ's promises to be what hey purport to be, he every where addresses the heart and conscience of the beiever, and pleads for a simple, child-like, trusting faith. This is what the Church eeds. This is what every individual soul needs. The Sermons in this volume are he author's parting words to his Paddington flock, and are upon those points on which there is every where, just now, special need of great caution and faithfulness. The subjects of the Sermons are, Absolution; Ritualism; the Eucharist; the Atonement; the Stability of the Orthodox Faith, and of Personal Religion; the Preaching of Christ Crucified; the Responsibility of Hearers. We recommend this volume, and indeed all the Dean's works, to our readers for their private reading.

HISTORY OF THE AMERICAN CIVIL WAR. By JOHN WILLIAM DRAPER, M. D., LL. D., Professor of Chemistry and Physiology in the University of New York;

author of a "Treatise on Human Physiology," "A History of the Intellectual Development of Europe," etc., etc. In three volumes. Vol. I. Containing the causes of the War, and the events preparatory to it, up to the close of President Buchanan's Administration. New York: Harper & Bros., Publishers. 1867. 8vo., pp. 567.

We are beginning to have histories of the late Civil War, which are not content with the mere details of the struggle, but which discuss the subject on broader grounds. What were the real causes of that War? What were the ends sought to be accomplished by it? What will be its final result? The first of these three questions, Professor Draper seeks to answer. He says that the origin of the War "dates before any of those who have been the chief actors in it were born." He finds the origin of it in physical causes mainly, in climate, and in those industrial habits and social institutions and regulations which grow out of climatic influences, productions, &c. His main position, and it is the key to his philosophy, is thus stated: "In the same manner that climate affects plants, it likewise affects human beings, producing modified men. It controls their complexions, their bodily construction, their duration of life, their actions, their thoughts. It has given rise in the Atlantic region to two distinctly marked populations, and in the Pacific region will hereafter originate many others, the counterparts of nations now occurring in Asia." And so the Professor presents us with a diagram, with the isothermal lines drawn out, which are to determine the "actions" and "thoughts" of men. This is really a very convenient method of solving some very important social problems, though it does not happen to be an original one with Professor Draper, nor indeed with Mr. Buckle either, from whom he evidently borrowed it. Starting with this *petitio principii*, he discusses the following as the main points of his volume. "Physical characteristics of North America; the topography and meteorology of the republic; the character of the colonial and subsequent population; the tendency to antagonism impressed upon that population by climate and other causes; the gradual development of two geographical parties, the North and the South; their struggles for supremacy in the Union, and the rupture between them."

Having shown, in a previous volume, how utterly unphilosophical, how false to facts and to human experience, this materialistic theory is, we have no occasion to discuss it now. The volume will at least do good in one respect. It will help put an end to such stupid nonsense and self-conceit, as a certain class of men are now putting forth for the glorification of themselves and the sects to which they belong. Thus, one of them lately said: "We of the United States received from you, with the Pilgrim Fathers, a boon which can never be too highly prized, that of institutional liberty." * * * "The Puritan brought the family and the Church, as we understand them, and with them liberty and loyalty were incorporated in our commonwealth from the first." * * * "Parallel with this, came another doctrine—that men of a certain race and color might be held and treated as chattels. That became planted in our country, more especially in the South; and these two systems—manhood on the one hand, and chattelism on the other—one based on the recognition of man, and another on the degradation of man—developed side by side until the final issue came in the conflict through which we have just now passed."

The terrible struggle, through which the nation has passed, was brought on by antagonisms of various kinds. Professor Draper has one theory. The Puritan, whom we have just quoted, has another, Horace Greeley has another, Mr. E. A. Pollard, of Richmond, has another. There is a fragment of truth in each of them, but they all write astride of their own individual hobby. Their histories are worth reading, even now, and they will be invaluable to the future historian of that great national convulsion. Professor Draper writes with more boldness and with more freedom from the shackles of sectional cant, than any Northern writer who has yet taken hold of the subject. We think we may promise a review of his work when the other two volumes are published.

We have not attempted a review of this work of Prof. Draper, his "History of the American Civil War." It is false in its Philosophy, and false in its facts. The Professor is an excellent Chemist. We advise him to let the writing of History, and especially the philosophy of History, alone. *Ne sutor ultra crepidam.*

THE CHURCH AND THE WORLD; Essays on Questions of the Day in 1866, by Various Writers; edited by the Rev. ORBY SHIPLEY, M. A. Third Edition. 1867. 8vo., pp. 570.

THE CHURCH AND THE WORLD; Essays on Questions of the Day in 1867, by Various Writers, edited by the Rev. ORBY SHIPLEY, M. A. London: Longmans, Green, Reader and Dyer. 1867. 8vo., pp. 567. New York: Pott & Amery.

In the first Article in the present Number, we have called attention to the First Series of these Papers, on the Church and the World. In them are discussed some of the most important questions of the day. These are treated with a boldness which will startle the timid, and frighten the time-serving. They are written by men, who see clearly the utter wreck and ruin which threaten to engulf modern Protestantism, and who profess, honestly we doubt not, to be defining and setting forth foundations which are as old, and immutable, and comprehensive, as the Catholic Faith and Catholic Church, Church Organization, Church Doctrine, Church Discipline, Church Ritual, Church Life, Church Work. These, and such as these, are the topics, which are handled earnestly and fearlessly by men who appreciate the Erastianism and the Rationalism, which now threaten the life, if not the very existence of the English Church. The Second Series are by new writers, none of whom appear in the first. The Essays are written independently of each other, and differ greatly in value, even in the standpoint of the several authors. Some of them are thoroughly Mediæval in tone and temper, and are as utterly uncatholic and rationalistic as are the Errors which they assail. In this respect they are treacherous. not only to the reformed Church of England, but to the Catholic principles, on which that reformation was effected. Take, for example, the Paper on the Three Vows, viz., The Vow of Poverty, The Vow of Chastity [or rather Celibacy], and the Vow of Obedience. The whole tone of the Paper breathes of a Mediæval system, and that system was the fruit of an old Pagan Philosophy. Several of the papers, however, are of a different stamp, and are noble and masterly vindications of great truths, and written in a manner suited to our own country and times. The volumes are sold by Messrs Pott & Amery at about $7.00 each. They should be read carefully, but not blindly. The questions so boldly treated are such as must and will be met; no possible amount of noisy clamor will prevent it.

In the Second Series, the Papers are, (1,) "Some Results of the Tractarian Movement of 1833, by W. J. E. Bennett, M. A.; (2,) Preachers and Preaching, by Rev. A. B. Evans, D. D.; (3,) The Sacrament of Marriage, by John Walter Lea; (4,) Public Law and the Colonial Church, by the Rev. Edmund Huff, M. A.; (5,) On Greek Rites in the West, by the Bishop of Brechin; (6,) Sisterhood Life; (7,) Private Confession and Absolution, by the Rev. J. C. Chambers, M. A.; (8,) Religious Toleration, by Rev. M. J. Blacker, M. A.; (9,) Church Music, by J. W. Rumsey; (10,) The Curate Question, by Arthur Baker, M. A.; (11,) A Layman's View of Confession, by J. D. Chambers, M. A.; (12,) On the Court of Final Appeal in Causes Ecclesiastical, by a Magistrate; (13,) The Ritual Law of the Church of England, by the Hon. Colin Lindsay; (14,) Latitudinarianism, by Rev. J. Oldknow, D. D.; (15,) The Three Vows, by Rev. W. Humphrey; (16,) On the Symbolism of Ritual, by Rev. C. J. Le Geyt, M. A."

THE HUMAN ELEMENT IN THE INSPIRATION OF THE SACRED SCRIPTURES. By T. F. CURTIS, D. D., Late Professor in the University at Lewisburg, Pa. New York: D. Appleton & Co. 1867. 12mo., pp. 386.

This Dr. Curtis is, we suppose, of the Baptist persuasion. He is evidently not learned in Physical Science, and he shirks the real difficulties of the subject he pretends to discuss, and on which he yet avows the most positive opinions. Formerly a believer in, and a teacher of, "Plenary Inspiration," he confesses having "entered into Neander's views." In this volume he pretends to give a statement of the modern theories on Inspiration, and includes a sort of *resumè* of the latest utterances of modern Infidelity on that subject. He endorses the superficialities of Colenso, and refers to Ewald and De Wette as authorities. He runs a tilt at

Hugh Miller on Geology, whom he evidently does not understand. He thinks the race of man have lived on the Earth "more probably six or seven hundred thousand years." He says the Inspiration of the Scriptures is "higher in degree, though not different in kind," from the "mere inspiration of genius." He denies "every part of the New Testament to have been so dictated by an unerring Spirit as to be infallible in itself." As to the Old Testament, he says the account of the Creation "cannot be regarded as a literal and infallible record of the facts of the case," and that the narrator of the Deluge, although mistaken, "reported the history as he had received it from his ancestors." The book as a whole is a compilation, at second hand, of the quibbles and cavils of modern skeptics, who, on being rejected and silenced, as they have been again and again, fly from one subterfuge to another; showing clearly enough that their infidelity is of the heart rather than of the head. The title of the book, The Human Element in Inspiration, represents a great truth, which has been too much lost sight of; but what that truth is the author has not told us, nor is he likely to do so, under the guidance of the teachers whom he has chosen. The book is really of no value and of very little account. An out and out antagonist, like Strauss, or Renan, gives us at least a fair contest. Yet Strauss's theory is now abandoned; and Renan, if not routed and driven from the field, has become perfectly harmless. The author's preface is dated at or near Boston, and the work is a feeble expression of one phase of that miserable Philosophy, which has obtained such sway in that portion of the country. New England Unbelief is the natural fruit of a metaphysical system of Divinity, which is now dead; the way is prepared, or preparing, for the conception of a Faith which, as among the Corinthians of old, does "not stand in the wisdom of men, but in the power of God."

RURAL STUDIES; With Hints for Country Places. By the author of "My Farm of Edgewood," &c. New York: Charles Scribner & Co. 1867. 12mo., pp. 295.

There are two classes of persons, to whom this work, by "Ik Marvel," or Mr. Donald G. Mitchell, may be commended. One class comprises those city gentlemen who become suddenly smitten with a fancy for a rural residence, and who attempt to realize their dream. Such a man, after having spent no inconsiderable sum upon his Arcadia, (for such experiments are not made without money,) at length grows weary of his plan; he begins to suspect that his tastes and habits belong to the city and not to the country; he is glad to sell his country place at a sacrifice, and he goes back to his city home in disgust. We have a striking illustration of this not far from the place where we are now writing. The other class who should read Mr. Mitchell's book, includes practical farmers in the country. Such persons may, in this volume, learn to surround themselves, gradually and at little cost, with those thousand little elegancies and embellishments which would help to convert their laborious avocation into a source, not only of pecuniary profit, but of perpetual pleasure and improvement. The effect of the book will be to elevate and ennoble this profession. The farmer need not necessarily be the coarse boor and plough-jogger. His hand may be hard, and his face brown, but he may be, and he ought to be, at heart and in reality, a true gentleman. The charm of Mr. Mitchell's book is in the vein of strong good sense, of manly feeling and cultivated taste which runs through it. Himself a practical farmer, as well as a man of intellectual and aesthetic culture, he has prepared a series of papers full of useful hints and suggestions on almost every possible topic of landscape gardening and agricultural life. He has also furnished several architectural sketches of rural residences, cuts of gateways, etc., and given plans of plots of ground laid out with artistic skill and beauty. Mr. Mitchell, in the production of this and his other volumes, which we are glad to see are becoming popular, is proving himself a public benefactor; and, if no monument shall be erected to his memory, he will be sure to live in the higher grade of civilization which he is doing so much to foster. His work will help to correct that false pride, and that ruinous delusion, which are driving so many of our young men from the country into the cities and large towns. In ninety-nine cases in a hundred they do not gain either in respectability or virtue; too often they lose both.

Bench and Bar. A Complete Digest of the Wit, Humor, Asperities and Amenities of the Law. By J. L. Bigelow, Counsellor-at-Law. With Portraits and Illustrations. New York: Harper & Brothers. 1867. 12mo., pp. 364.

Mr. Bigelow has collected, with much labor and no inconsiderable amount of reading, illustrative Anecdotes of the Lord Chancellors of England, of celebrated British Barristers, of the Chief Justices of the United States, and of the Western Bar, and a large lot of Miscellaneous Legal Epigrams, Puns and Poems. For many reasons the Legal profession has always been prolific in sharp wit, biting sarcasm, and brilliant repartee, and thousands of these *bon mots* are floating in our current literature. They are often so characteristic of their authors as to have a biographical, and even a historical value. Mr. Bigelow has done his work cleverly, in collecting and arranging the very best of these anecdotes, under their appropriate heads. There are, in this volume, thirty-two Illustrations, and the work is dedicated to the Hon. Roscoe Conkling.

An Elementary Treatise on American Grape Culture and Wine-Making. By Peter B. Mead. Profusely Illustrated. 8vo., cloth, $3. Harper & Brothers, New York. 1867. pp. 483.

The author of this work shows a thorough familiarity with his subject; he is not a mere theorizer, but a practical grape-grower of long experience, and the treatise has been prepared at the urgent request of many friends. It enters into all the details of the culture of grapes, and the author's observations on the various varieties of grapes, and the climates best adapted to them, are very useful. It must be a standard work on a subject which is becoming one of great and increasing importance.

The Divine Rest: or Scriptural Views of the Sabbath. By John S. Stone, D. D. New York: A. D. F. Randolph. 1867. 12mo., pp. 204.

There are several points, on which this question of the Sabbath needs to be thoroughly examined. It is indeed one of the great questions of our day, What is the nature of the Christian Sabbath? Rather, have we any Christian Sabbath at all? If we have, what is the ground of its obligation? On what authority was the Sabbath transferred from the seventh to the first day of the week? Dr. Stone discusses several of these question somewhat cursorily, but in the main satisfactorily. He maintains the institution of the Day at the Creation of the World, though he does not give the argument in full; and also the moral character and significance of its right observance. In this respect, the old Puritans ran to one extreme, the ultra party in the Church to the other extreme. As to the change of the Day from the seventh day to the first, Dr. Stone is less conclusive in his statements; indeed he cannot, on his argument, prove the *divine authority* of the change, without proving the divine authority and binding and perpetual obligation of some other things, about which he is at least less positive. In a word, the Institutions of Christianity all rest upon one foundation. They all stand, or all fall together. Honest Churchmen and honest Anti-Churchmen must admit this; and some of them do admit it. The whole question of the Christian Sabbath must be taken up by the Pulpit and the Press. The profanation of the day is one of the most alarming signs of the times.

Plain Sermons on Personal Religion. By the Rev. George W. Natt, Late Rector of St. Andrew's Church, West Philadelphia. Philadelphia: J. B. Lippincott & Co. 1867. 12mo., pp. 408.

The Rev. Mr. Natt died Feb. 4, 1863. They who knew him best, will, in their recollections of him, recall, first of all, the purity, sincerity, unselfishness, and gentleness of his character, the maturity of his learning, and the depth of his devotion to the cause of Christ and the Church. His Sermons were prepared with so much care, and there was in them such brevity and scholarly taste, and yet such

directness of appeal to the heart and conscience, that the late Rt. Rev. Bishop A. Potter advised the publication of a selection from them, for lay-reading and for general distribution. Mr. Natt wrote nearly two thousand sermons, in his comparatively brief ministry. His great theme was CHRIST AND THE CHURCH. He did not know how to separate them. Yet he was eminently practical, and his appeals to the conscience were most direct and impressive. The Volume contains thirty Sermons, and a well-written Memoir. No one can study such a character, can read these Sermons, and follow him down to the close of his life, and say that Christianity is not a glorious reality.

THE EARLY YEARS OF HIS ROYAL HIGHNESS THE PRINCE CONSORT. Compiled under the direction of Her Majesty the Queen. By Lieut. General the Hon. C. GREY. New York: Harper & Brothers. 1867. 12mo., pp. 371.

We confess that on the announcement of this work, we doubted whether its publication was in good taste. There is a sacredness in the deep, holy affection of home and of domestic life; there is a delicacy in the approaches and the endearments of such love, which involuntarily shrinks from the public gaze. We do not doubt that this marriage was a love match, and that the grief of the Queen over the loss of her husband is sincere; and it appears by a letter from the editor, General Grey, to the Queen, that the volume was at first designed for private circulation only. He says: "As I believe your Majesty intends to limit the circulation of this volume to your Majesty's own children and family, or, if it goes beyond them, to a very small circle of personal friends, I have not thought it necessary to omit any of the very interesting and private details contained in your Majesty's memoranda, or to withhold the touching expressions of your Majesty's feelings as given in your Majesty's own words. Some of these details, particularly those relating to your Majesty's marriage, it might seem unusual to include in a work intended for more general perusal, though, even in that case, judging of others' feelings by my own, I cannot doubt that they would meet with the warmest and most heartfelt sympathy." The interest in the work, however, was so general, that the Queen yielded to the advice of her friends and consented to its publication. Its effect upon the public will be to elevate the standard of manners and morals, and to strengthen attachment to her Majesty. It certainly is an interesting volume; the Prince was undoubtedly a noble character, and he had already begun to exercise a leading influence, not only in Great Britain, but in the European courts; and yet it was an influence which he earned for himself in the face of prejudice and jealousy. The English edition we see is advertised at about $4.00 in gold. The Messrs. Harper sell theirs at $2.00. It is neatly published, and contains two portraits of the Prince, one at the age of four, and one at twenty years. Other volumes are to follow.

HOME LIFE: A Journal. By ELIZABETH M. SEWELL, Author of "Laneton Parsonage," &c., &c. New York: D. Appleton & Co. 1867. 12mo., pp. 405.

This tale was written with the wish to illustrate not only a few fundamental principles of education, but also the difficulties and disappointments attendant upon the endeavor to carry them out under ordinary circumstances, and among ordinary people.

THE DOMESTIC ALTAR: A Manual of Family Prayers for the Ecclesiastical Year, with Prayers and Thanksgivings for Special Occasions. By the Rev. HARRY CROSWELL, D. D. Fifth Edition. New York: H. B. Durand. 1867. 16mo, pp. 261.

The distinct recognition of the Seasons of the Ecclesiastical Year, and the Scriptural and Churchly language and spirit of the Prayers, in this work by the late Rev. Dr. Croswell, will make it acceptable to sober and devout Churchmen. It has already reached its fifth edition.

"THE LAND OF THOR." By J. ROSS BROWNE, author of "Yusef," "Crusoe's Island," "An American Family in Germany," etc. Illustrated by the Author. New York: Harper & Brothers. 1866. 12mo., pp. 542.

For a man, to dash into a subject *in medias res*, and, in a rollicking way tell the queerest stories on the queerest of subjects, and for noticing droll peculiarities, even among the most hum-drum sort of people; for a man, to provoke laughter over his odd conceits, and at the same time to win respect for the vein of good sense which runs through his story—for such a man, we commend our readers to Ross Browne. In his "Land of Thor" he describes scenes, social life, men, and manners, &c., in St. Petersburg, Moscow, Revel, Helsingfors, Abo, Stockholm, Christiana, Lillehammer, down the Drivsdal and in Iceland. The Illustrations, of which there are a hundred or more, are as amusing as the narrative, and the book will prove a source of amusement and information.

THE CULTURE DEMANDED BY MODERN LIFE. A Series of Addresses and Arguments on the Claims of Scientific Education. By Professors Tyndall, Henfrey, Huxley, Paget, Whewell, Faraday, Liebig, Draper, DeMorgan, Drs. Barnard, Hodgson, Carpenter, Hooker, Acland, Forbes, Herbert Spencer, Sir John Herschel, Sir Charles Lyell, Dr. Seguin, Mr. Mill, etc. With an Introduction on Mental Education in Education, by E. L. YOUMANS. New York: D. Appleton & Co. 1867. 12mo., pp. 473.

The object of Prof. Youmans in preparing this volume, is to advocate the study of Physical Science in our Colleges, instead of giving such chief prominence to the Ancient Classics and Mathematics. Besides his own contributions to the volume, he has collected a series of Essays and Lectures, by German, English and American scholars, written independently of each other, yet all in defense of the same general ideas. It is but just, however, to President Barnard of Columbia College, one of the contributors, to say, that in a Note he protests against the notion that classical learning should lose the pre-eminent place which it has hitherto held in the course of College study. Now, on this whole subject, without entering into its merits, there are several things to be observed in the outset. 1. There is a real determination abroad, and a very strong tendency in some quarters, to throw aside the Classics, or to give them an inferior place, in a course of liberal study.

This new movement is, to a large extent, instigated, or fostered, by the teachers of what is called the Positive Philosophy; and whose domain is not to be limited to the realm of Physics, but which claims also, as its own, the world of Psychology, Sociology, Ethics and Religion. Thus Prof. Youmans says: "Physiology passes insensibly into psychology, the central science, upon which hinge logic, sociology, political economy, history, ethics, æsthetics, and literature. * * * Ethics, or moral science, determines the principles which should guide the right ordering of conduct, and depends upon every science which can throw light on the progress of the intellect, the evolution of the emotions, and the limits of moral liberty and responsibility imposed by the conditions of physical organizations or social circumstances." This, though not so strongly put as is done by Herbert Spencer, is yet plain enough. 3. These men are, in our judgment, entirely mistaken as to the object and comparative value and importance of the Ancient Classics and Mathematics in a course of study. Whether the object be mental discipline, or intellectual acumen, or the harmonious development of all the powers, or severe taste, or profound knowledge on the most important subjects of human learning, the loss in laying aside the Classics and Mathematics for Physical Science under any circumstances, and especially in its present inchoate state, would be incalculable and irremediable. 4. Physical Science owes its existence and discoveries mostly to the labors of men trained under the old *regime*. To lay aside this would be like "killing the goose that laid the golden egg," and would be sure to end in inaugurating a reign of quacks and quackery in every department of social life. 5. We are not to be classed among those who oppose the study of what is called Physics. That man who pretends to be a teacher at the present day, be he clergyman or layman, makes a terrible mistake, who ignores Physical Science. It is a

source of real knowledge, and so, legitimately deserving of his attention; and, besides, certain claims are based upon it, of which the Christian teacher cannot afford to be ignorant, especially in times like these.

With these general observations, we are happy to note the masterly ability, and the generally unexceptional tone of the papers which Prof. Youmans has here brought together in convenient form. Some valuable extracts from several writers will also be found in the Appendix.

THACKERAY'S LECTURES. The English Humorists. The Four Georges. Complete in one volume. New York: Harper & Brothers. 1867. 12mo., pp. 449.

These Lectures on the English Humorists appeared in a separate volume, published by the Messrs. Harper, in 1853, and The Four Georges, in 1860. Both series are now comprised in one neat well-printed volume. As for the "Humorists," no other age could have created them. They were the growth of the re-action of public sentiment against the over-strained austerity of Puritanism, and, with some of them, one extreme led to another. Thackeray has sentiment and genius enough to sketch his portraits lovingly and pleasantly. To criticise the truthfulness of his pictures would take too much of our space. As to what he says of Swift, that strange paradoxical creature, we utter no protest. Addison and Goldsmith are genially described. Pope deserves bolder censure in this Christian country. The Lectures on the Four Georges are crammed full of the bitterest satire; they fairly bristle with scorn and sarcasm, as they show up the life and manners of these Hanoverian Kings and their favorites to public contempt. As Americans, and especially as American Churchmen, we of course can have no great amount of sympathy for these royal sinners, little as we admire the taste which revels in painting to the life such social meanness and corruption. The picture of George III. is relieved of his grosser deformities; still it is as unlovely as it can be.

ISTHMUS OF PANAMA. History of the Panama Railroad; and of the Pacific Mail Steamship Company. Together with a Traveller's Guide and Business Man's Hand-book for the Panama Railroad, and the Lines of Steamships connecting it with Europe, the United States, the North and South Atlantic and Pacific Coasts, China, Australia, and Japan, by Sail and Steam. By F. N. OTIS, M.D. Numerous illustrations by the Author. New York: Harper & Brothers. 1867. 12mo, pp. 317.

The above title-page is a full description of the contents of the volume. The vast commercial value and international importance of this great avenue across the Isthmus of Panama, can hardly be appreciated without an examination of the tabular statistics which are here brought together. The volume is withal an excellent Guide-Book, and the intelligent traveller in that direction will find in it much geographical and historical information.

COLLEGE LIFE; Its Theory and Practice. By Rev. STEPHEN OLIN, D.D., LL.D., late President of the Wesleyan University. New York: Harper & Brothers. 1867. 12mo., pp. 239.

Dr. Olin, the late President of the Methodist College at Middletown, Conn., held a high rank in that denomination as an educator, and these Lectures, seven in number, and the Baccalaureate Discourses, four in number, were among his most mature productions, and were delivered during the later years of his life. They were designed to cover the whole subject of mental and moral culture, and treat minutely upon the habits of students not only in College but after they have left it. The Lectures and Discourses are thoroughly denominational in their tone, but are worth reading.

WORKS OF CHARLES DICKENS. Globe Edition. Illustrated from Designs by Darley & Gilbert. New York: Hurd & Houghton. 1867.
(1.) OLD CURIOSITY SHOP. SKETCHES: Part I. Four volumes in one.
(2.) BARNABY RUDGE. SKETCHES: Part II. Four volumes in one.

(3.) MARTIN CHUZZLEWIT. Four volumes in one.
(4.) DOMBEY & SON. Four volumes in one.
(5) OLIVER TWIST. GREAT EXPECTATIONS. Four volumes in one.

The excellence of this Globe edition of Dickens' Works is in the clearness and distinctness of its type. Old eyes and weak eyes can read it without fatigue, and young eyes can read it without injury. For public libraries and for popular use it must become a great favorite. It is a marvel of cheapness, being published at only $1.50 per volume, on white paper, neatly bound, and handsomely illustrated; each volume containing between six and seven hundred pages.

HARPERS' HAND-BOOK for Travellers in Europe and the East: being a Guide through Great Britain and Ireland, France, Belgium, Holland, Germany, Italy, Sicily, Egypt, Syria, Turkey, Greece, Switzerland, Tyrol, Spain, Russia, Denmark and Sweden. By WILLIAM PEMBROKE FETRIDGE. With a Railroad Map, corrected up to 1867, and a Map embracing Colored Routes of Travel in the above Countries. New York: Harper & Brothers. 1867. 12mo., pp. 662.

There are several reasons why Harpers' Hand-Book has taken precedence over every other. It is in one volume, while the European hand-books are in many volumes, a volume being appropriated to each country. It is prepared by an American for Americans, and, as he resides most of the time in Europe, he may be relied on for just such information as they need. This volume has been corrected up to May, 1867, and gives a skeleton tour through the principal cities and towns in the countries above named; with the different routes by land and water, and the cost of each; the names and charges of the leading hotels; the names of Churches, Galleries, works of Art, and places of interest to be visited, with the fees expected by custodians; and information about passports, &c., and respecting couriers, those necessary pests, and hints to protect against their imposition. The Messrs. Harper propose to publish a new edition every year, corrected up to the very latest date. It is bound in a flexible morocco cover, with pockets, in which are Maps, Railway charts, plans of cities, &c. While the volume is almost indispensable to the traveller, it is not without interest to those who stay at home. It should be examined carefully by those who contemplate a European or Eastern tour.

BRYAN MAURICE, or The Seeker. By Rev. WALTER MITCHELL. Philadelphia: J. B. Lippincott & Co. 1867. 12mo., pp. 288.

The Rector of St. Mark's Parish, Philadelphia, wields a most vigorous and graceful pen, and "Bryan Maurice" should be placed in every Parish and Sunday School Library in the Church. Our estimate of the volume appears in the pages of this Number.

TWENTY-SECOND ANNUAL REPORT of the Executive Committee of the Prison Association of New York. Albany, 1867. 8vo., pp. 500.

The objects of this association are, to visit and aid persons arrested on a charge of crime, and held for trial or examination; to encourage and assist released prisoners who have reformed or desire to reform, and to suggest modifications in prisons and prison systems. During the past year 6,100 persons were visited in the various prisons of detention, who were poor, friendless, and in need of advice and counsel; 953 complaints were carefully examined; 303 complaints were withdrawn, on its advice, as frivolous, or founded in mistake, passion or prejudice; 280 prisoners were discharged from custody on its recommendation, who were either innocent, or very young, or clearly penitent; 1,407 liberated prisoners were aided with board or money; 175 discharged convicts were provided with work and situations; and 193 were supplied with clothing to a greater or less extent. This makes a total of 8,411 prisoners aided in some way and to some extent by the prison association, within the past year.

The following are the results of twenty-two years of labor by the association:

Number of persons visited in prison, ... 78,664
Number of complaints examined, ... 22,881

Number of complaints withdrawn,	6,283
Number of persons discharged from custody,	6,970
Number of released prisoners aided with board, clothing, tools or money,	12,881
Number of discharged convicts provided with situations,	3,677

The general agent reports that during the year there were 42,621 arrests in this city; of these, two were hanged, and 377 sent to state prison; 20 died and one escaped. Of the others, about one-half were discharged and one-half sent to Blackwell's Island.

Of the 42,621 arrests, 15,841 were natives, and 26,980 foreign born; 27,570 were intemperate, and 15,051 of temperate habits. The number who could not read was 2,776, and the number of those who could read but not write, was 10,271. The greatest number of arrests was for disorderly conduct, 16,051; and the second highest, intoxication, 10,245.

This large volume gives full reports of the condition of the Jails, Penitentiaries and Prisons in the State of New York, and important suggestions from the results of Prison Discipline in English and Irish Prisons. It deserves the attention of all practical philanthropists.

REPORT OF THE PRISONS AND REFORMATORIES of the United States and Canada. Made to the Legislature of New York, Jan. 1867. By C. C. WINES, D.D, LL.D., and THEODORE W. DWIGHT, LL.D., Commissioners of the Prison Association of New York. Albany, 1867. 8vo., pp. 547.

This large volume covers a wide field, and presents a mass of information on the whole subject of Prison Discipline in the Prisons of nearly all the Northern, Middle, and Western States, and also in Canada. The subject is carefully treated in almost every possible aspect, and statistics and facts are gathered of great importance, not only to the philanthropist, but to the public at large. Crime, and its causes; Punishment, its modes and objects; Prisons, their management and the abuses practised in them; the physical, hygienic, industrial, economic, moral and religious aspects of the question; on all these and similar points the volume will be found full and satisfactory.

HARPERS' WRITING BOOKS. Symmetrical Penmanship with Marginal Drawing Lessons for Schools and Families. New York: Harper and Brothers. 1867.

Of this series, ten Numbers in all, four Numbers are before us. A special feature of this series is, that drawing and writing are both taught at the same time; and the main characteristics of the work are thus summed up by the publishers:

1. It is easily acquired, and rapidly written.

2. Every letter is symmetrical, being founded on geometrical principles, and of unvarying proportions. All letters of the same class are of the same height or length, the spacing is of the same width throughout, and the shading is uniform.

3. In the first two numbers of the series, copies on tinted ground are introduced for tracing with pen or pencil.

4. Oblique lines are printed on the pages, as guides to uniformity of slope and spacing.

5. All the small letters are introduced in the first book, and the capitals in the second; but that the pupil may become proficient in forming plain letters before attempting the ornamental, only one style of each is present in the first four books.

6. Every new copy introduces a new element, principle, rule, or illustration. Every combination of letters forms a word, and every combination of words forms an instructive sentence or phrase.

7. The correct uses of the marks of punctuation, of capital letters, and of abbreviations, are taught by illustrative copies, and by concise rules given on the covers.

We have seen no system, which promises to accomplish so much in this department, as that which is carefully developed in these books of the Messrs. Harper.

FREE EVENING SERVICE. The order for Daily Evening Prayer; with a Selection from the Authorized Psalms and Hymns (for Missionary use). Boston: E. P. Dutton & Co.

his neat little volume, of 128 pages, contains, first, the order for Daily Evening
ver; secondly, the optional Psalter, i. e., the ten "Selections;" and thirdly,
y of the Psalms in metre, carefully chosen, together with three times that
ber of the Hymns. A number of the "additional Hymns" are incorporated,
as "Nearer my God to Thee," "Keble's Evening Hymn," and "Jerusalem
Golden." The table of Evening Lessons is printed on the back of the title
. While this book must be very convenient for the purpose designed, we
t the expediency of such compilations. Let the Prayer Book go in its integ-
and especially is this important in Missionary fields.

ERS OF THE RUSSO-GREEK COMMITTEE. Second Series. No. 1, the *Encyclical
istle of the One Holy Catholic and Apostolic Church to the Faithful everywhere*,
ing a reply to that Epistle of Pius IX. to the Easterns. Dated Jan. 6, 1848.
ew York, 1867. 8vo., pp. 48.

e Russo-Greek Committee have commenced the Second Series of their Papers,
a most important document. Extracts from this Encyclical Epistle have ap-
ed from time to time, and we have repeatedly tried in vain to get a copy of it
he Review. It is the Reply of the Four Patriarchs of Constantinople, Alex-
ia, Antioch, and Jerusalem, with their Synods, to a Letter of Pius IX., in which
horts them to "return within the enclosure of the Fold of the Lord," and to
nunion with the "holy Throne of Peter." Rev. Dr. Young, the Editor of the
mittee, now Bishop of Florida, has given, from Dr. Neale, a synopsis of the
's Epistle, and a member on the Committee has translated the Reply in full,
h now appears in English for the first time. The Pope, after the experience
e last twenty years, would not venture on such an impudent proposition now;
he Reply from these Oriental Patriarchs and their Synods was something that
d not anticipated. Its thorough familiarity with every phase of the subject,
terrible severity of its reasonings, the boldness of its language, and yet its
Christian tone, are worthy of its origin. The Notes by the Editor in the Ap-
ix, comprise a large amount of historical matter of the greatest value.

RT. REV. BISHOP POTTER'S SERMON, at the Consecration of the Rt. Rev. H.
NEELY, D.D., in Trinity Chapel, Jan. 25, 1867.

e clear ringing tones of this able and timely Sermon, produced, at the time of
livery, a decided impression. We reproduce the following passages:
n this country, then, as everywhere else, our branch of the Church stands in
media—occupies the middle ground between Romanism on the one side,
ltra Protestantism on the other; between intellectual and spiritual bondage,
e extreme, and unbridled licentiousness of individual opinion, at the other ex-
. * * * What a position is ours! Midway between a Church on the
ide, which adds to her Creed when she pleases, takes away the Cup of Salva-
from the Laity at her own sovereign will, (both measures true exponents of
r policy,) making her appeal not to Scripture, or the primitive witness, but to
dgment of her existing authorities, and arrogating to herself an infallibility
h can belong only to the Church universal, duly represented in a general
cil; and, on the other side, Sects which practically have no Creeds, and which,
t to prefer new things, even in religion, to the old, are liable to be blown
by every wind of doctrine, and condemned to receive, as oracles, the crude
lations of the last plausible popular thinker."
low the Church of God was Catholic before it was Protestant. It was Cath-
efore error arose. To be Catholic, universal in time and place, universal in
ritness to her truth and order is of the essence of the Church. If she have
hose elements which make her a branch of the Holy Catholic Church, she is
indeed. But to be Protestant is an accident, owing to the springing up of
to be protested against. To put the two terms, Catholic and Protestant, on
el, as being equally essential to a description of the Church, is absurd. The
is inherent and vital; the other is one form of manifestation of the Catholic,
sting against what is not Catholic."
And what has been the result? Read it in the 3,000 Churches erected in thirty
rs, instead of the fifty in the same period, as in the previous age. Read it in

the Colonial Bishoprics, endowed all round the globe, and served by noble, highly educated, Apostolic men. Read it in the million of pounds now being expended in missions among the poor and degraded in the single city of London. Read it in the labors of polished Clergymen and cultivated Laymen and women, in the lanes and alleys, and dens of that fearful city."

"The historian of the great English rebellion tells us, that there was a certain class of persons, in his day, who were fond of calling "those whom they liked not Papists;" and it has been so ever since. It is the favorite cry, sometimes of ignorance, sometimes of malice. To shield ourselves from the odium sought to be cast upon us by that cry, we have but to embrace a course of policy which is simple and easy. Treat the vital parts of the Baptismal and Eucharistic Offices as a dead letter; renounce the literal teaching of our great formularies; refuse to keep company any longer with the Primitive Fathers, or with the great masters of English divinity—the Jeremy Taylors, the Richard Hookers, the Bramhalls, the Bulls, the Hammonds, the Wilsons; degrade this branch of the Church into a Sect; recognize not merely the personal excellence of individuals belonging to religious systems around us, which we do most cordially, but recognize the divine authority of the religious systems themselves; accept the language, the policies, the religious ideas which are derived from sources external to the Church: do this, and in one quarter, at least, we shall be relieved from censure. No, no! If our branch of the Church is to be the "Light of the world," she must be upheld and administered, in her true meaning and spirit. She must let her Light shine by her Catholic Truth, her Catholic Worship, and her Catholic Works. Her Truth is the Truth of Christ; her office is to set Christ before men."

Rev. Dr. MORGAN DIX'S SERMON, in Trinity Church, New York. Feast of St. Mark, 1867. 12mo., pp. 20. The Ritualistic History of the past fifty years.

The following extracts from this Sermon are worth reading, for several reasons. "Looking about this Church, we challenge any one to point out so much as one smallest object, which symbolizes Roman doctrine or Roman error. We disclaim, distinctly and earnestly, any sympathy with the peculiar views, practices, or teachings of Rome. It is not toward them we move; but toward that happy position, if it can be found, and it must be somewhere, at which all true Catholics may meet in unity of doctrine, discipline, and worship, and where no edict, whether it be promulgated from one extreme or the other, shall have power to vex and distress God's children." * * * * "But, along with these, we have been also gaining, what is better far, a higher view of the position of our branch of the Church toward the rest of Christendom; a knowledge of her history; a love for those holy traditions which reach far back, across the stormy waters of the Reformation, into the era of the Six General Councils, and the First Age of the Church; a deepening reverence for her blessed sacraments; a more correct appreciation of the life to which we are called in her; a clearer view of our duty to ourselves, to men, and to God. I can bear witness that I have never seen so plainly, as within the past few years, the working of God's grace in the consciences of individuals; that I have never seen so much, as lately, of deep longing after holiness, of settled purpose to make His glory the end of existence, of earnest repentance for sin, of energizing faith toward our Lord Jesus Christ. And behold how, on every side, the Church is putting forth her strength in active charities, in Missions at home and abroad, in enterprises for the succor of the orphan, the poor, and the lost; in efforts to win the masses, the laboring folk, and those who are living without God in the world! * * * * There are agitators amongst us; men who cause divisions, who sow the seeds of dissension, and call names; but they are not of us, or at least we desire no such agencies to be employed on our side. We labor for peace. We do but ask, that this branch of the Catholic Church may have her rights, and be permitted to obey the law of her existence. We are not afraid of public opinion: at first it may be against us; it always comes out right, if you will give it time, and that which was our foe, ends in being our strongest ally. It is not a thing to be courted: it is not to be dreaded; it is only an aggregate of human opinions, and of how little consequence is human opinion in questions touching

divine truth! Ye who have at heart the glory of God, the welfare of men, and the salvation of the ungodly, be not afraid, nor impatient. Answer no man railing for railing; watch and pray, stand fast and trust in the Lord; assured that the same Hand which has led us on thus far, will continue to guide us toward higher, better, and holier things, in our vocation."

Messrs. Ticknor and Fields, Boston, have issued the following Works of Charles Dickens, in the uniform series of the Diamond Edition, which we noticed in our last Number:—

THE LIFE AND ADVENTURES OF MARTIN CHUZZLEWIT; With original Illustrations, by S. EYTINGE, JR., 12mo., pp. 480.

DOMBEY & SON; with original Illustrations, by S. EYTINGE, JR., 12 mo., pp. 501.

The following new publications have been received:—

NORA AND ARCHIBALD LEE. A Novel. By the Author of "Agnes Tremorne," &c., &c. New York: Harper & Brothers. 1867. 8vo., pp. 156.

THE LAST CHRONICLE OF BARSET; By ANTHONY TROLLOPE, Author of "The Claverings," &c. &c., With Illustrations by GEORGE H. THOMAS. New York: Harper & Brothers. 1867. 8vo., pp. 362.

RAYMOND'S HEROINE. A Novel. New York: Harper & Brothers. 1867. 8vo., pp. 150.

MR. WYNYARD'S WARD. A Novel. By HOLME LEE; Author of "Sylvan Holt's Daughter," &c., &c. New York: Harper & Brothers. 1867. 8vo., pp. 106.

LOUISA OF PRUSSIA AND HER TIMES. An Historical Novel; By L. MUHLBACH. Translated from the German by F. JORDAN. Complete in one Volume. With Illustrations. New York: D. Appleton & Co. 1867. 8vo., pp. 277.

ALEC FORBES OF HOWGLEN. A Novel. By GEORGE MACDONALD, M. A.; Author of Annals of a Quiet Neighborhood, &c., &c. New York: Harper & Brothers. 1867. 8vo., pp. 171.

NO MAN'S FRIEND. A Novel. By FREDERICK WILLIAM ROBINSON; Author of "Grandmother's Money," &c., &c. New York: Harper & Brothers. 1867. 8vo., pp. 180.

CALLED TO ACCOUNT. A Novel. By Miss ANNIE THOMAS; Author of "On Guard," &c., &c. New York: 1867. 8vo., pp. 152.

The Rt. Rev. Bishop WHIPPLE'S ADDRESS to the Tenth Annual Convention of the Diocese of Minnesota, June 12, 1867. 8vo. pp. 20.

The Rt. Rev. Bishop STEVENS' SERMON, at the opening of the Anglo-American Church, Paris, April 25, 1867. 8vo., pp. 24.

The Rt. Rev. Bishop RANDALL'S SERMON, at the Consecration of the Rt. Rev. DANIEL S. TUTTLE, D. D, in Trinity Chapel, May 1, 1867. 12mo., pp. 36.

The Rt. Rev. Bishop CUMMINS' SERMON, before the Convention of Kentucky. "The Prayer Book a Basis of Unity." 1867. 8vo. pp. 15.

Rev. WILLIAM STOWE'S SERMON, before the Convention of the Diocese of Michigan, June 5, 1867. 12mo., pp. 19.

Rev. Dr. T. C. PITKIN'S SERMON, before Convocation at Rochester. "The Blessed Virgin." 1867. 12mo., pp. 16.

Rev. Dr. WILLIAM CROSWELL DOANE'S LETTER to Rev. W. W. Andrews, on "The True Marks of the Church." 1867. 12mo., pp. 10.

Rev. JOHN FULTON'S LETTER, on "The Declaration of the Twenty Eight Bishops." 1867. 16mo., pp. 32.

Rev. Dr. S. TOTTEN'S LETTER, on Education. 1867. 16mo. pp. 32.

REPORT OF THE MISSION HOUSE, of the Protestant Episcopal Church Mission, Philadelphia. 1867. 8vo., pp. 16.

EIGHTH ANNUAL REPORT of St. Luke's Hospital, New York. 1867. 8vo., pp. 32.

REPORT OF THE COMMITTEE on the Episcopate of Maryland, touching the interests of the District of Columbia. 1867. 8vo., pp. 8.

REPORT of St. Luke's Parish, Germantown, Pa. 1867. 8vo., pp. 8.

FIRST ANNUAL MISSIONARY REPORT of Grace Church, Elmira, New York. 1867. 8vo., pp. 16.

FIRST ANNUAL REPORT of the Pastoral Aid Society, of the Church of the Holy Trinity, New York City. 1867. 8vo., pp. 36.

AMERICAN CHRISTIAN COMMISSION, Document No. I. 1867. 8vo., pp 55.

GODEY'S LADY'S BOOK. Edited by Mrs. Sarah J. Hale. Philadelphia.

The high literary character and the pure moral tone of this Monthly, together with its Fashion Department, its Receipts, &c., &c, have made the Magazine a favorite with the true women of the country.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATION OF THE BISHOP OF FLORIDA.

) Rev. JOHN FREEMAN YOUNG, D. D., Assistant Minister of Trinity Church, York City, was consecrated Bishop of Florida, in Trinity Church, July 25th, the Feast of St. James, the Apostle. There were present, the Rt. Rev. ps Hopkins of Vermont, Payne of Africa, Gregg of Texas, Odenheimer of Jersey, Wilmer of Louisiana, and Cummins of Kentucky, and over one hun- Priests and Deacons. Morning Prayer having been said at 9 o'clock, the Ser- commenced at 11 o'clock. The choir sang, as the *Introit*, Psalm 140. The p of New Jersey said the Ante-Communion Service, the responses being sung anged by *Rogers*. The Epistle was read by the Bishop of Louisiana, and the l, by the Assistant Bishop of Kentucky. The Nicene Creed having been sung anthem, the Rt. Rev. Dr. Wilmer ascended the pulpit and preached the ser- taking for his text, "Hold fast the form of sound words which thou hast of me, in faith and love which is in Christ Jesus. That good thing which ommitted unto thee, keep by the Holy Ghost which dwelleth in us," 2 Tim. 1: . It was an admirable Discourse upon "The Book of Common Prayer as a of peace and unity among Christians, and a witness to the necessity of per- purity and holiness." The sermon being ended, the Bishop-elect was pre- l to the Presiding Bishop, by the Bishops of New Jersey and Texas. In re- e to the Presiding Bishop's demand for the Testimonials of the Bishop-elect, ev. Mr. Herrick, of Key West, read the certified extract from the Minutes of iocesan Convention of Florida, recording the election of Dr. Young. The Mr. Harrold, of Tallahassee, read the testimonials signed by the Convention. ev. Mr. Thackara, also of the Diocese of Florida, read the testimonials signed e Standing Committees; and the Rev. Dr. Hobart, Registrar of the General ntion, read the consents of a large majority of the Bishops. The Bishop- then took the Episcopal Oath; after which the Presiding Bishop pronounced ll to prayer, and the Rev. Dr. Haight sang the Litany, with its special suf- and the special Prayer for the Bishop-elect. After the interrogatories were ly answered, the Bishop-elect was vested with the rest of the Episcopal habit attending Priests, the Rev. Dr. T. M. Peters, of this city, and the Rev. John , of Columbus, Ga., and, kneeling down, the *Veni, Creator Spiritus*, was sung im, and all the Bishops present united with the Presiding Bishop in the lay- of hands. The beautiful Anthem, from Mendelssohn's St. Paul, "Now we abassadors," was then sung, followed by the Chorus, "How beautiful are the

) Offertory sentences were said by the Rev. Dr. F. Vinton, the alms being to the Bishop of Florida, for Missions in his Diocese. The Prayer for the h Militant was intoned by the Bishop of Texas, who also took the following of the service, until the Prayer of Humble Access, which was said by the ling Bishop, the celebrant. The Bishops all knelt in a semi-circle round the until they had received, at the hands of the Presiding Bishop: and they dministered, to the great number of the Clergy, and to the crowds of the

) Post-Communion was said by the Bishop of New Jersey, the Presiding p saying the last special Collect, and giving the Blessing of Peace.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Austin, Thos. R.	Talbot,	Aug. 25, 1867,	St. Paul's, New Albany, Ind.
Badger, Henry L.	McIlvaine,	June 26, "	Chapel, Gambier, Ohio.
Betts, Thomas,	Clarkson,	June 16, "	Plattsmouth, Nebraska.
Blake, Alfred W.	McIlvaine,	June 26, "	Chapel, Gambier, Ohio.
Brainard, C. R.	Kemper,	June 24, "	Chapel, Nashotah Miss'n, Wis.
Brass, ———	Talbot,	Aug. 25, "	St. Paul's, New Albany, Ind.
Butler, C. E.	McIlvaine,	June 26, "	Chapel, Gambier, Ohio.
Butterworth, John F.	Potter,	June 21, "	Wainwright Mem'l, N. Y. City.
Cartel, J. A.	Clark,	June 7, "	Christ, Westerly, R. I.
Caskey, Toliver F.	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Clark, Rufus W., Jr.	Clark,	June 23, "	Grace. Providence, R. I.
Cowan, Enoch B.	Whipple,	June 16, "	Good Shepherd, Faribault, Min.
Crowe, Geo. Harden,	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Davidson, C. B., D. D.	Talbot,	Aug. 25, "	St. Paul's, New Albany, Ind.
Davidson, Alex.	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Davis, E.	Williams,	Aug. 13, "	St. George's, Schenectady, N.Y.
Dennison, Robt. E.	Coxe,	June 16, "	Christ, Oswego, W. N. Y.
Dickie, Thos. E.	Whipple,	June 16, "	Good Shepherd, Faribault, Min.
Dobbin, James,	Whipple,	June 16, "	Good Shepherd, Faribault, Min.
Dudley, Thos. U., Jr.	Johns,	June 28, "	Chapel, Alexandria, Va.
Duyckinck, Henry,	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Hayden, Horace C.	Johns,	June 28, "	Chapel, Alexandria, Va.
Hill, Jos. Warren,	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Hill, Simeon C.	Clark,	June 7, "	Christ, Westerly, R. I.
Hoge, C. Montgomery,	Kip,	July 16, "	St. John's Mission, Dolores, Cal.
Hullihen, Walter Q.	Johns,	June 28, "	Chapel, Alexandria, Va.
Hunt, William H.	Quintard,	July 4, "	St. James, Marietta, Ga.
Hyde, William,	McIlvaine,	June 26, "	Chapel, Gambier, Ohio.
Jennings, D'Estaing,	Talbot,	July 14, "	St. Paul's, Indianapolis, Ind.
Kelly, S. P.	Stevens,	June 20, "	Holy Trinity, Philadelphia, Pa.
Kemp, T. B.	Lee, H. W.	July 21, "	St. Mary's, Ottumwa, Iowa.
Kerfoot, Abel A.	Kerfoot,	July 31, "	Trinity, Pittsburgh, Penn.
Langford, Wm. M.	McIlvaine,	June 26, "	Chapel, Gambier, Ohio.
Latrobe, Benj. H., Jr.	Lee, A.	June 20, "	Holy Trinity, Philadelphia, Pa.
Lewis, N. H.	Johns,	June 28, "	Chapel, Alexandria, Va.
Lindholm, Jos. E.	Whipple,	June 16, "	Good Shepherd, Faribault, Min.
McCandless, John H.	Kerfoot,	June 16, "	Trinity, Pittsburgh, Pa.
McGlathery, Wm.	Stevens,	June 20, "	Holy Trinity, Philadelphia, Pa.
Murray, James,	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Nevin, Robert J.	Stevens,	July 21, "	Holy Trinity, Westchester, Pa.
Olin, R. A.	Coxe,	June 16, "	Christ, Oswego, W. N. Y.
Palmer, Geo. V.	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Pitts, Thos. Dorsey,	Kerfoot,	June 8, "	Grace, Baltimore, Md.
Plummer, Charles H.	Whipple,	June 16, "	Good Shepherd, Faribault, Min.
Reed, ———	Lee, A.	June 20, "	Holy Trinity, Philadelphia, Pa.
Ritchie, Robert,	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Skeele, Amos,	Clark,	June 17, "	Christ, Westerly, R. I.
Spalding, Erastus W.	Talbot,	Mar. 17, "	St. Paul's, Evansville, Ind.
Steen, John F.	Potter,	June 9, "	Grace, Whitestone, N. York.
Stewart, W. B.	Johns,	June 28, "	Chapel, Alexandria, Va.
Walter, Jer. E.	Clark,	June 7, "	Christ, Westerly. R. I.
Warner, Arthur H.	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Warriner, E. A.	Stevens,	June 20, "	Holy Trinity, Philadelphia, Pa.
Way, Alonzo M.	Potter,	June 21, "	Wainwright Mem'l, N. Y. City.
Wenman, Charles A.	Potter,	June 30, "	Trinity Chapel, N. Y. City.
Whitehead, Cortlandt,	Odenheimer,	June 21, "	Trinity, Newark, New Jersey.

PRIESTS.

me.	Bishop.	Time.	Place.
y, Wm. N.	Williams,	July 15, 1867,	St. Alban's, Danielsonville, Ct.
C. D.	Stevens,	July 14, "	St. Stephen's, Harrisburg, Pa.
Henry J. W.	Stevens,	June 20, "	Holy Trinity, Philadelphia, Pa.
S. H.	McIlvaine,	May 19, "	Trinity, Columbus, Ohio.
r, Legl. R.	Coxe,	June 15, "	Christ, Oswego, W. N. Y.
, Richard F.	Stevens,	June 20, "	Holy Trinity, Philadelphia, Pa.
ood, F. B.	Odenheimer,	June 10, "	St. John's, Elizabeth, N. J.
port, J. A.	Kemper,	July 10, "	St. Paul's, Fond-du-Lac, Wis.
ray, Edwd. S.	Coxe,	June 15, "	Christ, Oswego, W. N. Y.
ahbowh, J. J.	Whipple,	June 20, "	Good Shepherd, Faribault, Min.
ook, Wm. W.	Lee,	June 7, "	Trinity, Davenport, Iowa.
, John H.	Williams,	July 16, "	Christ, Pomfret, Conn.
an, Henry F.	Kerfoot,	June 16, "	Trinity, Pittsburgh, Pa.
, J. B. G.	Potter,	June 21, "	Wainwright Mem'l, N. Y. City.
, C. M. A.	Odenheimer,	June 10, "	St John's, Elizabeth, N. J.
r, Montgom'ry,	Odenheimer,	June 21, "	Trinity, Newark, N. J.
s, J. S.	Smith,	June 9, "	St. Paul's, Louisville, Ky.
Henderson,	McIlvaine,	May 19, "	Trinity, Columbus, Ohio.
en, Thos.	Potter,	June 21, "	Wainwright Mem'l, N. Y. City.
all, Royal,	Potter,	June 21, "	Wainwright Mem'l, N. Y. City.
, Robert,	Williams,	June 15, "	Christ, Hartford, Conn.
roe, John T.	Kerfoot,	June 16, "	Trinity, Pittsburgh, Pa.
, George C.	Kerfoot,	June 16, "	Trinity, Pittsburgh, Pa.
William,	Cummins,	June 9, "	St. Paul's, Henderson, Ky.
rt, George W.	Potter,	June 21, "	Wainwright Mem'l, N. Y. City.
olin C.	Talbot,	May 19, "	Christ, Indianapolis, Ind.
r, William,	Talbot,	Aug. 21, "	Grace, Indianapolis, Ind.
, Granville C.	Smith,	June 9, "	St. Paul's, Louisville, Ky.
r, James,	Stevens,	June 20, "	Holy Trinity, Philadelphia, Pa.
, Jo. Dawson,	Kerfoot,	May 12, "	Calvary, East Liberty, Pa.
t, John,	Lee, A.	June 20, "	Holy Trinity, Philadelphia, Pa.

CONSECRATIONS.

me.	Bishop.	Time.	Place.
	Potter,	July 3, 1867,	Warwick, New York.
	Potter,	June 11, "	Ballston, New York.
	Odenheimer,	June 30, "	Bergen, New Jersey.
	Odenheimer,	June 23, "	Ridgewood, New Jersey.
herd,	Green,	May 9, "	Terry, Miss.
	Potter,	June 13, "	Hart's Village, New York.
	Scott,	June 2, "	Astoria, Oregon.
	McIlvaine,	July 11, "	College Hill, Ohio.
	Potter,	June 9, "	Whitestone, New York.
	Stevens,	June 21, "	Germantown, Pa.
	Clarkson,	June 16, "	Plattsmouth, Nebraska.
	Kip,	June 30, "	Redwood City, Cal.
	Kerfoot,	July 17, "	Warren, Pa.

OBITUARIES.

Rev. THOMAS FIELDING SCOTT, D. D., Missionary Bishop of Oregon and n Territories, died in New York City, July 14th, aged 62 years, of Pan- . Bishop Scott was, for many years, in his earlier life, a Presbyterian i Georgia. He happened, however, to get possession of a Prayer Book, l by heart many of its prayers, using them in preference to his own neous effusions. A further study of the book wrought a deeper change;

and, for several years, he was a Presbyter of the Diocese, so far winning the confidence of the late lamented Bishop Elliott, that his influence, at the General Convention of 1853, secured the election of Dr. Scott as one of the two Missionary Bishops, then first elected, for the Pacific Coast. He was ordained Deacon, by the late Rt. Rev. Bishop Elliott, in St. Paul's Church, Augusta, Georgia, March 12, 1843. His first Parish was at Marietta, which was a new field, and where, within six years, there sprang up a beautiful parsonage, a Female Institute, and a glebe of twenty acres. In Feb. 1851, he became Rector of Trinity Church, Columbus, Ga; from which he was transferred to his Episcopal Missionary Diocese. Bishop Scott was not a "Low" Churchman, though generally regarded as such. His Article, in the Eleventh Volume of this Review, on Church Unity, was truly Catholic in its tone, and an Article, now in our hands from his pen, is even more decided in its teaching. One who knew him intimately, in his latter years, writes, that he "repudiated the Schismatical and destructive views," of a certain party in the Church, and "felt no sympathy, except for the Catholic Church of our Lord."

On the sudden death of Bishop Scott, in New York, the Clergy formally took charge of his remains, and every mark of affectionate respect was paid, which was so justly due to his memory. He was buried in Trinity Cemetery, July 16th, the Funeral Services having been held in Trinity Chapel. The Domestic Committee assumed the expenses of the burial, and the lot for the interment was generously given by the Rector of Trinity Parish.

The Rev. STEPHEN C. MILLETT died, May 28th, 1867, near Beloit, Wis., aged 67 years. He graduated at Amherst College, Mass., and was ordained by Bishop Griswold, at the age of 23 years. His earlier Ministry was spent as Missionary at Stafford, and other places in Western New York, and, about 1850, he removed to Beloit, where he performed the same kind of duty. The later years of his life were passed in great physical weakness, and quiet patience and submission.

Rev. ROBERT G. CHASE, Rector of the Church of St. Matthias, Philadelphia, died suddenly, by drowning, July 24th, off Mount Desert, on the coast of Maine, by the upsetting of a boat. He was in his 32d year. He was born at Hopkinton, N. H., Dec. 19, 1835; was educated in the Church; graduated at Burlington College in 1856, and was ordained Deacon by Bishop Doane, in St. Mary's Church, Burlington, Dec. 21, 1856. His first cure was at Pemberton, N. J.; and in 1859, he accepted the Rectorship of St. Matthias Parish, Philadelphia, where he labored with great zeal and success. Mrs. Chase, to whom he was married in 1858, was with him in the boat, and together they sank into the fatal deep.

CONVERSIONS TO THE CHURCH.

Rev. RUFUS W. CLARK, lately ordained Deacon in Rhode Island, was, formerly, a Dutch Reformed Presbyterian.

The Rev. C. B. DAVIDSON, D. D., formerly a Presbyterian preacher in Kentucky, has become a Candidate for Holy Orders in the Church.

THOS. R. AUSTIN, LL. D., formerly a Methodist preacher, has become a Candidate for Holy Orders in the Diocese of Indiana.

Mr. E. DAVIS, recently ordained Deacon, at Schenectady, N. Y., was formerly a Presbyterian Minister.

Mr. C. M. HOGE, lately ordained Deacon, in California, was formerly a Methodist preacher.

DIOCESAN INTELLIGENCE.

NEW YORK. REV. STEPHEN H. TYNG, JR.

Formal complaint has been made to the Standing Committee of the Diocese of New York, against the Rev. Stephen H. Tyng, Jr., for violation of the Canons of

Church. The alleged offence is said to have been committed in the Diocese of w Jersey, where the Rev. Stephen H. Tyng, Jr., on Sunday, July 14, officiated he Methodist place of worship at New Brunswick, both morning and evening, liaregard of the remonstrance and prohibition of the Rev. Dr. Stubbs, Rector of ist Church.

)n Tuesday, July 16, complaint was made to the Rt. Rev. Bishop Odenheimer, hop of New Jersey, in a paper signed by Rev. Alfred Stubbs, D. D., Rector Christ Church, and the Rev. Edward B. Boggs, D. D., Rector of St. John's ırch, New Brunswick. In accordance with the Canon, the Rt. Rev. hop Odenheimer has transmitted a copy of the complaint to the Standing mmittee of the Diocese of New York, now the Ecclesiastical Authority, in absence of the Bishop. The Standing Committee have appointed the following tlemen as a Committee of enquiry, to investigate the charges brought against Rev. S. H. Tyng, Jr. The Rev. William Walton, D. D., the Rev. Robert S. wland, D. D., the Rev. S. M. Haskins, D. D., and William E. Curtis, Esq., and hard Harison, Esq.

'he Canon said to have been violated, is as follows:—"No Minister belonging to ı Church shall officiate, either by preaching, reading Prayers, or otherwise, in Parish or within the parochial cure of another Clergyman, unless he have re- 'ed express permission for that purpose from the Minister of the Parish or cure, in his absence, from the Church-Wardens and Vestrymen, or Trustees of the gregation, or a majority of them."

Where Parish boundaries are not defined by law, or are not otherwise settled, r shall, *for the purposes of this section*, be defined by the civil divisions of the te, as follows: Parochial boundaries shall be the limits, as now fixed by law, ıny village, town, township, incorporated borough, city, or the limits of some sion thereof, which may have been recognized by the Bishop, acting with the ice and consent of the Standing Committee, as constituting the boundaries of a ish."

If there be but one Church or Congregation within the limits of such village, n, township, borough, city, or such division of a city, or town, as herein pro- ɔd,—the same shall be deemed the parochial cure of the Minister having charge 'eof. If there be two or more congregations or Churches therein, it shall be med the cure of the Ministers thereof; and the assent of a majority of such isters shall be necessary." (Digest of the Canons, Title I., Canon 12, Sec. V. ıd 2.)

he defense publicly set up in behalf of the Rev. Mr. Tyng, is, that the Metho- congregation, before whom he officiated, are not within the jurisdiction of the '. Dr. Stubbs, Rector of Christ Church, who issued the prohibition. This plea, ts face, is well calculated to be popular, and has, undoubtedly, created some ıide sympathy for Mr. Tyng. Yet it has no basis. The second clause of the ve Canon is as clear and distinct in its meaning, as it can possibly be. Besides, late Rev. Dr. Hawks, in his Treatise on the Constitution and Canons, (pp. 291–2.) ırms us, that this supplemental clause of the Canon was specially enacted in 9, in order to meet a particular case; and it was one precisely similar to that ich has recently occurred in New Jersey. The details will be found in Dr. wks' work, as referred to. There can be no possibility of doubt or misunder- ıding, as to the true meaning and intent of the Canon.

t ought to be remembered, that this case, of the Rev. Stephen H. Tyng, Jr., r to be investigated, is one which does not at all involve the question of party. ıas nothing to do with High Church, or Low Church. Neither is it a question to the expediency or inexpediency of this particular Canon; though, on that nt, sensible men, as it seems to us, will have but one opinion. It is simply a ıstion of Law and order, common to all associate bodies of men. It is the ques- ı, whether a Presbyter of the Church, so long as he retains his position in the ırch, is bound to conform to the Law which he has solemnly sworn to obey. ıt is the question, and the whole question.

ınd yet, it is not to be denied or forgotten, that there has been developed, in the ; few years, a determination to violate the established Laws and Canons of the ırch, in respect to Ministerial Order. Certain of our Clergy, mostly young men, e publicly avowed their fixed purpose to practically recognize the Validity of

the Orders of the Sects around us. The moderate men, so called, of a few years ago, would have shrunk from any such proposal or conduct. Even Bishop Griswold said, in his Sermon: "Down to this present time, no ancient Church has been found, or can be named, that is, or has been, without the Episcopal government. * * * If differing Denominations of Christians are ever brought to strive together for the Faith of the Gospel, it will be, by their first uniting in the government, (whatever they may decide it to be,) *which God has set in His Church.*"

The moderate Bishop White, in his Address, uttered his words of warning, as follows:—

"Of all mistaken expedients for the increase of Union, there cannot be any one of them more delusive, than the prospect here contemplated; *professed to be for the combining in Worship of bodies of Christians now disjoined.* Instead of this, it tends to the opposite effect, of dividing our Church, as existing in its present form; and, into how many separate, and, perhaps, hostile communions, it is impossible to foresee."—(Gen. Theol. Sem. Address, 1828, p. 10.)

"The conduct to be recommended is, to treat every denomination, in their character as a body, with respect; and the individuals composing it, with degrees of respect, or of esteem, or of affection, in proportion to the ideas entertained of their respective merits; *and to avoid all intermixture of administrations in what concerns the faith, or the worship, or the discipline of the Church.*" * * * "*We must, to be consistent, interdict all other than an Episcopalian Ministry, within our bounds.*"—(Conv. Address, 1822.)

CONNECTICUT.

DIVISION OF THE DIOCESE.—At the Annual Convention, held, June 11th, in St. Paul's Church, New Haven, the Rev. Dr. Mead read the final Report of the Committee appointed at the Convention of 1865, on the division of the Diocese. It was signed by all the surviving members of the Committee. At the Convention a year ago, it was

Resolved, That the Committee on the Division of the Diocese, be requested to mature some plan, to be presented to the next Convention, whereby any portion of the Diocese asking to be set off, may, by some conference with the Convention, still retain some relation, after the manner of the Provincial system, with the original Diocese.

The Committee now Report, that, in their judgment, the time for Division has not yet come; but, they add, that whenever the parishes on the East of the Connecticut River shall ask to be set off as a separate jurisdiction, it will be a Providential indication of the duty of the Convention; and a division ought to be, under such circumstances, granted. The Report was accepted, and the Committee discharged from further consideration of the subject. In the course of the discussion, the Bishop said: "He had merely stated what he thought the best way of doing the work of the Church; but if the Convention did not agree with him, he yielded to them. He wished we might be looking forward to the formation of a new Missionary Diocese East of the River; but he did not advocate haste. Queen Mary asserted, that Calais would be found, after her death, written on her heart; he believed that Eastern Connecticut would be found on his. He did not ask the Convention to discuss the matter; nay, he asked them not to discuss it, but to pray about it, and then to decide; and with such a decision he would be perfectly satisfied."

EASTERN CONVOCATION OF THE DIOCESE.

At a recent meeting of this Convocation, held in Calvary Church, Stonington, the following Resolutions were unanimously adopted:—

Whereas, The Bishop of the Diocese has, on more than one recent occasion, formally presented to the Convention his desire for a *division of the Diocese*, and has, in the most earnest manner, urged the necessity of such a movement, and

Whereas, At its last session, the Diocesan Convention did, in fact, assent to such division, by voting that, "Whenever the parishes East of the Connecticut River

ask to be set off, as a separate jurisdiction, it will be a Providential indication
e duty of the Convention, and a division ought to be, under such circumstances,
ted." Therefore
solved, That, in the opinion of this Convocation, such a division, if practicable,
uch to be desired, and is necessary to the satisfactory growth and extension
ie Church in these parts; and that a Committee of nine be appointed—to con-
of five Clergymen and four Laymen, who shall take the whole matter into con-
ation, and report at a special meeting, to be held during the month of October,
. James' Church, New London, subject to their call,—and that at such meeting,
ie parishes East of the Connecticut River be invited to be represented by their
gy, and by Lay Delegates, as in the Annual Diocesan Convention.
ie Committee appointed under the "Resolution" were as follows:—
ie Rev. J. C. Middleton, the Rev. D. F. Banks, the Rev. R. A. Hallam, D. D.,
Rev. J. H. Gilliat, the Rev. W. N. Ackley, Charles A. Lewis, Esq., New Lon-
E. Winslow Williams, Esq., Norwich; Edmund Wilkinson, Esq., Putnam;
ge E. Palmer, M. D., Stonington.

; a meeting of the Trustees of Trinity College, held June 11th, the Rev. A.
son, D. D., LL. D., President of Hobart College, was unanimously elected to
Presidency of Trinity College, which office had remained vacant, after the elec-
of Dr. Kerfoot to the Bishopric of Pittsburgh. By this action, the College
ls to its Faculty, one who is an alumnus of the College, and was, for twenty-
rears, a member of its Faculty, leaving it, in the year 1858, to take the Presi-
y of Hobart.

WESTERN NEW YORK.—DIVISION OF THE DIOCESE.

e Annual Convention of this Diocese met in Trinity Church, Elmira, Aug. 21st.
he second day, the Rev. Dr. Shelton read the Report of the Committee of Fif-
on the Division of the Diocese. The Report gave the questions addressed by
Committee to various parts of the Diocese, and stated that the answers were
y unanimous in favor of Division, and of the meridian line through Seneca
. Dr. Shelton's report ended by proposing three Resolutions:—
t. That it is expedient that the Diocese of Western New York should be
ed.
. That the line of Division should be the Eastern boundaries of the counties of
ne, Ontario, Yates, Schuyler and Steuben.
. That the portion East of this line should be declared to be the "*new* Dio-
"

e Rev. Dr. Babcock then read the report of sub-Committee of the Committee
ifteen, on the Diocesan Funds, and the disposition of them. The Report pro-
l six Resolutions, in addition to the three previously reported:—
. Leaving Diocesan Institutions, with their funds, undivided, and subject to local
ol.
That all Funds, except the Van Waganen, be equally divided.
That a Committee of three legal experts draft a form of a bill necessary to give
; to foregoing Resolutions, and see to its passage through the Legislature.
That same Committee ascertain what action of General Convention may be
sary, to give legal effect to the same.
Recommended the See Principle, for the adoption of each of the new Dioceses.
That the General Convention be asked for a permissive Canon, allowing a
rative Council of the Dioceses of this State, (the Provincial System.)
e whole subject was thus before the Convention. After much discussion, the
was taken on the 1st Resolution, by orders, the Lay deputies being called first,
rishes. The result was as follows:—
y vote, Ayes 74, Noes 8; divided, 1; Clerical vote, Ayes 100, Noes 2.
ere were 85 parishes represented in Convention, but two did not answer, or
absent.
e second Resolution, on the line of Division, was then taken up. The Rev.
huion, of Seneca Falls, offered, as a substitute, the "Southern Tier" line, the

northern boundary of Broome, Tioga, Tompkins, Schuyler, Steuben, Livingston, and the West bounds of Monroe. At length, Dr. Guion's substitute was put to vote by orders. The roll-call resulted as follows: Clerical vote, Ayes 27, Nays 63; Lay vote, Ayes 21, Nays 45. So the Southern Tier plan was rejected.

The second Resolution, giving the line first reported, was then adopted, with but three votes in the negative.

The third Resolution was then passed, *nem. con.*,—making the Eastern the new Diocese. All the other Resolutions were then successively put to vote, and carried, except the eighth, which recommended the adoption of the See principle in each Diocese, and which was laid upon the table, for the reason that no time was left for properly discussing it. It will be brought up at the next Convention. The Resolution on the Provincial System, (the ninth and last,) was passed unanimously.

The whole discussion was conducted vigorously and thoroughly, yet in an excellent spirit, and was participated in by both Clergy and Laity.

ILLINOIS.

At the Convention of this Diocese, several matters, of more than ordinary interest, came up.

Rev. Clinton Locke, from the Special Committee, to whom was referred that portion of the Bishop's Annual Address relating to Marriage and Divorce, reported, recommending the adoption of the following Resolution:—

Resolved, That the deputies, representing this Diocese in the next General Convention, be instructed to use their best endeavors to procure, by general Canon Law, with suitable qualifications, a prohibition of the use of the Marriage Service of the Church, in cases where either party, contemplating Marriage, shall have been previously divorced by the civil law, on grounds other than those of adultery, and also to procure a rule of duty, to be followed by Clergymen, whose services are thus applied for, in ascertaining the facts bearing upon such prohibition.

The Resolution was adopted.

REPORT ON THE CATHEDRAL SYSTEM.—Rev. Dr. Rylance, from the Special Committee, appointed on that portion of the Bishop's Address relating to the Cathedral System, reported, submitting and recommending the adoption of the following Preamble and Resolutions:—

Whereas, The Cathedral, with its due complement of laborers, and auxiliary institutions, is an essential part of the equipment of a Bishop, for the due discharge of his manifold duties to the Church and to the world; and

Whereas, The Cathedral should be, in some sort, a representative institution of the Diocese—a grand and living witness of the truth and order, and the charities of the Church—a light held aloft, to which all the crowds of a great city may look, as a witness of the work the Church is everywhere beginning to do; and

Whereas, The Bishop of this Diocese has reported to this Convention the success that has followed his efforts to found and expand the Cathedral system in this Diocese, modified to meet the special conditions and wants of the Church in this country, a success beyond his expectations, attended by the fact that, already, the dimensions of the Cathedral edifice are too narrow; therefore

Resolved, That, in the judgment of this Convention, the work, so auspiciously begun, should be carried on, to a nearer attainment of what is required for worship, Christian instruction, and the offices of divine charity.

Resolved, That, at least, the contemplated chapel and library should be speedily completed, by the offerings of individuals, or parishes, in the Diocese of Illinois.

These Resolutions were adopted.

PROVINCIAL SYSTEM.—The Provincial Committee moved the re-affirmation of the following:—

Resolved, That the Diocesan Convention of Illinois declare itself to be in favor of an early adoption, in this country, of a Provincial System, adapted to the condition and wants of the Church in the United States; and the General Convention is requested, at its next session, to provide the necessary legislation to accomplish this end.

Resolved, That this Convention is in favor of changing the names of our General and Diocesan Conventions, to those of General and Diocesan Councils.

lved, That a Committee of seven Laymen, to act in connection with the Cler- of Chicago, be appointed by this Convention, whose duty it shall be to as- what need exists, in this city, for the organization of a Church, and the ıhment of Services, for the colored population of this city; that the Com- be requested to take prompt action; and, if a need be found to exist for a that said Committee be requested to use all proper efforts to collect, by sub- ın, or otherwise, in the city, a sufficient sum to purchase or put up a build- d establish said Services.
Resolutions were adopted.

H CAROLINA.—THE ST. AUGUSTINE NORMAL SCHOOL AND COLLEGIATE INSTITUTE.

Executive Committee propose to establish a school with the above title, at ı, N. C., for which a Charter has been already obtained. This school is de- to educate teachers, of both sexes, for the instruction of the colored people South. "Such a School," in the language of Bishop Atkinson, "seems to gether indispensable, to the effectual accomplishment of the good work on the Church has entered." In this work, the Committee have been largely y the Trustees of the Avery Estate, of Pittsburgh, Pa., and by Major-Gen- ward, Commissioner of the Bureau of R. F. and A. L., to whom they return ost grateful thanks.
ldition to this school, it is proposed, by Bishop Atkinson, and certain lead- rgymen and Laymen of the Diocese of North Carolina, to establish a Train- ool for the preparation of colored men for the sacred Ministry.

I CAROLINA.—OPENING OF THE PROTESTANT EPISCOPAL SCHOOL FOR FREEDMEN.

Institution, at Charleston, was formally opened, with appropriate ceremo- ıne 9, 1867. The building was, formerly, the Marine Hospital, and will ac- date seven hundred scholars. The Teachers are, one Superintendent and sistants, appointed, on the recommendation of the Clergy of Charleston, by edmen's Commission of the Protestant Episcopal Church in the United
The following is the list of teachers:—
ipal, W. W. Taylor, Geneva, N. Y. 1st Assistant, Mrs. Hume Simmons, ton. 2d Assistant, Miss Virginia Hammond, Charleston. 3d Assistant, elen Hammond, Charleston. 4th Assistant, Miss Clelia Gibbes, Charleston. ev. Dr. Hanckel, the Rev. A. Toomer Porter, the Rev. C. P. Gadsden, the C. Pinckney, and others, took part in the services.

SUMMARY OF FOREIGN INTELLIGENCE.

IRELAND.

Rt. Rev. William Higgin, D. D., Lord Bishop of Derry, died at the palace, ly, July 12th, at the age of 72 years.
op Higgin was the only son of the late John Higgin, Esq., of Greenfield, ter; where he was born, in 1793. He was educated, first, at the Lancaster ar School, where the late Dr. Wheeler was his schoolfellow, and after- at the Manchester Grammar School. Thence he removed to Trinity Col- mbridge, where he graduated B. A., or 13th Wrangler, in 1817, the cele- Hugh James Rose being 1st Wrangler; Dr. Collier, the Master of Jesus,

19th Wrangler of the same year. His first Clerical duty in Ireland was, as Chaplain to the Richmond Penitentiary, in 1820, and, subsequently, Chaplain to the Magdalen Asylum; after which, he became Rector of Roscrea, in 1828, and Vicar-General of Killaloe, in 1834, Dean of Limerick, in 1844, Bishop of Limerick, in 1849, and, finally, he was translated to Derry, in 1853. The Bishop, though a Cambridge man, took his degree of M. A. in 1823, and D. D. in 1848, at Trinity College, Dublin. Upon the resignation of Archbishop Whately, in 1853, he was appointed, in his place, a Commissioner of National Education; and, at the death of the late Bishop Plunket, he succeeded him as an Ecclesiastical Commissioner. Both these offices become vacant by the Bishop's lamented death. Bishop Higgin married, in 1820, Mary, daughter of Thomas Chippendale, Esq., of Blackburn, by whom he had a large family, several of whom survive him.

The Rev. WILLIAM ALEXANDER, D. D., Dean of Emly, has been appointed to the See of Derry and Raphoe. He was born at Derry, in April, 1824, and was the eldest son of the Rev. Robert Alexander, who held the Rectory and Prebend of Aghadoey, near Coleraine, in the Diocese. The Bishop elect received the rudiments of his education at Tunbridge School, and afterwards distinguished himself as a school boy at Winchester. Thence he went to Oxford, and entered at Brasenose, whence he graduated "Honorary Fourth" in classics, in 1847. Here he gained friends and honors. He obtained the Denyer Theological prize in 1850. He was also distinguished as a poet. In 1857, he carried off the University prize by his poem—"The Waters of Babylon," and lately, he was a candidate for the vacant chair of Poetry at Oxford.

ENGLAND.—CONSECRATION OF THE BISHOP OF ROCHESTER.

The Rev. Dr. THOMAS LEIGH CLAUGHTON, of Trinity College, Oxford, late vicar of Kidderminster, was consecrated Bishop of Rochester, June 11th. The services were held in the Cathedral of his own Diocese. The Archbishop of Canterbury, and the Bishops of Oxford and Salisbury, were Consecrators. The Sermon was by the Rev. H. A. Woodgate, B. D., honorary Canon of Worcester Cathedral, proctor in Convocation for the Clergy of that Diocese, and Rector of Belbroughton. He selected for his text, Matt. xiii. 52—"Every scribe which is instructed unto the kingdom of Heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." He remarked that that Diocese was twelve hundred years old, and he did not know why, during more than six hundred years, a Bishop had not been consecrated within its Cathedral. However, the 98th Bishop of Rochester was about being consecrated there that day, and he trusted that it was a return to a better state of things.

COMMISSION ON RITUAL.

WHITEHALL, June 6, 1867.

The Queen has been pleased to issue a Commission, under Her Majesty's Royal sign manual, to the effect following, viz:—

"Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, to the Most Reverend Father in God, our right trusty and right entirely-beloved Councillor Charles Thomas, Archbishop of Canterbury; the Most Reverend Father in God, our right trusty and right entirely-beloved Councillor Marcus Gervais, Archbishop of Armagh; our right trusty, and right well-beloved Cousin Philip Henry, Earl Stanhope; our right trusty and right well-beloved Cousin and Councillor Dudley, Earl of Harrowby, Knight of our most Noble Order of the Garter; our right trusty and right well-beloved Cousin Frederick, Earl Beauchamp; the Right Reverend Father in God, our right trusty and well-beloved Councillor, Archibald Campbell, Bishop of London; the Right Reverend Father in God, Connop, Bishop of St. David's; the Right Reverend Father in God, Samuel, Bishop of Oxford; the Right Reverend Father in God, Charles John, Bishop of Gloucester and Bristol; our right trusty and well-beloved Edward Berkeley, Baron Portman; our right trusty and well-beloved Councillor Robert, Baron

bury; our right trusty and well-beloved Councillor Spencer Horatio Walpole; ır right trusty and well-beloved Councillor Edward Cardwell; our right trusty ıd well-beloved Councillor Sir Joseph Napier, Bart.; our trusty and well-beloved ir William Page Wood, Knt., a Vice Chancellor; our trusty and well-beloved Sir obert Joseph Phillimore, Knt., Doctor of Civil Law, our Advocate; our trusty ıd well-beloved Travers Twiss, Doctor of Civil Law; our trusty and well-beloved ohn Duke Coleridge, Esq., one of our Counsel learned in the Law; our trusty and ell-beloved John Abel Smith, Esq; our trusty and well-beloved Alexander ames Beresford, Beresford Hope, Esq.; our trusty and well-beloved John Gellirand Hubbard, Esq.; our trusty and well-beloved Arthur Penrhyn Stanley, Doctr in Divinity, Dean of our Collegiate Church of Westminster; our trusty and ell-beloved Harvey Goodwin, Doctor in Divinity, Dean of our Cathedral Church f Ely; our trusty and well-beloved James Amiraux Jeremie, Doctor in Divinity, ean of our Cathedral Church of Lincoln, Regius Professor of Divinity in our niversity of Cambridge; our trusty and well-beloved Robert Payne Smith, Doctr in Divinity, Regius Professor of Divinity in our University of Oxford; our rusty and well-beloved Henry Venn, Clerk, Bachelor of Divinity; our trusty and ell-beloved William Gilson Humphry, Clerk, Bachelor in Divinity; our trusty and ell-beloved Robert Gregory, Clerk; and our trusty and well-beloved Thomas Valter Perry, Clerk, Greeting. Whereas it has been represented unto us, that ifferences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worhip, the administration of the Sacraments, and the other Services contained in the ook of Common Prayer, according to the use of the United Church of England nd Ireland, and more especially with reference to the ornaments used in the hurches and Chapels of the said United Church, and the vestments worn by the inisters thereof, at the time of their ministration.

"And whereas it is expedient, that a full and impartial inquiry should be made nto the matters aforesaid, with the view of explaining or amending the said rubrics, orders, and directions, so as to secure general uniformity of practice in such natters as may be deemed essential.

"Now know ye that we, reposing great confidence in your ability and discretion, ave nominated, constituted, and appointed, and by these presents do constitute, ominate, and appoint you to be our Commissioners, for the purpose of the said nquiry.

"And we do hereby enjoin you, or any ten or more of you, to make diligent nquiry into all and every the matters aforesaid, and to report thereupon, from time o time, as to you, or any ten or more of you, may appear to be most expedient, aving regard, not only to the said rubrics, orders, and directions, contained in the aid Book of Common Prayer, but also to any other laws or customs relating to the natters aforesaid, with power to suggest any alterations, improvements, or amendnents, with respect to such matters, or any of them, as you, or any ten or more of ou, may think fit to recommend.

"And whereas it has further been represented unto us, that some alterations nay advantageously be made in the proper lessons appointed to be read in morning nd evening prayer, on the Sundays and holydays throughout the year, and in the alendar with the table of First and Second Lessons contained in the said Book of ommon Prayer:

"Now, we hereby further enjoin you, or any ten or more of you, after you have ompleted and reported on the matters referred to in the former part of this Commission, to inquire into and consider the Proper Lessons so appointed to be read as foresaid, and the table of First and Second Lessons contained in the said Book of ommon Prayer, with the view of suggesting and reporting to us, whether any and what alterations and amendments may be advantageously made in the selections of essons to be read at the time of Divine Service.

"And for the better discovery of the truth in the premises, we do by these preents give and grant unto you, or any ten or more of you, full power and authority o call before you, or any ten or more of you, such persons as you shall judge neessary, by whom you may be the better informed of the truth in the premises, nd to inquire of the premises, and every part thereof, by all other lawful ways nd means whatsoever.

"And our further will and pleasure is, that you, our said Commissioners, do, with as little delay as may be consistent with a due discharge of the duties hereby imposed upon you, certify unto us, under your hands and seals, or under the hands and seals of any ten or more of you, your several proceedings in the premises.

"And we do further will and command, and by these presents ordain, that this our Commission shall continue in full force and virtue, and that you, our said Commissioners, or any ten or more of you, shall, and may, from time to time, proceed in the execution thereof, and of every matter or thing therein contained, although the same be not continued from time to time by adjournment.

"And for your assistance in the execution of this our Commission, we have made choice of our trusty and well-beloved William Francis Kemp, Esq., Barrister-at-law, to be the Secretary to this our Commission, and to attend you, whose services and assistance we require you to use, from time to time, as occasion may require.

"Given at our Court at St. James, the 3rd day of June, 1867, in the thirtieth year of our reign.

"By her Majesty's command,
GATHORNE HARDY."

THE REPORT ON RITUALISM.

The Commission upon the Ritual of the Church of England have agreed upon the following Report:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.—Your Majesty having been graciously pleased to issue a Commission, reciting, that 'differences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions, for regulating the course and conduct of public Worship, the administration of the Sacraments, and other Services contained in the Book of Common Prayer, according to the use of the United Church of England and Ireland, and more especially with reference to the ornaments used in the Churches and Chapels of the said United Church, and the vestments worn by the Ministers thereof, at the time of their ministration,' and that 'it is expedient that a full and impartial inquiry should be made into the matters aforesaid, with the view of explaining or amending the said rubrics, orders and directions, so as to secure general uniformity of practice in such matters as may deemed essential,'—and enjoining your Commissioners, 'to make diligent inquiry into all and every the matters aforesaid, and to report thereupon, from time to time, as to' them 'or any ten or more of' them, 'may appear to be most expedient, having regard, not only to the said rubrics, orders, and directions contained in said Book of Common Prayer, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments, with respect to such matters, or any of them, as' they, 'or any ten or more of' them, 'may think fit to recommend.' We, your Majesty's Commissioners, have, in accordance with the terms of your Majesty's Commission, directed our first attention to the question of the vestments worn by the Ministers of the said United Church, at the time of their ministration, and especially to those the use of which has been lately introduced into certain Churches. We find that, while these vestments are regarded by some witnesses as symbolical of doctrine, and by others, as a distinctive vesture, whereby they desire to do honor to the Holy Communion, as the highest act of Christian Worship, they are by none regarded as essential, and they give grave offense to many. *We are of opinion, that it is expedient to restrain, in the public services of the United Church of England and Ireland, all variations in respect to vesture from that which has long been the established usage of the said United Church*, and we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process for complaint and redress. We are not yet prepared to recommend to your Majesty the best mode of giving effect to these conclusions, with a view at once to secure the objects proposed, and to promote the peace of the Church: but we have thought it our duty, in a matter to which great interest is attached, not to delay the communication to your Majesty of the results at which we have already arrived. We have placed, in the Appendix, the evidence of the witnesses examined before us, the documents referred to in the evidence, or produced before the Commissioners, the cases laid

before us, which were submitted to eminent counsel on either side of the question, together with the opinions thereupon; also, the report on the subject, made by the Committee of the Lower House of the Convocation of the Province of Canterbury, and the Resolution passed by the Upper, as well as the Lower House of that Convocation, and the Resolutions passed by the Convocation of the Province of York. All which we humbly beg leave to submit to your Majesty."

C. T. Cantuar,
Stanhope,
Beauchamp,
C. St. David's,
C. J. Gloucester and Bristol,
Spencer H. Walpole,
Joseph Napier,
*Robert J. Phillimore,
John Duke Coleridge,
*A. J. B. Beresford-Hope,
Arthur Penrhyn Stanley,
J. E. Jeremie,
Henry Venn,
Robert Gregory,
M. G. Armagh,
Harrowby,
A. C. London,
S. Oxon,
Portman,
Ebury,
Edward Cardwell,
Wm. Page Wood,
Travers Twiss,
John Abel Smith,
J. G. Hubbard,
H. Goodwin,
R. Payne Smith,
W. G. Humphrey,
†Thomas Walter Perry.

Aug. 19, 1867.

CONVOCATION: PROVINCE OF CANTERBURY.

On Tuesday, June 4th, Convocation assembled. In the Upper House, there were present, the Archbishop of Canterbury, the Bishops of Winchester, St. David's, Lichfield, Oxford, Llandaff, Lincoln, Salisbury, Norwich, Bangor, Gloucester and Bristol, and Ely.

The members of the Lower House assembled in the Jerusalem Chamber, under the Presidency of the Venerable Archdeacon Bickersteth, the Prolocutor. Among those present were, Dean Stanley, (Westminster,) Dean Alford, (Canterbury,) the Dean of St. Asaph, the Archdeacons of London, Taunton, Gloucester, Bristol, Bedford, Stowe, Oxford, Berks, and Canon Blakesley, Sir Frederick Ouseley, Lord Alwyne Compton, Sir Henry Thompson, Mr. Chancellor Massingberd, Dr. Jebb, Mr. Oxenham, Mr. Joyce, Dr. Fraser, Mr. Canon Hawkins, Mr. Canon Cooke, and Mr. Francis Cobb, the Actuary. The Session opened with the usual Latin prayers.

In the Lower House, Chancellor Massingberd brought forward the following motion.

"That an humble representation be addressed to His Grace, the President, and their Lordships of the Upper House, as follows;—That, according to the constitutional principles of this Church and realm, no alteration should be made in the Book of Common Prayer, or with the Rubrics thereof, until the advice of the Clergy, in their Convocations, has been first obtained, touching the same, and that the fact of such alterations having been so adopted by the Synods of the Church, ought to

---

* "We agree to the main proposition contained in this Report, and have therefore signed it, upon the understanding that it does not exclude the consideration of cases, in which the authority of the Bishop, and the rights of the parishioners and congregations, are carefully guarded.

ROBERT J. PHILLIMORE,
A. J. B. BERESFORD-HOPE."

† "In signing this Report, I think it right to express my conviction, that any power to 'restrain' the 'variations in respect of vesture,' to which the Report refers, ought to be limited to cases in which 'grave offense' is likely to be given, by introducing such 'vesture' into Churches, against the mind of the people; and also to state, that by 'aggrieved parishioners,' I understand to be meant, those who, being bona fide members and communicants of the Church of England, have a reasonable ground for 'complaint and redress.'

THOMAS W. PERRY."

be formally recited in any Act of Parliament by which the same may be enforced, in accordance with the precedent finally established by the words recited in the Statute 13th and 14th of Charles II., cap. 4, sec. 1, to that effect. And, further, to represent the deep conviction of this House, that if such a course was thought necessary when all members of Parliament were deemed to be, or were required to be, members of the Church of England, the abandonment of that course of proceeding, now that Parliament is composed of persons of all diversities of creed, must, in all likelihood, be followed by most disastrous results."

This motion the Chancellor sustained by an able argument. The Dean of Westminster made the usual exhibition of himself. He said, "No one could dispute, that the Legislature had often waited for the voice of this Synod of the Province of Canterbury, and he could point out, that the Legislature had often acted without consulting Convocation, and the effect of that legislation had been most beneficial to the country. The Legislature acted, in the reign of Edward VI., in the passing of the two great Acts regarding the Thirty-nine Articles and the Second Prayer Book. Doubts had been expressed as to these Acts being passed without the concurrence of Convocation, but there was little room for such doubts."

Such a perversion of the facts of History, called up the Rev. J. W. Joyce, whose statements we should be glad to quote, if we had room.

After some conversation, the resolution of Chancellor Massingberd was put and carried by a large majority, and the amendment, as altered by Mr. Bramston, was rejected.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A meeting in furtherance of the objects of this Society, was held on Friday, May 10th, at St. James' Hall. The Archbishop of Canterbury presided, and there were also present, the Bishop of Oxford, the Bishop of Llandaff, the Bishop of Chester, the Bishop of Lichfield, the Bishop of St. Asaph, the Bishop of Antigua, Archdeacon Bickersteth, Canon Hawkins, the Rev. Dr. Miller, Dr. Currey, Dr. Biber, Mr. T. Acland, M. P., Lord Lyttleton, &c.

The Report stated, that during the year 1866, the Bible and Prayer Book work of the Society had been carried on with undiminished activity, upwards of 837,000 copies having been circulated, at a charge upon the charitable fund of the Society of 14,000*l.* Religious books and tracts and publications, of an instructive and entertaining, though not of a directly religious character, had been circulated, to the number of 6,097,528. Frequent grants of books had been made to soldiers, sailors, and the militia. The document then went on to say, "Parochial libraries have been assisted in very many parts of England, and there is scarcely any kind of institution or asylum for the benefit of the poor, that does not find its place in the list of objects helped by special grants of books, made during the last twelve months. Hospitals, asylums, homes, reformatories, penitentiaries, ragged schools, young men's associations, working men's institutes, and many others, are among the number.

CHURCH MISSIONARY SOCIETY.

The sixty-eighth anniversary of this Society was held on Tuesday, April 30th, in the large room, Exeter Hall; the chair was taken by the Right. Hon. the Earl of Chichester. Amongst the Right Rev. Prelates, Clergy, and other gentlemen present, were, the Bishop of Norwich, the Bishop of Carlisle, the Bishop of Cork, the Bishop of Victoria, the Bishop of Nelson, the Bishop of Grafton and Armidale, the Hon. A. Kinnaird, M. P.; Hon. S. R. Curzon, &c., &c. Receipts, from all sources, £150,356 5s. 10d.

The local funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement.

SPECIAL NOTICE.

re compelled to make a special appeal to such of our subscri-
are in arrears in their payment for the REVIEW. Notwith-
; the greatly increased cost of every item of expense in the
ion, the terms of the REVIEW have never been raised. It is
red at $3.00 per volume. To sustain the work at this low
e are obliged to conduct it on a strictly Cash basis. For our-
re ask no credit, and we give no promissory Notes. Paper-
compositors, pressmen, binders, clerks, &c., are paid as soon
· work is done. By thus taking advantage of the lowest
prices, we are able to offer the REVIEW on the same terms as
he War. A considerable number of our subscribers pay their
ptions strictly in advance, and at the beginning of the volume;
these we present our most grateful acknowledgments. We
o say, that a very large number are still indebted, for one,
ee, and even more volumes. In most instances, the delay is,
is, the result of mere carelessness or inadvertence. The sums
ll, separately, but, in the aggregate, they reach a very large
; *and their immediate payment is to us a matter, not of con-*
, *but of the most absolute and pressing necessity.* Bills have
soon will be, forwarded by Mail; and to these we ask prompt
1. Where the Bill is over $3.00, payment should be made,
cable, by Postal Order, or by Draft on some New York house,
yable to the order of the undersigned. Where a Receipt is to
ied by Mail, a postage stamp should be enclosed.

s connection we desire to say, that in addition to our former
contributors, some writers have been engaged on the REVIEW
lished reputation in the world of letters, men who know how

to be learned without being stupid, and attractive without being sensational. While we have every reason to be gratified with the success of the REVIEW, and with the judgments passed upon it by critics of the highest reputation abroad and at home, yet we are determined to raise its intellectual standard; still greater care will be taken in the admission of Articles, and we shall aim to make the REVIEW more effective, more worthy of the Church, and better deserving the careful reading of all intelligent Churchmen. We scarcely need add, that never was there greater necessity than now for a thoroughly Church Review, fearless and uncompromising in its tone. The greatest issues are at stake. And yet never was there greater need, that, in the conduct of such a work, which proposes to guide public sentiment, Apostolic firmness and zeal should be tempered with true Christian wisdom and charity. The general character of the REVIEW will remain unchanged. With the facilities within our reach, we confidently ask for the active coöperation of the many friends of the work in all parts of the country.

All communications should be directed to

N. S. RICHARDSON,
EDITOR AND PROPRIETOR.

NEW YORK; 37 Bible House,
Oct. 1, 1867.

THE

AMERICAN QUARTERLY CHURCH REVIEW,

AND

ECCLESIASTICAL REGISTER.

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ART. I.—SKETCHES OF ENGLISH CHURCH HISTORY.

III. BISHOPS OF ROCHESTER.

AFTER the conversion of the Kentish Saxons, Ethelbert, their king, established a third Cathedral, at Rochester, on the Medway, at distances nearly equal from Canterbury and from London. The present edifice, begun by Bishop Gundulph, in the twelfth century, is hemmed in and partly left to decay, and has not the majestic exterior of many of the old temples. Hard by, rises the ruined castle on the steep bank of the river, above the ancient town, and Chatham with its dockyards. The Diocese is composed of a part of Kent and Suffolk; and, although its revenues and its extent have formerly been smaller, yet its nearness to Canterbury and to the Capital and the Court gave it always an importance of its own. At Bromley, ten miles from London, was the Episcopal residence.

When Cardinal Fisher sealed with his blood his fidelity to the supremacy of Rome, he was succeeded at Rochester by John Hilsey, a declared and zealous Reformer. He had been a Dominican Friar at Bristol and at Oxford, learned and zealous from his youth. Indignant at the superstitions and frauds

which were now unveiled, he publicly exposed and shattered the crucifix of Boxley, which had been honored by the ignorant people of his Diocese, because, through inward machinery, it was made to bow, to roll the eyes and move the lips. When, towards the end of 1538, he was removed from his mortal labors, it was a loss which was felt by the English Reformation at a time which demanded all its strength.

In his stead, Nicholas Heath was consecrated; the wisest and best, perhaps, of those divines, who, after acquiescing in some happy changes, abode at last by the Roman doctrine. He was born in London, and trained at Cambridge; became a Fellow of Clare Hall; and was made Archdeacon of Stafford. In Germany, where he was with Bishop Fox on his embassy, he acquired the esteem of Melancthon; and, at home, Cranmer became his patron. While he presided at Rochester, he was one of the commissioners who prepared the "Necessary Erudition of a Christian Man;" and, at a later period, he sustained the efforts of Cranmer to soften the severity of the penal laws concerning religion, but at length urged him to await a more favorable occasion. Cranmer, however, persisted, and partially prevailed; and soon after, in 1543, Heath succeeded to the See of Worcester.

A better support for the Protestant Primate was lent by the hand of Henry Holbeach, whose name was derived, not from his obscure parents, but from his birthplace, Holbeach, in Lincolnshire. Educated at Cambridge, he became Prior, and then Dean of Worcester, so that he and his predecessor at Rochester now exchanged places of abode. He had been consecrated, in 1537, as Suffragan of Bristol. Henry the Eighth, who, with all his capricious tyranny, revered men of the spirit of Cranmer, chose Holbeach for his confessor, was attended by him in his last illness, and selected him for the great Diocese of Lincoln, but died before the translation could be effected.

When it was effected in the next reign, Nicholas Ridley, the ablest of the Reformers of that reign, succeeded. The ancient seat of his family was at Williemontswick, in Tynedale, and he was a schoolboy at Newcastle. His uncle, a learned divine, sent him to Cambridge; he obtained a Fellowship at

broke Hall; studied three years at Paris and Louvaine; returning, lived at his own college, ripened in holy wisdom, ne the Senior Proctor and Chaplain of the University, Chaplain to the Primate, and at forty, Master of Pem- e Hall, which thenceforth became an eminent hold of the Re- ed doctrine. In his pulpit at Herne, where he was Vicar, ore his testimony against the Six Articles. The book of amnus afterwards convinced him of the error of Transub- iation; and he communicated his conviction to the mind of mer, who had appointed him one of the six preachers at erbury. Just before his elevation to the Episcopate, he npanied the visitors of the Northern circuit, and preached gospel amongst his own Northumbrians. He was now -seven years old; a man small in stature, comely, and un- ied. His daily habits are related, in all their punctual, ious regularity. Half an hour after rising was given to er in his chamber; then followed study till ten; then com- prayer and dinner; then an hour in conversation or at chess; business or study till five; then common prayer and sup- then, another hour at chess, and an evening of study, h closed with his private prayers, and his retirement at n. Such was that ripe and steadfast man, who, most of was dreaded by the supporters of the decaying system. by side he stood with the Primate; and the chimes of Cathedrals of Kent summoned to no uncertain sound. after Bonner had been deprived, there was but one who l be called to the spiritual rule of the capital.

dley, therefore, was transferred from Rochester, and was eeded for a little while by John Poynet; who, though but y-four years old, had reached the front of the great strug- or reformation. The county of Kent was his native shire, he was of Queen's College, Cambridge, and had entered amily of Cranmer as his Chaplain. A curious summer e of his device adorned the gardens of Lambeth; and rologe which he constructed and presented to King y, was a master-piece of mechanism. Bolder and better s of a higher skill were his Defence of the Marriage of sts, and his translation of Ochino on the Papal Usurpation.

The young King Edward loved his practical discourses; and so highly was his Theological maturity esteemed, that he was believed to have prepared the recent Catechism, and was deemed a worthy associate of the most venerable prelates. Young as he was, on the deprivation of Gardiner, he passed to the seat of that most sagacious enemy of the purity of the gospel.

John Scory, a native of Norfolk, a scholar of Cambridge, and Chaplain to the Princess Elizabeth, was raised to the See of Rochester, in the place of Poynet. It was but a little while since he had preached at the stake, when the death of the unhappy Joan of Kent so dishonored the Reformation, proving that the awful weapons of persecution could be employed even by those who were to suffer most from their horrors. Scory and Coverdale were consecrated at the same time; the latter, the oldest man at that time on the Episcopal bench, the former destined to the longest term of future years. When Bishop Day was deprived, Scory succeeded him at Chichester; but no other Bishop of Rochester was consecrated, till King Edward was in his tomb, and Archbishop Cranmer in the Tower.

Then the former Archdeacon, Maurice Griffith, a Welshman and a Dominican Friar, accepted the charge, and, with it, all which several of his predecessors had faithfully labored to banish. At the same time he held the living of St. Magnus, London Bridge; and in that church, four years after, over his grave, his funeral sermon was pronounced by Bishop White, in the midst of the shouting joy of the capital at the accession of Elizabeth. He had followed the persecuting queen and the Romish Archbishop, within two days, away from their earthly splendor into the world where nothing is disguised.

It was always a convenience that the Bishop of Rochester should be one whom the Archbishop of Canterbury, his near neighbor, could regard with special confidence and friendship. Perhaps it was partly for this cause that, in the supply of the vacant Dioceses, Edmund Guest was selected for this, notwithstanding that he had been recommended by Parker himself for the more eminent See of Durham, as a native of the North. He had been of King's College; and, early in the reign

of Edward the Sixth, had avowed his belief by a Treatise on the Privy Mass; and he was then held in very high esteem for his learning and solid judgment. In reply to the questions which were chiefly agitated in the revision of the Common Prayer, he condemned images, crosses, processions, a variety of garments, but not the surplice; preferred standing at the communion, but desired liberty of posture; disliked the invocation; rejected prayers for the dead; and said, that the body of Christ "is in the bread signified, presented and exhibited." He was Archdeacon of Canterbury, under Parker, and, as if his deputy, was specially consulted in the revision. His age, when he became a Bishop, was fifty-two; and he was also both a member of the High Commission Court and Lord Almoner. It was probably in his time that a singular occurrence took place in Rochester Cathedral. A stranger of zealous appearance obtained access to the pulpit; but as he ascended, dropped from his pocket certain papers, which the Dean, at a glance, thought it needful to present to the Bishop. He proved to be a brother of the late Archbishop Heath, and one of those Jesuits who undertook, in disguise, to preach discord in the bosom of the Church of England. Thus detected, the wretched man was punished, after the custom of the age, by the mutilation of his nose and ears, and by a sentence of perpetual imprisonment.

On the translation of Guest, in 1572, from Rochester to Salisbury, the Dean of Salisbury, Edmund Freke, was in return raised to the Bishopric of Rochester. He was born in Essex, and, like his predecessor, had been Archdeacon of Canterbury. Amongst all the prelates of the reign of Elizabeth, no other is found, whose name is connected with so many acts of severity. There was less room for these in Kent than in Norfolk and Suffolk, where he was called to succeed, in 1576, the indulgent Parkhurst, as Bishop of Norwich.

The next prelate was John Piers, a most grave and amiable pastor, diligent in preaching, beneficent and hospitable, and eminently exempt from feelings of unkindness or resentment. His parents, who lived near Oxford, were neither of mean nor of elevated condition; and he passed through Magdalen Free

School to Magdalen College, and a Fellowship, and became Rector of Quainton in Buckinghamshire. His story was one which deserves to be remembered for the encouragement of the erring who desire reformation, but fear to look forward. Habits of familiar intercourse with his rural parishioners seduced him for a little while into intemperance in drinking; but he confessed his fault to an exemplary divine, and so utterly renounced it that in his old age his physician could not persuade him to take wine for his health. So nobly recovered, he rose to be Dean of Chester, Master of Baliol College, and at length Dean of Christ Church; and, in the Government of that great College, won the highest esteem, and was prepared for still more sacred responsibilities. But he remained at Rochester only a year; and then succeeded Bishop Guest at Salisbury.

John Young, Vicar of St. Giles Cripplegate in his native city of London, and Master of Pembroke Hall, was the next Bishop. Queen Elizabeth held him in deserved respect; for he was a constant preacher and a prudent man. He sat at Rochester twenty-seven years; and, when he was offered the more lucrative See of Norwich, said that if it was a higher, it was, for an old man, a harder seat. Like other Bishops of Rochester, he, from his vicinity to the Primate, united in the consecration of many prelates. When the Lambeth Articles were framed, he was called in, and slightly modified their extreme Predestinarianism. It was he who ordained Archbishop Laud; and remarked of him that his scheme of divinity had been raised upon the noble foundations of the Fathers, the Councils and the Ecclesiastical Historians. Bishop Young died in March, 1605, a little after his associate for many years, Archbishop Whitgift; and, though he had enjoined all privacy and little expense at his obsequies, yet he was interred at Bromley Church, with a sumptuous funeral.

William Barlow, the second prelate of that name, seems not to have been allied to the first; but was brought up in the family and at the charge of Dr. Richard Cosin, whose life he wrote in Latin. His more advanced education was at Trinity Hall, Cambridge; and he became Chaplain to Whitgift, and watched his dying hours. He had published also a translation

of some sermons of Lavater; a Defence of the Protestant Religion against a certain Libel; and a Narrative of the Hampton Court Conference, at which he was present. Soon after, he was made Dean of Chester; and, being an eminent critic in Greek, was appointed one of the translators of the Scriptures. He had wit as well as learning, and a spirit of moderation and kindness; and it is related of him that, when he was once directed by Archbishop Bancroft to examine a clergyman for whom the Archbishop, in his rigor against nonconformity, had no favor, "they Greeked it," in the words of the account, "till they were both run aground for want of words, upon which they both burst into a fit of laughter, and so gave it over," and Barlow made a most favorable report. This amiable and worthy man held the See of Rochester three years, and then exchanged it for that of Lincoln.

Next, Richard Neile began a career which passed through more translations than are recorded of any Bishop of the English communion. His grandfather, in the time of the Six Articles, forfeited his estate for his religion; and his father became a tallow-chandler in London. The boy, early an orphan, and poor, was noticed by Goodman, the Dean of Westminster, who saved him from apprenticeship by recommending him to Lady Burleigh. Under the patronage of that great family, he entered St. John's College, Cambridge, and afterwards was made Vicar of Cheshunt; and in due season, was himself promoted to the Deanery of Westminster; being installed on the very day of the Gunpowder treason. Where a quarter of a century before, he had been an indigent, fatherless pupil, he presided at forty-three, with all dignity; and at forty-seven, was elevated to the mitre. Accustomed as he was to noble society, a married man, a Chaplain of the house of Cecil, and destined to reach the widest influence in the courts of princes, his manners, but not his sentiments, were uncourtly. At Cambridge, he had upheld the Calvinistic doctrine against Baro; and, when he received his doctorate in 1600, he maintained theses against Auricular Confession, and against the notion that the souls of the saints were not admitted into Heaven till after the ascension of our Saviour; but he

was one of the foremost of those divines who afterwards espoused the opinions of Arminius, and of whom some were deemed unfriendly to the Reformation. Although he remained at Rochester but two years before his translation to Lichfield, he repaired Bromley Palace at considerable expense.

Of the same school in divinity, though less obnoxious to its opponents, was John Buckeridge, another Chaplain of Whitgift, and the third Vicar of St. Giles Cripplegate, who, within about thirty years, had been raised to the Episcopate. His native county was Wiltshire, and his College, St. John's at Oxford, the same of which Laud was a member. At this college, Buckeridge became a Fellow and President. Soon after the Gunpowder Plot, he published a sermon on subjection to the powers that be; and, during his Episcopate, he was several times an author. Through seventeen years, the principal portion of the Primacy of Abbot, he presided at Rochester; and when, in 1626, Arminians were sought for places of the highest influence, he was removed to Ely.

A son of a steward and agent of Lord Burleigh, born at Hatfield, one of the seats of that family, grew up under its patronage, became a Fellow of Peterhouse, and preceded George Herbert in the parish of Bemerton. Walter Curle was himself an excellent parish minister, preventing lawsuits, suppressing places of debauchery, and winning many back who were inclined to nonconformity. He was called from the Deanery of Lichfield to the See of Rochester, which he held but for a year, when he was transferred to that of Bath and Wells. While he firmly asserted the authority of the Church, he was cautious in the exercise of his own; and thus, in very exposed stations, gave no advantage to enmity.

His successor, John Bowle, owed his distinction also, in part at least, to the house of Cecil; for, he had been Chaplain to the Earl of Salisbury, the younger of the great statesmen of that family, and wrote an interesting and pious narrative of his last illness, addressed to Bishop James Montague. When Bishop Felton was Rector of St. Antholin's, Bowle was his Curate. He rose to be Dean of Salisbury; and now held a

tranquil Episcopate of eight years; and died before the evil days came rushing on.

At Rochester, those evil days were met and passed by a prudent, kind, resolute and religious Bishop, John Warner. He was of London; a Fellow of Magdalen at Oxford, Rector of St. Dionysius, London, and Dean of Lichfield. Having never been married, and possessing a handsome estate which he managed with thrift and used with excellent generosity, he was able to relieve many suffering members of the church, in the day of adversity. But as he was also a good school divine, and well read in the Fathers, he was also able to contend vigorously for the Episcopacy before its overthrow. His voice was the last which was heard in the House of Lords, in eloquent and courageous defence of the Parliamentary right of his Order. When the impeachment of Laud was agitated, he sent Bishop Warner with the keys of his closet and cabinet, to dispose of dangerous papers; and he was employed in this for three hours, till the messenger came to seal up the closet. During the troubles, he compounded for his temporal estate, and delighted to assist such as had less, like Jeremy Taylor, who inscribed to him his book on the Real and Spiritual Presence and his Unum Necessarium. But the doctrine of Taylor on Original Sin, in the second of these works, which provoked much rebuke from all sides, drew also from Warner a wise expostulation. The Restoration found him an old man of seventy-four; but he lived six years after, and was of the Savoy Commission, but took no active part in its transactions. He left fair monuments of his Episcopate and of his estate, of which he was accustomed to say that he ate the neck of the mutton, that he might give the shoulder to the poor. These monuments were, a curious and beautiful font in Canterbury Cathedral; four exhibitions at Baliol College; five hundred pounds spent for the library at Rochester; a thousand for the repairs of his Cathedral; a thousand for the library of Magdalen College; a thousand for St. Paul's; two thousand spent in the purchase of impropriations for the smallest Vicarages of his Diocese; and the endowment, with what remained from his personal estate, of Bromley Hall, for the maintenance of twenty poor

widows of orthodox and loyal clergymen. Amongst his papers was found the original of Magna Charta.

In November, 1666, Archbishop Sheldon, after a sermon by South, laid his hands upon the husband of his own niece; and the dark, portly man, the future Archbishop, John Dolben, rose from his knees, Bishop of Rochester. His father, the Rector of Stanwick in Northamptonshire, sent him to Westminster and to Christ Church. When Oxford was held by a royal garrison, he bore arms; was an ensign at the battle of Marston Moor; was wounded at the siege of York, and rose to the rank of Major in the service of the king. Returning to Christ Church, he was ejected from his studentship, but lived at Oxford till the Restoration; and, having been ordained in 1656 by Bishop King, assisted Fell and Allextree in maintaining the services in a private dwelling. To such a man the Restoration could not but bring abundant preferments. Archbishop Juxon made him Rector of Newington; and his relationship to Sheldon introduced him to the Archdeaconry of London, the Vicarage of St. Giles Cripplegate, and the Deanery of Westminster; and he had soon the less easy task of Clerk of the Closet to the dissolute sovereign. He united a bold, free and generous disposition with a natural, happy eloquence; and, living in much state and hospitality, and less distinguished for discretion in speech than for his resolute spirit, did not escape censure. But his virtues ripened with his years. Scarcely a twelvemonth after his consecration, he shared the disgrace which Sheldon shared with Clarendon, and was dismissed, we may presume not very reluctantly, from his connexion with the conscience of Charles the Second. He repaired Bromley, where he lived, it is recorded, "like a great prelate"; and where Evelyn, his neighbor and friend, mentions Isaac Vossius and Prideaux as guests, with himself. In 1675, he seconded the amendment proposed by Lord Grey to the Test Bill, inserting in the oath not to alter the Protestant religion or the government, the words, "by force or fraud." About that time he was made Lord Almoner; and, though his conduct might have been the result of true independence, so rare in his age, it was attributed by his enemies to the influence of the Court. Certain it is that he regained its

onfidence, and in 1683 reaped the fruits in his translation to he Archbishopric of York. It is related of Bishop Dolben, hat he at first read his sermons; but, at the request of the King, adopted the freer mode of delivery.

The Bishopric passed to Francis Turner, the Dean of Windor, a man active rather than learned, and conscientious rather han farsighted. His father and brother were clergymen; the ormer, Dean of Canterbury, the latter, Master of Corpus Christi College, Oxford. He had himself been educated at Winchester and New College; and several features of his char-cter are fixed, when it is told that he lived unmarried, wrote he life of Nicholas Ferrar, and was zealous for the accession f James the Second. For the interest and plans of the owers that were, such a man was needed near the University f Cambridge; a zealous, ascetic divine, clinging to the doctrines passive obedience; and thus, after being eight months at ochester, Turner was transferred to Ely.

The succeeding Prelate, Thomas Sprat, expressed in his last ill his thanks, that, though not brought up at Eton or Westminster, but only at a school by the wayside, he had yet been rought to a post of eminence. He was, however, the son of a evonshire clergyman; and becoming, in the days of Cromwell, Fellow of Wadham College, did not refuse to employ his elegant pen in the praises of the deceased Protector. The brilliancy of his youthful parts made him a favorite with Cowley, who introduced him to the Duke of Buckingham; and, notwithstanding is republican effusion, he obtained, after a time, great favor at he Court of Charles. His distinction was rather in letters than in ivinity; for, he wrote the History of the Royal Society, was the litor of Cowley, and, with Dean Aldrich, conducted the publiation of the History of Lord Clarendon. He was undoubtedly ne of the very best writers of his day, but, being good-natured, ither indolent, and much in the company of poets like Cowley nd Dryden, and patrons like Buckingham, he had lost someing of the gravity of his calling, though he was a popular reacher. After being Rector of St. Margaret's, Westminster, e was raised to the neighboring Deanery, and, in the last days f Charles the Second, was made Clerk of the Closet, and Dean

of the Chapel Royal. Under James, as might have been feared, he was one of the few Bishops who offered no resistance to the designs of the perverted monarch, but consented to act in the commission which exercised jurisdiction in the Diocese of London during the suspension of Compton, and permitted the King's Declaration to be read at Westminster. He refused to act, however, against those who had not read it, and always voted on the milder side in the Ecclesiastical Commission, from which, indeed, he very much withdrew. In the petition for a Parliament he united, and, with Bishop Turner, presented it to the almost desperate King. When James had fled, Sprat voted and spoke in favor of a regency; but he took the oaths to William and Mary. But, ever after, he was believed to love the Jacobite interest; and he made no attempt to remove that impression, except by defending his own part in the Ecclesiastical Commission. In 1692, he was almost made the victim of an atrocious conspiracy. Some villains lodged a paper in a flowerpot at his house, in which his hand was skilfully forged, and a plot for the restoration of the exiled monarch was apparently sanctioned. Under their information he was held in custody, and his house was several times searched; but the paper was not found till one of the accusers went in person; and, on being confronted with the injured prelate, his courage yielded, and he confessed the imposture. The Bishop published an account of the matter, and kept an annual day of thanksgiving for his deliverance. His votes were uniformly with the Tories; and, in the Convocation discussions, he opposed the majority of his brethren. After sitting on the trial of Bishop Watson, and consenting to his suspension, he withdrew on the day of the sentence; and he was the only prelate who dissented from the judgment in favor of the validity of Lay Baptism. Having reached the age of seventy seven, and sat longer at Rochester than any other Bishop of that See, he left it to a man of the same elegance of style and the same principles, but far more busy, more intrepid, more plausible, and less honest.

If there is little refreshment in the contemplation of the refined and courtly Sprat, much less can the Christian think

with pleasure of the bold and turbulent ambition, which Francis Atterbury nursed under soft and polite manners and a simple, graceful, moving eloquence. He too was the son of a clergyman; was born in 1662, at Milton in Buckinghamshire; studied at Westminster and at Christ Church; married a lady of the family of Osborne, of great beauty and some fortune; and became Lecturer at St. Bride's, Preacher at Bridewell and Preacher at the Rolls. At the University, he published a Latin translation of Dryden's Absalom and Ahithophel, and an answer to some attack upon the Reformation. His celebrated sermon, in 1694, on the Power of Charity to cover Sins, brought him into controversy with his great future antagonist, Hoadley. He became the most conspicuous champion of the High Church party; received from Bishop Trelawney the Archdeaconry of Totness; and was made Dean of Carlisle. Throughout the long opposition of the Lower House of Convocation to the Upper, Atterbury was the soul of the war; and his own pamphlets alone were a deluge. In the latter days of Queen Anne, just after he had gained the Deanery of Christ Church, he was recommended by the Tory ministers, who then had her ear, for the Deanery of Westminster and the Bishopric of Rochester. Once in the House of Lords, he threw himself into every great debate; and the admired pulpit orator was still more admirable in Parliament. With the accession of George the First, came the troubles of Atterbury, the result of his own restless and aspiring temper. It was reported that he had declared himself ready, on the death of Anne, to proclaim the Pretender, in full canonicals. After the coronation, he offered to present the king with the chair of State and the royal canopy, which were his own perquisites in his character of Dean of Westminster, but the offer was declined, not without marks of personal dislike. Thus repulsed, he refused to sign the loyal declaration during the Rebellion; he suspended the Curate of Gravesend, for allowing the use of his church to the foreign Protestant soldiers, brought over for its suppression; and, for seven years, by speeches, votes and protests, he resisted the measures of the House of Hanover and its ministers. Sooner or later, he became involved in an actual intrigue with the exiled family in

France. After the death of his wife, in 1722, he was sent to the Tower; and, notwithstanding his denial of the charge, it has been amply proved by the subsequent disclosure of documents. After a full trial and defence, a bill of pains and penalties was passed by a vote of two-thirds of the House of Lords; and he was deprived and banished for life. On the eighteenth of June, 1723, he saw his native shores for the last time. The citizens of Rochester might remember that he had spent two thousand pounds on his Cathedral and Palace; but the Church saw his departure without regret: so little could learning, letters, vigor, eloquence, even the best pulpit oratory of the times, profit the sanctuary, when they were joined with a worldly heart. He lived at Brussels, at Paris, at Montpelier; and was shut out by his government from the visits of his countrymen, except under a special permission, which was granted to his relations. His only surviving daughter, Mrs. Morize, accompanied him, and died in his arms; but his only son was still the minister of an English parish. A legacy from Sacheverell followed him; he corresponded with several men of letters; and the compliment of the foremost of these is well known:

> "How mild was Atterbury's softer hour!
> How shone the soul unconquered in the Tower!"

After a weary exile of eight years and more, he died in Paris on the fifteenth of February, 1732; and his body, by permission, was privately brought over, and interred in Westminster Abbey. His Sermons and Letters have remained amongst the classical literature of England.

Atterbury survived his successor, the pious Bishop Bradford, who, already seventy years old, had been transferred from the See of Carlisle to a Bishopric and Deanery so near the scenes of all his early London associations. It is remarkable that he yielded more than his less worthy predecessor to a practice, which became afterwards almost a custom, and which, though in many instances quite unexceptionable in its effects, yet tended to great abuses; for he gave to his son-in-law the office of Archdeacon, which Atterbury had denied to his own brother. Bishop Bradford died on the seventeenth of May, 1731; leaving the memory of single-hearted uprightness.

He was succeeded by Bishop Wilcocks, of Gloucester, to whom, on the death of Archbishop Blackburne, the See of York was offered in vain. When the Rebellion of 1745 broke out, he rallied his clergy against it by a pastoral letter. The Deanery of Westminster seemed now to be permanently annexed to this See, as it was held by seven Bishops in succession. At the age of eighty-two, Bishop Wilcocks died in 1756, leaving a son who was the author of "Roman Conversations." A sister of the Bishop purchased two tickets in a lottery; with one she drew five hundred pounds, and with the other twenty thousand; and thus purchased an estate which she left to this son, who died a bachelor.

At the solicitation of the Duke of Newcastle, Bishop Pearce of Bangor, the most modest of prelates, and one of the most judicious, now accepted translation. Afterwards, he twice refused the proposal of his friend, Lord Bath, to obtain for him the See of London; and earnestly wished permission to tender his resignation. At seventy-three he said, that, "as he never made a sinecure of his preferments, he desired to resign them, while his faculties were entire, lest he might chance to outlive them, and the Church might suffer." He was admitted to propose it, in several private audiences, to the young King George the Third; but was finally told, that he must think of it no more. Not a single instance, in fact, had occurred since the establishment of the Reformation. In 1768, however, he was permitted to surrender his Deanery. His wife was taken from him, in October, 1773, after fifty-one years of happy union. In the same month he confirmed seven hundred persons at Greenwich, and the next day was unable to speak, and never quite regained his utterance. Gradually he lost the power of swallowing; and when a friend asked him, how he could live upon so little nutriment, "I live," he replied, "upon the recollection of an innocent and well spent life, which is my only sustenance;" words uttered, no doubt, with the deep consciousness behind, that all this was but the fruit of grace, and that grace the fruit of redeeming love. He was eighty-four years old, and he trusted that he had fought a good fight. His death took place at Little Ealing, on the twenty-ninth of June, 1774;

and he was buried at Bromley; but a monument in Westminster Abbey commemorates his blameless career. In his lifetime, he had given five thousand pounds to Bromley College; and he bequeathed fifteen thousand in various charities. Two volumes of his sermons were published, after his decease; and he left a brief autobiography, apparently not intended for the press.

The Deanery of Westminster had already devolved on John Thomas, the third prelate, within a generation, who had borne that surname and that baptismal name; and that office was viewed as his designation for the Bishopric. His father was Vicar of a parish in Cumberland; and he was born and bred at Carlisle. Afterwards, he was of Queen's College, Oxford, and then became assistant at an Academy at London; and subsequently, being Tutor in the Blackwell family, received from them the benefice of Blechingly in Surrey. Resolved on marriage, he begged Lady Blackwell to introduce him to the daughter of Bishop Green; but the issue was his union with the fair negociatress herself. His person was naturally dignified and graceful, and his manners were marked by suavity and gentleness; but his qualifications for high office in the Church seem not to have been eminent. He became, however, a Chaplain and Sub-almoner at Court, and Vicar of St. Bride's, and so was elevated towards the Episcopate, which he held for nineteen years. Though married a second time to the widow of a Baronet, he was apparently childless, as his nephew was his Chaplain, executor and biographer. During the riots of Lord George Gordon, he was at one time surrounded by a mob; whom he satisfied by assuring them that he should vote against Popery. After an illness of two days, he died on the twenty-second of August, 1793, and was buried beside his first wife, at Blechingly. He bequeathed a thousand pounds to Christ Church, a thousand to Queen's College, for exhibitions, for which the sons of clergymen of the Diocese of Carlisle were to have a preference; a house to the successors of his father in the Vicarage of Brampton; six hundred pounds to Bromley College; seven hundred to other charitable objects; and he remitted five thousand. Bromley Palace in his time had been

uite rebuilt. These works were better memorials than the ro posthumous volumes of his sermons, which only attest ith how little theology or vigor of thought a mitre could be ansmitted from Pearce to Horsley.

When Horsley was now translated from St. David's to Roches-r, a voice was heard, to which congregations listened with un-earied delight, through twice the duration of common sermons. alf of his Episcopate was spent in the See of Rochester; id it was that half, which was most conspicuous. He came om St. David's at sixty; he went to St. Asaph at sixty-nine. ı years when many are inclined to repose, he sent forth, not arges alone, but critical dissertations on Scripture, and clas-cal and mathematical disquisitions; and he was the most oquent and earnest speaker on the Episcopal bench in Par-ament, since Sherlock, if not since Atterbury. Early in the re-stance which broke down the slave-trade; a determined foe of e doctrines of democracy; calling on his clergy, even to fight r their country, if the French invaders should land on the Kent-h shores; firm in excluding from all new privileges the Roman atholics, the Protestant Dissenters and the Quakers; and en so vehement in his hostility to France as, in 1801, to re-ord his vote amongst ten only, against an address of thanks r the preliminaries of peace, he justified the opinion of Lord auderdale, who called him to his face, "lofty in his tones, ash in his expressions, and presumptuous in his manners." en of the world admired his intellectual strength, while they oubted his humble piety; the Church welcomed his aid, but ourned his careless practice; and orthodoxy had in him a ampion whom it cited with a kind of dread, lest the oppo-nt should appeal to those fruits of the Spirit which are love, y, peace, long-suffering, gentleness, goodness.

From 1802 to 1808, Thomas Dampier, afterwards Bishop of ly, held the Episcopate of Rochester, as he had before held e Deanery. Educated at Eton under his father, and then at ambridge, he obtained a kind of classic name by a fine poetic rsion of the TE DEUM in Latin. His brother was an emi-nt barrister; and the learned Jacob Bryant was his intimate

friend. After his father had reached the Deanery of Durham, the son was made a Prebendary of that rich Cathedral; and the Mastership of Sherborne Hospital, since held by Bell and Faber, was relinquished by the Dean in his favor. Learning and kindness are attributed to Bishop Dampier.

For nineteen years, Walker King presided, "mild and noiseless." He was of a Yorkshire family and had been a Fellow of Corpus Christi College, Oxford, but was beneficed at Burnham and Aller in Somersetshire, and for many years was Preacher at Gray's Inn. His wife was the only daughter of a gentleman of Leicestershire, named Dawson; and a clergyman of both his names, probably his son, was Archdeacon of Rochester, after his decease.

The vacant See was twice offered to Archdeacon Pott, of London; and, when he had declined it, was given to Hugh Percy, Archdeacon of Canterbury, the third son of the first Earl of Beverly. At twenty-two, he had married the eldest daughter of Archbishop Sutton; who, sixteen years after, made him his Archdeacon. He had also been Chancellor of Salisbury, and was of St. John's College, Cambridge. Consecrated to the Bishopric of Rochester at the age of forty-three, he held it but a few months, when that of Carlisle became vacant, and a Percy of the line of Northumberland was selected for the mitre of that old border city in the country of his fathers.

The succeeding Bishop of Rochester, was called from the See of Sodor and Man. Of the sons of Lord George Murray, a former Bishop of St. David's, the second, bearing the name of his father, followed his steps to the Episcopate. He studied at Christ Church, Oxford; officiated for some time in the Diocese of Lincoln, and was married to the daughter of the Earl of Kinnoul, who was the son of Archbishop Drummond. The Isle of Man had been the feudal possession of his ancestors; the family still retained some rights and influence; and perhaps some such hereditary preference may have promoted his elevation to that primitive Bishopric. It was in 1814, when he was but thirty, and the youngest prelate consecrated since the Reformation. In the same year in which he was now translated to Rochester, he was also made Dean of Worcester and

Rector of Bromsgrove ; and he held likewise Bishop's Bourne, the church of Hooker, to which he presented a fine east window. The Roman Catholic Bill had his vote, but the Reform Bill, the Irish Church Bill and the Ecclesiastical Commission, he firmly opposed. With great good sense, he condemned the novelties of the Tractarian doctrines and practice ; and he concurred in the general measures of resistance which were adopted by his brethren, amongst the threatening appearances of the time. His children, of whom the Marchioness of Camden was one, had the remarkable distinction of numbering, amongst the Bishops of England, a father, a grandfather and a great-grandfather.

ART. II.—ORESTES A. BROWNSON AS A PHILOSOPHER.

"*Victor Cousin and his Philosophy.*" The Catholic World.

WHEN a man of ability and cleverness, possessing a superficial acquaintance with philosophical works, writes about Philosophy with an apparent mastery of its language, a show of logical depth, and the positive tone of calm assurance, it is not hard for him to pass himself off to the general reader for a genuine thinker, and his words, though shallow enough to those who have gained the heights of truth, may yet have weight to unsettle and perplex such as have but recently set forth in the difficult paths of speculation.

Perhaps through any given number of Magazine Articles of an equal length, one might search in vain for one more full of errors and fallacies, than is this Critique of Dr. Brownson's. We will undertake to point out the most serious of them, in a short running commentary, and to answer his most important objections, as far as possible, in Cousin's own words. After some preliminary remarks, the critic observes:—"M. Cousin called his philosophical system, Eclecticism,"—and then he proceeds to show that "Eclecticism never can be a philosophy;" making, among other arguments, the pertinent inquiry:—"How, if you know not the truth in its unity and integrity beforehand, are you, in studying those several systems, to determine which is the part of truth and which of error?"

We beg his pardon, but M. Cousin never called his philosophical system, Eclecticism. In the Introduction to the "Vrai, Beau, et Bien," he writes:—

> One word as to an opinion too much accredited. Some persons persist in representing Eclecticism as the doctrine, to which they would attach my name. I declare, then, that Eclecticism is, undoubtedly, very dear to me, for it is in my eyes the light of the history of philosophy; but the fire which supplies this light is elsewhere. Eclecticism is one of the most important and useful applications of the philosophy I profess, but it is not its principle. My true doctrine, my true flag, is Spiritualism; that philosophy, as stable as it is generous, which began with Socrates and

Plato, which the Gospel spread abroad in the world, and which Descartes placed under the severe forms of modern thought."

And the principles of this philosophy supply the touchstone, with which to try "those several systems, and to determine which is the part of truth and which of error." Eclecticism, in Cousin's view of it, as one might have discovered who had "studied his works with some care," is something more than a blind syncretism, destitute of principles, or a fumbling among conflicting systems, to pick out such theories as please us.

The critic further objects to the division of all possible schools into the Sensual, Ideal, Skeptical, and Mystic; that Skepticism cannot be called a system of Philosophy at all, because it is the assertion of universal nescience. "Truth is always something positive; what then," he demands triumphantly, "is the truth of Skepticism, which is a system of pure negation, and denies that anything can be affirmed?" This is too frivolous.

In the history of the progress of the human mind, the phasis of Skepticism is not to be overlooked. At different periods it has recurred, to wield a strong, sometimes a controlling, often a salutary, influence over the thought of an age. Its work, it is true, is destructive, and not constructive; but not the less as a check and restraint upon fanciful speculation, and the establishment of unsound hypotheses, it has its *raison d'être*, and contributes, in its way, to the advancement of truth. Nor can the works of Sextus, Pyrrho, Glanvil, Montaigne, Gassendi, or Hume, be considered less "systematic" than those of any dogmatist, merely from their being "systems of pure negation".

Having felt the enemy's position by this preliminary skirmishing, the critic proceeds at once to demolish the citadel of Cousin's Philosophy, by attacking the validity of his Ontology.

After very justly declaring, that Cousin never pretends to reach Ontology by way of induction from Psychology, and allowing, that "what he claims is, that in the analysis of consciousness we detect a class of facts or ideas which are not psychological or subjective, but really ontological, and do actually carry us out of the region of Psychology, into that of Ontology," he adds :—

"The defect or error of M. Cousin on this point was, in failing to identify the absolute and necessary ideas he detects with God, and in failing to assert *their objectivity to the whole subject, and in presenting them only as objective to the human personality.* . . . . When he had clearly proved an idea to be objective to the reflective reason and the human personality, he did not dare to assert it to be objective in relation to the whole subject. It was impersonal, but might be in a certain sense subjective, as Kant maintained with regard to the categories. . . . . Reason, Cousin says, is our only faculty of knowing, by which we know all that we do know, whatever the sphere or object of our knowledge. Reason, then, is subjective, (!) and, consequently, so are all its modes of activity. (!!) Hence the distinction between intuition and reflection says nothing in favor of the objectivity of absolute ideas; it is simply a distinction between the spontaneous and reflective activity of the same subject; yet on this very distinction he bases the validity of his Ontology, and his whole metaphysical system."

Really, one is tempted to think the time spent in "studying M. Cousin's works with some care," might have been better employed in the acquisition of some useful knowledge, more within the reach of the critic's understanding. This looks, indeed, like the discovery of a formidable mare's nest; but perhaps it is merely a failure to comprehend the philosopher. What troubles him is, that the impersonal activity of the Reason, though clearly objective to the reflective reason and the human personality, is so in relation to them only, and not to the whole subject, and consequently in relation to the Objective remains still subjective. And yet nothing in Cousin is clearer or more positive than that this "pure and sublime degree of the reason, when will, reflection, and personality, are as yet absent,"—this "intuition and spontaneous revelation, which is the primitive mode of Reason,"—is objective to the whole subject in every *possible* sense, and is, consequently, conformed to the Objective, and a revelation of it.

Can the critic have read Cousin's Lectures on Kant, "thirty or thirty-five years ago?" If so, we advise him to refresh his memory by a re-perusal, and perhaps he may withdraw the strange assertion, that Cousin held an "absolute idea to be impersonal, but that it might be in a certain sense subjective, *as Kant maintained with regard to the categories.*" "The

Skepticism of Kant," says Cousin,* "rests on his finding the laws of the Reason to be subjective, personal to man; but here is a mode of the Reason where these same laws are, as it were, deprived of all subjectivity,—where the reason shows itself almost entirely impersonal."

How the critic would wish this impersonal activity to be objective to the "whole subject," and not to the "personal only," as if there were any greater degree of objectivity in one case than in the other, it is not easy to see. It looks like a distinction without a difference. The abstract and logical distinction is apparent, but, though distinct, the "whole subject," and the "human personality," cannot be separated, so that what is objective to one, shall not be so to the other also. The "whole subject" is, simply, the thinking, feeling, willing being, which we are, as distinguished from the world external to us. If an idea, then, is revealed to us by what is completely foreign to us,—if an act of the Reason is spontaneous and unreflective, i. e. impersonal,—what is there that can be more objective to the subject?

We have said, that such an act is objective to the subject in every *possible* sense. For we are not to forget the conditions of the case. "Does one wish," says Cousin, "in order to believe in the objectivity and validity of the Reason, that it should cease to make its appearance in a particular subject; in man, for instance? But then, if Reason is outside of the subject, that is, of myself, it is nothing to me. For me to have consciousness of it, it must descend into me, it must make itself mine, and become in this sense subjective. A Reason which is not mine, which, in itself being entirely universal, does not incarnate itself in some manner in my consciousness, is for me as though it did not exist.† Consequently, to wish that the Reason, in order to be trustworthy, should cease entirely to be subjective, is to demand an impossibility."

Now if there be any meaning at all in the critic's demand that Reason, to be reliable, must be more objective than Reflection and Will, it must be just this impossibility he would

* Lecture viii. † Lectures on Kant, viii.

have,—that it be objective to consciousness too, or out of man altogether. He pursues his argument:—

"Reduced to its proper character, as asserted by M. Cousin, intuition is empirical and stands opposed, not to reflection, but to discursion, and is simply the immediate perception of the object, without the intervention of any process of reasoning. In this sense, it renders the distinction between intuition and reflection of no importance to M. Cousin, for it does not carry him out of the sphere of the subject, or afford any basis for his ontological inductions. These rest simply on the credibility of Reason, or faith in its trustworthiness, which can never be established, because it is assumed, that to the operation of Reason no objective reality is necessary, since the object may, for aught that appears, be included in the subject. It must be conceded, that Cousin remained in the sphere of psychology, and that the facts he discovers in the analysis of consciousness have, in his system, no ontological value; for he fails to establish their objectivity."

If a man speaks thus, after a careful study of Cousin, it is almost useless to argue with him. He either has not understood the philosopher, or his skepticism is hopelessly obstinate. Intuiton, as asserted by Cousin, is not reduced to its proper character, but simply misrepresented, when it is called empirical; for it is the primitive mode of Reason, and prior to all experience. It is a revelation of the Objective to the subject, and to be a revelation must, of course, come into the consciousness of the subject. Cousin has carefully and repeatedly established the true character of Intuition as a disclosure to the Understanding in the Reason, and free from any touch of subjectivity. Of course, his ontological conclusions rest on a belief in the credibility of Reason, and, of course, this credibility can never be established *in a logical way*, although, metaphysically, it is abundantly established. One may "assume," to the end of time, that "to the operation of Reason no objective reality is necessary, since the object may, for aught that appears, be included in the subject," but the universal and invincible opinion of the human race has been, and will be, to the contrary of such an assumption.

As firmly as Reid and Hamilton have established the doctrine of sensible perception, and the objective existence of the material world, has Cousin that of the objective existence of the Absolute, and, on the very same ground, the veracity of conscious-

ı. And the mass of mankind have lived in happy ignoce of any necessity for such arguments. When they sowed reaped, and bought and sold, they never questioned the real tence of the objects they dealt with; nor did they, when idea of duty or obligation made itself felt in their souls, ım that, "for such an operation of Reason, no objective re- y was necessary."

len have an unquestioning, but unconquerable belief, that very idea of obligation implies *something outside of them*, t obliges. Something other than itself it must be, that ımands the soul. Right is a reality, and Duty a fact. The losophy, that does not come round to an enlightened l intelligent holding of the unreflecting belief of mankind, separates itself from it, is worse than useless. In such dom it is indeed "folly to be wise." And this philosophic y comes from insisting on a logical demonstration of what ɔgically undemonstrable,—of what is superior, because anor to reasoning. We cannot *prove* to the Understanding ths which are the very basis and groundwork of that Underıding itself.

ndeed, nothing can be more distinct, than the fields of the ason and the Understanding. One is employed upon things mselves, the other upon the relations of things; the one is al, the other is mechanical; one is the power by which we ɔw and believe, the other that by which we arrange and comhend. Metaphysics is a Science of the Real, Logic a Sci-e of the Abstract. Now the Real is the determined,—at exists, must exist in some way, in some mode or other,— l so it must contain an element of the Contingent; but the stract is the realm of pure Necessity. Consequently, the ical process of reasoning is altogether at fault in high Metıysics, which searches for the Absolute, for the grounding, f-existing principles of all things; and seeks them, remem-, not as abstractions, but as existing with a real existence. This analytical reasoning is indeed highly necessary to the ılution of consequents from principles, to the seeing at a ıh the tendencies of a theory, and showing the results it ds to; but in metaphysics it can exercise only a critical func-

tion ; it cannot rise from one truth to another coördinate truth; it cannot construct.

All thinking, says Sir William Hamilton, is negation. This is true of all logical thinking, but there is a positive thinking in a higher sphere than that of Logic, coursing over a range of ideas which refuse to be cut up and fitted into logical forms. Logic, in short, is to train the mind to its highest development, not to fetter it by absorbing its whole activity ; not to lead it to hold for certain only what is logically demonstrable, and so to forget that such demonstration itself, to be of any value, must rest upon what is indemonstrable. This is the great truth of spiritualistic philosophy that Carlyle in all his writings labors to expound and enforce. The process of Metaphysic is Meditation, and its result Recognition ; those of Logic are Argument and Demonstration. And when we substitute the latter process for the former, we can arrive at neither result. We lose all reality, convert everything into abstraction, and the investigation falls into the blind labyrinth of verbal subtlety. And here they that take the sword do perish by the sword.

Descartes, seeking an "argument and demonstrative proof" of the existence of God, publishes his renovation of the Prologium of St. Anselm. But Kant destroys it, by showing its "confusion of the abstract logical necessity, created by the analysis of notions, with the real and actual necessity of things." This makes apparent the weakness and inevitable failure of such attempts ; for while the *form* of his argument has succumbed to Kant's attack, and his syllogism has been overthrown by a deeper logic, the conclusion that Descartes' argument attains to remains irreversible in the reason of the human race. The metaphysician, too, is born, and exists, not without "a certain loftinesss of soul." "You can train to philosophize," said Kant, "you cannot teach philosophy." Metaphysics are not mathematics, nor are they susceptible of mechanical demonstration to every man's comprehension. The road to truth is no smoothly macadamized highway, whereon whoso will may roll comfortably along in well-ordered post-carriages for payment of a reasonable fare, but a steep and thorny mountain-path where each must toil on afoot, wearing

is life in anxious climbing, and thankful if only ever and there come stray gleams from the summit to show him still in the right way. Thus a Descartes may live and nd, a century later, one might say in his haste, it were ame if he had not been. For he *cannot demonstrate* the he has sought and found; the logical apparatus extends o far. He can only proclaim it in the manner of the Poet he Priest. Each man after him, if he come at all, must to it as he himself has done, alone. He can only get the philosopher directions on the way.

. Cousin," continues Doctor Brownson, "professes to have ed the categories of Kant and Aristotle to two,—substance and but as he in fact identifies cause with substance, declaring nce to be substance *only in so much* [the italics are ours] as ause, and cause to be cause *only in so much* as it is substance, lly reduces them to the single category of substance, which ay call indifferently substance or cause. But though every nce is intrinsically and essentially a cause, yet as it *may be hing more* than a cause, it is not necessary to insist on this, and r be admitted that he recognized two categories."

at is exactly meant by these two contradictory statements ot easy to guess, but let Cousin speak for himself:*

evious to Leibnitz, these two ideas seemed separated in n philosophy by an impassible barrier. He, the first to sound ture of the idea of substance, brought it back to the notion e. This was the foundation of all his philosophy, and of fterwards became the Monadology. * * * * But has Leibn identifying the notion of substance with that of cause, ted it with justness? Certainly substance is revealed to us me: for, suppress all exercise of the cause and force which is selves, and we do not exist to ourselves; it is then the idea of which introduces into the mind the idea of substance, but is nce nothing more than cause which manifests it? * * * * usative power is the essential attribute of substance; it is bstance itself. In a word it has seemed to us surer to hold e two primitive notions; distinct, though inseparably united; hich is the sign and manifestation of the other, this, which root and foundation of that."

would think this sufficiently explicit for all who are not d with the blindness that will not see. Not better foun-

* VI Lecture; Course of 1818, on the Absolute.

ded is his complaint that Cousin does not allow a third gory in the creative act of being, as the real nexus between stance and contingent existence. "In the ideal formula, *creat existentias*," says our critic, "the categories are a duced to three, which really include them all, and in real relation. * * * M. Cousin's reduction to substanc cause is unscientific and defective."

In the fifth Lecture of the course of 1828, Cousin say

"The two terms of this so comprehensive formula do not stitute a dualism, in which the first term is on one side a second on the other, without any other connection between than that of being perceived at the same time by the intellig so far from this, the tie which binds them is essential. It is nection of generation which draws the second from the first constantly carries it back to it, and which with the two term stitutes the *three* integrant elements of intelligence. * * Withdraw this relation which binds variety to unity and y stroy the necessary bond of the two terms of every propo These three terms, distinct, but inseparable, constitute at o triplicity and an indivisible unity. * * * * * * Carried Theodicy, the theory I have explained to you is nothing les the very foundation of Christianity. The Christians' God once triple and one, and the animadversions which rise again doctrine I teach, ought to ascend to the Christian Trinity."

Comment on this seems superfluous. We now come t of the most remarkable passages in this remarkable criticis

"The doctrine that substance must, from intrinsic nec cause, in the sense of creating, is not tenable. We are awar Leibnitz, a great name in philosophy, defines substance to active force, *vis activa*, but we do not recollect that he pr that its activity necessarily extends beyond itself."

Thus appearing to accept the now exploded Leibn theory, which Cousin has combatted both in its original and as maintained by De Biran, our critic tries to escape it by this subtle distinction between the southern and s eastern sides of the hair. He enlarges upon it. God, a ing to him, is indeed *vis activa* in the most eminent d but this does not imply that He must act *ad extra*, or c He acts eternally from the necessity of His nature, bu necessarily out of the circle of His own infinite being. E

ugh we cannot conceive of Him but as infinitely and essenly active, we can conceive of Him as absolute substance hout conceiving Him to be necessarily creating, or acting *extra*. M. Cousin, he says, evidently confounds the interior of the Divine Being with His exterior or creative acts. Ve have no wish to deny that he does make such a confu-. To one who holds that "to the operation of Reason no ctive reality is necessary, and that such reality can never be blished," this kind of subjective activity of the will, which ns so nearly to resemble passivity—these pure acts, or vons, which never pass out of the sphere of the will into sation—may be satisfactory; but to one who believes that l is not a scholastic abstraction,—to one who worships the iving God" of the Scriptures,—it will sound like a pitiful jugy with words thinly veiling a lamentable confusion of ideas. l is a Person, and He acts as a Person. The Divine will is otherwise conceivable by us than as of the same nature as n's will; it differs from it only in the mode of its operation—with Him this is always immediate, and no deliberation or ice are possible—and it is as absurd to speak of the activity His will, the eminently Active Force, never extending "out he circle of His own infinite being," as it would be to call a n eminently an active person whose activity was all merely pose or volition, never passing into creative act *ad extra*, or of the circle of his own finite being.

f St. Anselm is right, that, to be *in re* is greater than to be *ntellectu*, then has the creature man, according to the critic, gher faculty than his Creator *essentially and necessarily* has. his will is by nature causative, creative, productive *ad extra*, it is nothing, unless its activity be called forth into act exual to his personality, while the pure acts of the Divine ll may remain forever enclosed in the circle of the Divine sciousness without realizing themselves *ad extra!*

ut all this quibbling, which makes it edifying to read a e further on, that—"more than most men Cousin was the e of words,"—comes from an ignorant terror lest God's free should be attacked. And here has been a stumbling block nany. The critic remarks, that Cousin says, he willingly

consents to retract the expression, "Creation is necessary," but that "We cannot find that he does retract it, and, if he retracts the expression, he nowhere retracts the thought." He does most unequivocally retract the expression;* the thought, in the sense the critic misunderstands it, he never held, while, in the sense in which he does maintain and explain it, he had no intention of retracting it.

The writer goes on to say, that, with all his efforts "to prove that, though God cannot but create, yet in creating He is free," Cousin "studiously avoids the real question," which is, "Is He free to create or not create at His own will and pleasure," and so fails to free himself from the charge of Fatalism and Pantheism. So far from studiously avoiding this question, Cousin has indirectly answered it most fully, or rather made such a childish question unnecessary. The necessity he speaks of is a metaphysical necessity, which no more destroys the free-will of God, than the metaphysical necessity of doing right, that is, obligation, destroys our free-will. God, like man, acts, and can only act, conformably to His nature, and His free-will is relative to His essence. A power essentially creative cannot but create, just as a power whose Essence is Goodness cannot do evil.

"The word necessity" says Cousin,† "expresses nothing else; it is inconceivable that from this word they should wish to extract and impute to me an universal fatalism. What? because I say that God's action flows from His very substance, do I consider that action blind and fatal? What! it is impious to put one attribute of God, free-will, in harmony with all His other attributes, and with the Divine nature itself!"

But in such high speculation words can only approximately express our thought. God being most essentially a Person, He is most essentially free—and yet He is the one Necessary Being. The necessity that He should create, cöexists with His free-will, just as does that more mysterious necessity of His existence. Even the critic does not find, that acting "eternally from the necessity of His nature" within the circle of

* Appendix to Introduction to Hist. Philos., II.

† Appendix—Introd. Hist. Philos., II.

His own being conflicts with His free-will, and it is hard to see why He should find a necessity for acting outside of that circle, that is, for creative action, any more incompatible with it.

As we have said, the word Necessity, as here used, does not signify the contrary of freedom, or fatality; rather what Cousin means is, that God being essentially an active force, there is a *moral certainty* that He will create because He acts conformably to His nature, and the laws of His being. The Divine Holiness differs from finite virtue in just this, that there is a metaphysical necessity upon the Infinite being to do right, because of His most intimate and essential nature He is good, and because there subsists an eternal and essential harmony between His reason and His will. The necessity, that is to say, springs from His acting always in conformity to His nature; and he would cease to be God if He did not. This amounts to a moral certainty that He never will sin, but it differs from an absolute necessity in just this, that it leaves Him the power to; it leaves His will free. So that, in a certain sense, in the only sense in which the critic's question has any meaning, we may say that it is not impossible for God to sin; for such an impossibility would annihilate His freedom; He would cease to be morally good,—that is, good after the manner of a person,—and become a mere abstraction of goodness. But of course God never will sin, for His essence is goodness, and His essence is equally to obey the laws of His essence.

We may say, then, that God might not have created the Universe, if we understand by this, simply, that His will is bound by no chain of fatality, no external necessity to exercise its activity; but His nature being creative, it becomes morally certain, or metaphysically necessary, that He will do so.

Let us add a word to explain the phrase, "laws of His nature," which I have several times used, and which is liable to be misunderstood. The critic says that Cousin's God is anthropomorphic, when it is not a generalization. Properly understood, this is just what we should wish to claim for the philosopher. God is comprehensible to us, only at the tangents of the Divine and human natures. We are made in His image,

and it is to our humanity, to our personality, we must look, when we would frame any intelligible conception of Him. Reason and Will are one in kind, and His are essentially the same as ours. His will constitutes His personality, and His reason therefore is impersonal; it is in Him, it is not *Him*. Reason is universal, is absolute, and is objective to all personality. The Divine Reason *perceives* all truth directly, in the full light of consciousness, but it does not constitute it. Rather the absolute principles of the True, Beautiful and Good constitute that Reason, for they are its laws, its modes of being.

An absolute truth has not a living and substantial existence; it exists merely in an abstract way; and we say that God is the substance of the Absolute—as that He is perfect Justice and Love—in the sense that Reason, thus constituted by the laws of the Absolute, resides in His personality, joined with His Sentiment and Will. But while the principles of absolute Truth and Morality are thus held by His intelligence, as its root and foundation, and are inseparable from His personality, they remain, we repeat, distinct from that. He is the supreme principle of morality, but He has not arbitrarily instituted the Moral Law. That exists eternally, immutably dwelling in His reason, and binding, in its absoluteness, upon all will, human, angelic or divine. If we hold, in any more strict and literal sense than this, that God is the Substance and Author of all Goodness and Truth, we destroy them, we destroy the Absolute in every form, for we found this upon His will, and it is the fundamental character of Will to be contingent.

This is the doctrine of Plato and St. Augustine, and it seems to us to show the weakness of the criticism, that "M. Cousin's defect or error was in failing to identify the absolute and necessary ideas he detects with God." Such an identification destroys the Absolute, by absorbing it into the sphere of personality, or it destroys the personality of God, that by which we hold to Him, by which a true Religion is alone possible, by converting Him into an abstraction of the Absolute.

We proceed to another specimen of the critic's accuracy:

"M. Cousin says, Pantheism is the divinization of nature, or nature taken in its totality as God. But this is sheer Atheism or Naturalism, not Pantheism."

He then proceeds to say that Spinozism is the only Pantheism, and that "the doctrine of Spinoza is not more decidedly pantheistic than the system of M. Cousin." Compare this with the following from Cousin's Lecture on Spinoza, in the Course of 1829.

"We must distinguish two sorts of Pantheism. To affirm that this visible universe is sufficient for itself, and that there is nothing to seek beyond it, is the Pantheism of Diderot and d'Holbach. *This Pantheism is in fact Atheism, and we cannot understand by what indulgence its name has been withdrawn from it.* But, in Spinoza, the one substance is all, and particular things are nothing. Far from being the merely nominal unity of the aggregate of individuals, which alone have existence, His Substance is the only true Existence, and, before it, man and the world are only shadows; so that one finds in the *Ethica* an excessive theism which crushes out individual existences." "In the most precise and deepest view of things, the conscious and declared Pantheism of Spinoza, and the Pantheism of the Encyclopedists are perhaps only one and the same system, but with two very different forms; one where there is no God but the universe, the other where there is no universe but in God."

As to Cousin's Pantheism, if any one is disposed to believe that the systems of Spinoza and of Cousin have anything in common, we can only recommend to him a diligent study of both writers, freedom from prejudice, and a distrust of his own hastily formed opinions. It is too large a question to enter upon here, but we would like to ask the critic how he reconciles the two philosophers on the great question he last considered, the Creation. In Spinoza, there is no creation. The Universe is only the various modes and attributes of Substance subsisting with it from eternity in a necessary relation. In Cousin, creation, as we have attempted to explain, is "not only possible but necessary." The relation between the universe and the supreme Substance, is not a necessary relation of Substance and attribute, but a contingent relation of cause and effect, produced by a creative fiat.

Towards the close, the critic waxes vehement, and we could

have,—that it be objective to consciousness too, or out of man altogether. He pursues his argument:—

"Reduced to its proper character, as asserted by M. Cousin, intuition is empirical and stands opposed, not to reflection, but to discursion, and is simply the immediate perception of the object, without the intervention of any process of reasoning. In this sense, it renders the distinction between intuition and reflection of no importance to M. Cousin, for it does not carry him out of the sphere of the subject, or afford any basis for his ontological inductions. These rest simply on the credibility of Reason, or faith in its trustworthiness, which can never be established, because it is assumed, that to the operation of Reason no objective reality is necessary, since the object may, for aught that appears, be included in the subject. It must be conceded, that Cousin remained in the sphere of psychology, and that the facts he discovers in the analysis of consciousness have, in his system, no ontological value; for he fails to establish their objectivity."

If a man speaks thus, after a careful study of Cousin, it is almost useless to argue with him. He either has not understood the philosopher, or his skepticism is hopelessly obstinate. Intuiton, as asserted by Cousin, is not reduced to its proper character, but simply misrepresented, when it is called empirical; for it is the primitive mode of Reason, and prior to all experience. It is a revelation of the Objective to the subject, and to be a revelation must, of course, come into the consciousness of the subject. Cousin has carefully and repeatedly established the true character of Intuition as a disclosure to the Understanding in the Reason, and free from any touch of subjectivity. Of course, his ontological conclusions rest on a belief in the credibility of Reason, and, of course, this credibility can never be established *in a logical way*, although, metaphysically, it is abundantly established. One may "assume," to the end of time, that "to the operation of Reason no objective reality is necessary, since the object may, for aught that appears, be included in the subject," but the universal and invincible opinion of the human race has been, and will be, to the contrary of such an assumption.

As firmly as Reid and Hamilton have established the doctrine of sensible perception, and the objective existence of the material world, has Cousin that of the objective existence of the Absolute, and, on the very same ground, the veracity of conscious-

ness. And the mass of mankind have lived in happy ignorance of any necessity for such arguments. When they sowed and reaped, and bought and sold, they never questioned the real existence of the objects they dealt with; nor did they, when the idea of duty or obligation made itself felt in their souls, dream that, "for such an operation of Reason, no objective reality was necessary."

Men have an unquestioning, but unconquerable belief, that the very idea of obligation implies *something outside of them*, that obliges. Something other than itself it must be, that commands the soul. Right is a reality, and Duty a fact. The Philosophy, that does not come round to an enlightened and intelligent holding of the unreflecting belief of mankind, but separates itself from it, is worse than useless. In such wisdom it is indeed "folly to be wise." And this philosophic folly comes from insisting on a logical demonstration of what is logically undemonstrable,—of what is superior, because anterior to reasoning. We cannot *prove* to the Understanding truths which are the very basis and groundwork of that Understanding itself.

Indeed, nothing can be more distinct, than the fields of the Reason and the Understanding. One is employed upon things themselves, the other upon the relations of things; the one is vital, the other is mechanical; one is the power by which we know and believe, the other that by which we arrange and comprehend. Metaphysics is a Science of the Real, Logic a Science of the Abstract. Now the Real is the determined,—what exists, must exist in some way, in some mode or other,—and so it must contain an element of the Contingent; but the Abstract is the realm of pure Necessity. Consequently, the logical process of reasoning is altogether at fault in high Metaphysics, which searches for the Absolute, for the grounding, self-existing principles of all things; and seeks them, remember, not as abstractions, but as existing with a real existence.

This analytical reasoning is indeed highly necessary to the evolution of consequents from principles, to the seeing at a flash the tendencies of a theory, and showing the results it leads to; but in metaphysics it can exercise only a critical func-

tion ; it cannot rise from one truth to another coördinate truth ; it cannot construct.

All thinking, says Sir William Hamilton, is negation. This is true of all logical thinking, but there is a positive thinking in a higher sphere than that of Logic, coursing over a range of ideas which refuse to be cut up and fitted into logical forms. Logic, in short, is to train the mind to its highest development, not to fetter it by absorbing its whole activity ; not to lead it to hold for certain only what is logically demonstrable, and so to forget that such demonstration itself, to be of any value, must rest upon what is indemonstrable. This is the great truth of spiritualistic philosophy that Carlyle in all his writings labors to expound and enforce. The process of Metaphysic is Meditation, and its result Recognition ; those of Logic are Argument and Demonstration. And when we substitute the latter process for the former, we can arrive at neither result. We lose all reality, convert everything into abstraction, and the investigation falls into the blind labyrinth of verbal subtlety. And here they that take the sword do perish by the sword.

Descartes, seeking an "argument and demonstrative proof" of the existence of God, publishes his renovation of the Proslogium of St. Anselm. But Kant destroys it, by showing its "confusion of the abstract logical necessity, created by the analysis of notions, with the real and actual necessity of things." This makes apparent the weakness and inevitable failure of such attempts ; for while the *form* of his argument has succumbed to Kant's attack, and his syllogism has been overthrown by a deeper logic, the conclusion that Descartes' argument attains to remains irreversible in the reason of the human race. The metaphysician, too, is born, and exists, not without "a certain loftinesss of soul." "You can train to philosophize," said Kant, "you cannot teach philosophy." Metaphysics are not mathematics, nor are they susceptible of mechanical demonstration to every man's comprehension. The road to truth is no smoothly macadamized highway, whereon whoso will may roll comfortably along in well-ordered post-carriages for payment of a reasonable fare, but a steep and thorny mountain-path where each must toil on afoot, wearing

put his life in anxious climbing, and thankful if only ever and anon there come stray gleams from the summit to show him he is still in the right way. Thus a Descartes may live and die, and, a century later, one might say in his haste, it were the same if he had not been. For he *cannot demonstrate* the truth he has sought and found; the logical apparatus extends not so far. He can only proclaim it in the manner of the Poet and the Priest. Each man after him, if he come at all, must come to it as he himself has done, alone. He can only get from the philosopher directions on the way.

"M. Cousin," continues Doctor Brownson, "professes to have reduced the categories of Kant and Aristotle to two,—substance and cause, but as he in fact identifies cause with substance, declaring substance to be substance *only in so much* [the italics are ours] as it is cause, and cause to be cause *only in so much* as it is substance, he really reduces them to the single category of substance, which you may call indifferently substance or cause. But though every substance is intrinsically and essentially a cause, yet as it *may be something more* than a cause, it is not necessary to insist on this, and it may be admitted that he recognized two categories."

What is exactly meant by these two contradictory statements it is not easy to guess, but let Cousin speak for himself:*

"Previous to Leibnitz, these two ideas seemed separated in modern philosophy by an impassible barrier. He, the first to sound the nature of the idea of substance, brought it back to the notion of force. This was the foundation of all his philosophy, and of what afterwards became the Monadology. * * * * But has Leibnitz, in identifying the notion of substance with that of cause, presented it with justness? Certainly substance is revealed to us by cause: for, suppress all exercise of the cause and force which is in ourselves, and we do not exist to ourselves; it is then the idea of cause, which introduces into the mind the idea of substance, but is substance nothing more than cause which manifests it? * * * * The causative power is the essential attribute of substance; it is not substance itself. In a word it has seemed to us surer to hold to these two primitive notions; distinct, though inseparably united; one, which is the sign and manifestation of the other, this, which is the root and foundation of that."

One would think this sufficiently explicit for all who are not afflicted with the blindness that will not see. Not better foun-

* VI Lecture; Course of 1818, on the Absolute.

ded is his complaint that Cousin does not allow a third category in the creative act of being, as the real nexus between substance and contingent existence. "In the ideal formula, *Ens creat existentias*," says our critic, "the categories are all reduced to three, which really include them all, and in their real relation. * * * M. Cousin's reduction to substance and cause is unscientific and defective."

In the fifth Lecture of the course of 1828, Cousin says:—

"The two terms of this so comprehensive formula do not constitute a dualism, in which the first term is on one side and the second on the other, without any other connection between them than that of being perceived at the same time by the intelligence; so far from this, the tie which binds them is essential. It is a connection of generation which draws the second from the first, and constantly carries it back to it, and which with the two terms constitutes the *three* integrant elements of intelligence. * * * * Withdraw this relation which binds variety to unity and you destroy the necessary bond of the two terms of every proposition. These three terms, distinct, but inseparable, constitute at once a triplicity and an indivisible unity. * * * * * * Carried into Theodicy, the theory I have explained to you is nothing less than the very foundation of Christianity. The Christians' God is at once triple and one, and the animadversions which rise against the doctrine I teach, ought to ascend to the Christian Trinity."

Comment on this seems superfluous. We now come to one of the most remarkable passages in this remarkable criticism:—

"The doctrine that substance must, from intrinsic necessity, cause, in the sense of creating, is not tenable. We are aware that Leibnitz, a great name in philosophy, defines substance to be an active force, *vis activa*, but we do not recollect that he pretends that its activity necessarily extends beyond itself."

Thus appearing to accept the now exploded Leibnitzian theory, which Cousin has combatted both in its original form, and as maintained by De Biran, our critic tries to escape from it by this subtle distinction between the southern and south-eastern sides of the hair. He enlarges upon it. God, according to him, is indeed *vis activa* in the most eminent degree, but this does not imply that He must act *ad extra*, or create. He acts eternally from the necessity of His nature, but not necessarily out of the circle of His own infinite being. Hence,

though we cannot conceive of Him but as infinitely and essentially active, we can conceive of Him as absolute substance without conceiving Him to be necessarily creating, or acting *ad extra*. M. Cousin, he says, evidently confounds the interior acts of the Divine Being with His exterior or creative acts.

We have no wish to deny that he does make such a confusion. To one who holds that "to the operation of Reason no objective reality is necessary, and that such reality can never be established," this kind of subjective activity of the will, which seems so nearly to resemble passivity—these pure acts, or volitions, which never pass out of the sphere of the will into causation—may be satisfactory; but to one who believes that God is not a scholastic abstraction,—to one who worships the "Living God" of the Scriptures,—it will sound like a pitiful jugglery with words thinly veiling a lamentable confusion of ideas. God is a Person, and He acts as a Person. The Divine will is no otherwise conceivable by us than as of the same nature as man's will; it differs from it only in the mode of its operation—for with Him this is always immediate, and no deliberation or choice are possible—and it is as absurd to speak of the activity of His will, the eminently Active Force, never extending "out of the circle of His own infinite being," as it would be to call a man eminently an active person whose activity was all merely purpose or volition, never passing into creative act *ad extra*, or out of the circle of his own finite being.

If St. Anselm is right, that, to be *in re* is greater than to be *in intellectu*, then has the creature man, according to the critic, a higher faculty than his Creator *essentially and necessarily* has. For his will is by nature causative, creative, productive *ad extra*, and it is nothing, unless its activity be called forth into act external to his personality, while the pure acts of the Divine Will may remain forever enclosed in the circle of the Divine Consciousness without realizing themselves *ad extra!*

But all this quibbling, which makes it edifying to read a little further on, that—"more than most men Cousin was the dupe of words,"—comes from an ignorant terror lest God's free will should be attacked. And here has been a stumbling block to many. The critic remarks, that Cousin says, he willingly

consents to retract the expression, "Creation is necessary," but that "We cannot find that he does retract it, and, if he retracts the expression, he nowhere retracts the thought." He does most unequivocally retract the expression;* the thought, in the sense the critic misunderstands it, he never held, while, in the sense in which he does maintain and explain it, he had no intention of retracting it.

The writer goes on to say, that, with all his efforts "to prove that, though God cannot but create, yet in creating He is free," Cousin "studiously avoids the real question," which is, "Is He free to create or not create at His own will and pleasure," and so fails to free himself from the charge of Fatalism and Pantheism. So far from studiously avoiding this question, Cousin has indirectly answered it most fully, or rather made such a childish question unnecessary. The necessity he speaks of is a metaphysical necessity, which no more destroys the free-will of God, than the metaphysical necessity of doing right, that is, obligation, destroys our free-will. God, like man, acts, and can only act, conformably to His nature, and His free-will is relative to His essence. A power essentially creative cannot but create, just as a power whose Essence is Goodness cannot do evil.

"The word necessity" says Cousin,† "expresses nothing else; it is inconceivable that from this word they should wish to extract and impute to me an universal fatalism. What? because I say that God's action flows from His very substance, do I consider that action blind and fatal? What! it is impious to put one attribute of God, free-will, in harmony with all His other attributes, and with the Divine nature itself!"

But in such high speculation words can only approximately express our thought. God being most essentially a Person, He is most essentially free—and yet He is the one Necessary Being. The necessity that He should create, coëxists with His free-will, just as does that more mysterious necessity of His existence. Even the critic does not find, that acting "eternally from the necessity of His nature" within the circle of

* Appendix to Introduction to Hist. Philos., II.

† Appendix—Introd. Hist. Philos., II.

His own being conflicts with His free-will, and it is hard to see why He should find a necessity for acting outside of that circle, that is, for creative action, any more incompatible with it.

As we have said, the word Necessity, as here used, does not signify the contrary of freedom, or fatality; rather what Cousin means is, that God being essentially an active force, there is a *moral certainty* that He will create because He acts conformably to His nature, and the laws of His being. The Divine Holiness differs from finite virtue in just this, that there is a metaphysical necessity upon the Infinite being to do right, because of His most intimate and essential nature He is good, and because there subsists an eternal and essential harmony between His reason and His will. The necessity, that is to say, springs from His acting always in conformity to His nature; and he would cease to be God if He did not. This amounts to a moral certainty that He never will sin, but it differs from an absolute necessity in just this, that it leaves Him the power to; it leaves His will free. So that, in a certain sense, in the only sense in which the critic's question has any meaning, we may say that it is not impossible for God to sin; for such an impossibility would annihilate His freedom; He would cease to be morally good,—that is, good after the manner of a person,—and become a mere abstraction of goodness. But of course God never will sin, for His essence is goodness, and His essence is equally to obey the laws of His essence.

We may say, then, that God might not have created the Universe, if we understand by this, simply, that His will is bound by no chain of fatality, no external necessity to exercise its activity; but His nature being creative, it becomes morally certain, or metaphysically necessary, that He will do so.

Let us add a word to explain the phrase, "laws of His nature," which I have several times used, and which is liable to be misunderstood. The critic says that Cousin's God is anthropomorphic, when it is not a generalization. Properly understood, this is just what we should wish to claim for the philosopher. God is comprehensible to us, only at the tangents of the Divine and human natures. We are made in His image,

and it is to our humanity, to our personality, we must look, when we would frame any intelligible conception of Him. Reason and Will are one in kind, and His are essentially the same as ours. His will constitutes His personality, and His reason therefore is impersonal; it is in Him, it is not *Him*. Reason is universal, is absolute, and is objective to all personality. The Divine Reason *perceives* all truth directly, in the full light of consciousness, but it does not constitute it. Rather the absolute principles of the True, Beautiful and Good constitute that Reason, for they are its laws, its modes of being.

An absolute truth has not a living and substantial existence; it exists merely in an abstract way; and we say that God is the substance of the Absolute—as that He is perfect Justice and Love—in the sense that Reason, thus constituted by the laws of the Absolute, resides in His personality, joined with His Sentiment and Will. But while the principles of absolute Truth and Morality are thus held by His intelligence, as its root and foundation, and are inseparable from His personality, they remain, we repeat, distinct from that. He is the supreme principle of morality, but He has not arbitrarily instituted the Moral Law. That exists eternally, immutably dwelling in His reason, and binding, in its absoluteness, upon all will, human, angelic or divine. If we hold, in any more strict and literal sense than this, that God is the Substance and Author of all Goodness and Truth, we destroy them, we destroy the Absolute in every form, for we found this upon His will, and it is the fundamental character of Will to be contingent.

This is the doctrine of Plato and St. Augustine, and it seems to us to show the weakness of the criticism, that "M. Cousin's defect or error was in failing to identify the absolute and necessary ideas he detects with God." Such an identification destroys the Absolute, by absorbing it into the sphere of personality, or it destroys the personality of God, that by which we hold to Him, by which a true Religion is alone possible, by converting Him into an abstraction of the Absolute.

We proceed to another specimen of the critic's accuracy:

"M. Cousin says, Pantheism is the divinization of nature, or nature taken in its totality as God. But this is sheer Atheism or Naturalism, not Pantheism."

He then proceeds to say that Spinozism is the only Pantheism, and that "the doctrine of Spinoza is not more decidedly pantheistic than the system of M. Cousin." Compare this with the following from Cousin's Lecture on Spinoza, in the Course of 1829.

"We must distinguish two sorts of Pantheism. To affirm that this visible universe is sufficient for itself, and that there is nothing to seek beyond it, is the Pantheism of Diderot and d'Holbach. *This Pantheism is in fact Atheism, and we cannot understand by what indulgence its name has been withdrawn from it.* But, in Spinoza, the one substance is all, and particular things are nothing. Far from being the merely nominal unity of the aggregate of individuals, which alone have existence, His Substance is the only true Existence, and, before it, man and the world are only shadows; so that one finds in the *Ethica* an excessive theism which crushes out individual existences." "In the most precise and deepest view of things, the conscious and declared Pantheism of Spinoza, and the Pantheism of the Encyclopedists are perhaps only one and the same system, but with two very different forms; one where there is no God but the universe, the other where there is no universe but in God."

As to Cousin's Pantheism, if any one is disposed to believe that the systems of Spinoza and of Cousin have anything in common, we can only recommend to him a diligent study of both writers, freedom from prejudice, and a distrust of his own hastily formed opinions. It is too large a question to enter upon here, but we would like to ask the critic how he reconciles the two philosophers on the great question he last considered, the Creation. In Spinoza, there is no creation. The Universe is only the various modes and attributes of Substance subsisting with it from eternity in a necessary relation. In Cousin, creation, as we have attempted to explain, is "not only possible but necessary." The relation between the universe and the supreme Substance, is not a necessary relation of Substance and attribute, but a contingent relation of cause and effect, produced by a creative fiat.

Towards the close, the critic waxes vehement, and we could

hang our heads at having been the dupes of such imposture, when we read that our Frenchman's Exposition of the Alexandrian Philosophy is "a marvel of misapprehension;" that he "never understood more of Descartes than enough to imbibe his worst errors;"(!!) that he "borrowed much from Spinoza, but never comprehended his system;" that he "misapprehended entirely Leibnitz's doctrine of substance, as we have already seen;" [this refers to the wonderful distinction between the interior and exterior acts of the Divine Being,] that he "borrowed his own system partly from Kant, and partly from Hegel, neither of whom has he ever understood;" that he "has their errors without their truths, or their logical firmness;" and finally that "there was no system of philosophy he less understood than his own." After such a sweeping broadside, it seems hardly worth while to collect and put together the few tatters of Cousin's reputation that are left in the path of this ruthless destroyer. He continues in a tone a little less severe:

"It was a great misfortune for M. Cousin, that what little he knew of Catholic theology, apparently caught up at second hand, only served to mislead him. The great controversies on Catholic dogma have enlightened the darkest passages of Psychology and Ontology, and placed the Catholic theologian on a vantage ground which they who know it not are incapable of conceiving. Before him your Descartes, Spinozas, Kants, Fichtes, Hegels and Cousins dwindle to philosophical pigmies."

This is something new indeed, and we think the great Gallican Churchmen of the 17th century, whom Cousin understood so intimately, and for whom he had so sincere an admiration, would be the last to claim an exclusive vantage ground from their knowledge of the controversies on Catholic dogma. For these men, alike of the Oratory and of Port Royal, were Cartesians, and their faith was interwoven with their philosophy; it was not in opposition to it. And they knew, that that philosophy was based upon a thorough understanding of the great "controversies on Catholic dogma," which had been carried on in the schools by laymen as well as by ecclesiastics.

But who is the Romish theologian the critic refers to, and how is it he makes so little use of his "vantage ground?"

Since Descartes brought modern Philosophy into being by its final secularization, we do not recollect any theologian so eminent, that all the great men he has named dwindle to pigmies before him. Unless indeed this should take place from their being so far out of the worthy man's sight and comprehension, as to be "dwarfed by the distance," as Coleridge says.

One more extract, by way of capping the climax. Seemingly ignorant of Cousin's criticism upon DeBonald's now exploded theory of language, and his exposition of DeBiran's, the critic thinks,—"He would have done well to have studied more carefully the remarkable work of DeBonald; had he done so, he might have seen that the reflective reason cannot operate without language." Has this man not read what Cousin has written, on the origin, purpose, uses, and effects of Language, that he represents him as believing, that the reflective Reason can operate without Language, without signs!

For the credit of his brains and his veracity, we hope he has not. In spite then of the very bad character given him by this paper,—which seeks to "enlighten the ingenious inquirer, and put the student on his guard by placing in a clear light certain elements of philosophic truth which Cousin failed to grasp,"—our opinion of him remains unshaken, and our admiration remains unchanged. Of him, it may be said, as has been said of another:—

"His greatness is as yet altogether denied by many, and to the full felt by very few; yet every day that he lies in his grave, brings some new acknowledgement of his power, and, through those eyes, now filled with dust, generations yet unborn shall learn to behold the light of truth." And if, amongst the many mansions of the House whither he has gone, there be any one, where are gathered together earth's wisest and sincerest seekers after Truth, who see no longer "through a glass, darkly," but "even as also they are seen,"—to that celestial senate shall he come, and amid its reverent homage shall his spirit go up high above them all, to sit down with Descartes on the right hand of Plato, in the glory of their great missions fulfilled.

Art. III.—PHASES AND DEVELOPMENTS OF THE REFORM MOVEMENT IN ITALY.

L'Esaminatore, folio periodico, etc., Nos. 11, 12 and 13. Firenze: June 15th, July 1st, and July 15th, 1867.

We are glad to believe that the religious movement in Italy is no longer a subject, about which so little is known in the Church, that we need to review the whole ground before we can speak with interest to our readers of some of its distinct phases, or before we can venture upon a little generalization. The three numbers of the Florentine journal before us, greatly predispose us to something of this sort; and we propose to devote a few pages to a rapid glance at the forms, in which the various elements of this movement seem about taking shape.

As in every movement, political, social or religious, which embraces men of various intellectual characteristics, and of different temperaments,—this has already developed the diversity which distinguishes, what we may denominate the *Progressives*, and the *Conservatives*.

The line which separates them is not very far from identical with that which separates those Priests and Ecclesiastics, who have suffered suspension, from those, who yet retain their formal relations with their superiors. It is not easy to determine with regard to either, how far it has been the spirit, with which they have labored for the desired reforms, which has determined those relations; and how far it has been the degree of forbearance and severity, which they have experienced from their superiors, which has hastened or retarded their progress in reducing their new principles to practice. Cause and effect have, no doubt, changed and interchanged places, as events advanced. On the one hand, it is quite certain, that the bold, decided and outspoken zeal of some, have brought down Ecclesiastical censures, suspensions and excommunications, again and again, both in individual instances,—as in those of Reali, Mongini and Perfetti, and by wholesale, as in the case of the

members of the Società Emancipatrice; on the other hand, it is equally certain that such censures having once fallen, have given and will give a sense of freedom, which greatly facilitates their advance, both in thought and in active policy.

So too, the forbearance of two or three Bishops, who might be named, were it wise to do so,—has had the effect of retarding many, who cling to the hope of moving in concert with these, their superiors, and thus avoiding the necessity of choosing between their new convictions and their Ecclesiastical relations; while not a few owe it to their excessive caution alone, that they have not already been suspended *a divinis*, if not excommunicated with all due formality.

While we regard the reform party, as a whole, as thus gathering on either bank of the Rubicon of individually independent action, yet moving, though with greatly differing decision of step and maturity of view, in the same *direction*, let us glance at some of its component parts.

One fact, however, let us first premise. The whole hope of reformation, i. e., of a genuine re-inspiration of the Italian Church with sacred truth,—is in the *aim*, rather than in the present actual *demands*, of even the most advanced portion of these reformers. They do not yet, by any means, define to themselves, in detail, an end which would alone fulfil *our* prayers for them. It is the *direction* of their motion which encourages us. It is *our* view of what alone will satisfy their vague yearnings:—it is *our* estimate of the ultimate result of their moral momentum:—it is *our* solution of the problem, which they have scarcely more than fairly succeeded in stating in plain terms, which alone furnishes ground for our rejoicing, as Christians, in the present position of the reform party in Italy. We beg this to be clearly understood; for, however warm may have been the language used heretofore in this Review, and however sanguine may have been the immediate expectations raised by the various reports and letters which came to us from Italy, an immediate and personal inspection of the field compels even our confident hopes to admit, that if, by the use of that word, we mean a movement of *considerable numbers* for the recovery of the pure doctrines of the Gospel, obscured, defiled and be-

trayed by the Church of Rome,—the Reformation of the Italian Church has not, strictly speaking, yet begun.

But yet, it is certainly true, that the whole mind of Italy has been stirred *to its depths* with some great change or changes, impending inevitably in their religious convictions. The hold of Romanism upon Italian faith has been violently shaken to its foundations. No doubt, on the part of some, it will result in a more abject and bigotted slavery to a Jesuit-governed Papacy than ever. But, as a general thing, the reverence of habit for an ideal Christianity, and the contemptuous irreverence of the passions of the day for the practical administration and teachings of the Church, and for the character of the Clergy,—still struggle for the possession of the minds of the Laity, with a fearful uncertainty hanging upon the issue.

A popular caricature, now in the shop windows of Florence, sadly illustrates this statement. The thought embodied is genuine and reverential: the mode of its illustration is by no means so. It represents the Pope occupying a pulpit, on the front of which are inscribed the words, "Go, teach all nations,—teaching them to observe all things whatsoever I have commanded you!"—while Christ, descending from heaven, seizes the Pope, and orders him to leave the spot whose purpose he had profaned. Beneath the cartoon are the words: "Who most makes war against the divinity of Christ,—Renan, with his Pamphlet, or the Priests, with their ill deeds?"

At present, the whole tendency of the Laity is towards infidelity, and towards that *contempt*, or even *hatred*, for the Christian religion itself, which they already entertain for its Priests. The only hope of arresting this tendency, is the rise, among that Priesthood, of a reform party, which may be able to place before their eyes a Christianity which can retain their respect. That there exists, among the best of the Priests, a profound conviction of this issue, is undoubted. That they realize and confess the horrible moral corruption of their Church, is no less true, than that they listen, with a sadly incredulous amazement, to the rumor of a party in the English Church, who are advocating re-union with the yet unreformed Church of Rome, and who are talking of terms with

Ecclesiastical Autocracy, that can have no terms for those o differ from it, but those of abject submission. The Re- m movement, thus far, is, *first of all*, this consciousness of ı fearful peril which hangs over the Italian people, unless ı Church become better fitted to teach them divine truths, l to guide them in spiritual things. It is this strong turn- ; away from the past; it is this passionate, though vague, ırning for a reformation, the exact character and limits of ich they scarce seek, as yet, to define to themselves, but vards which they are stretching out their arms from the kness, or from the early grey light of dawn ;—which char- erizes this movement in its present stage.

But the question which divides them is this. Shall those, o cherish these purposes, step out boldly, and—while reserv- ; their fidelity to their organic Church, and to the legitimate hority of the hierarchy, (not to the usurped tyranny of Papacy,) yet acting in practical independence of the *men* o now abuse that authority, or hold it in slavish vassalage the Pope—take decided steps, on their own responsibility ; the belief that, by so doing, they will induce or compel a t, at least, of the Italian Episcopate to follow them?—Or ll they content themselves with doing all that they can to uence their Bishops and fellow Priests, rendering the former, anwhile, all official respect and obedience, and delaying to e any positive step without their cöoperation? This, and any perceptible difference in respect to the extent or limits of desired reform,—not any difference of feeling about the pres- condition of the Priesthood,—not any difference of convic- n about the religious danger which now threatens Italy,— r, and *this only*, is the issue which now distinguishes the *gressive* and the *conservative* reformers.

Perhaps we can none of us form a just conception of the ct balance of argument, pro and con, between these two sec- ns: but, without fully understanding more than the general ure of the issue, American Churchmen will *perhaps* differ sympathizing with the one or the other. For ourselves, as present advised,—on the ground that the legitimate exer- ı of Episcopal authority is in abeyance, and the Episcopate

"The defect or error of M. Cousin on this point was, in failing to identify the absolute and necessary ideas he detects with God, and in failing to assert *their objectivity to the whole subject, and in presenting them only as objective to the human personality.* . . . . When he had clearly proved an idea to be objective to the reflective reason and the human personality, he did not dare to assert it to be objective in relation to the whole subject. It was impersonal, but might be in a certain sense subjective, as Kant maintained with regard to the categories. . . . . Reason, Cousin says, is our only faculty of knowing, by which we know all that we do know, whatever the sphere or object of our knowledge. Reason, then, is subjective, (!) and, consequently, so are all its modes of activity. (!!) Hence the distinction between intuition and reflection says nothing in favor of the objectivity of absolute ideas; it is simply a distinction between the spontaneous and reflective activity of the same subject; yet on this very distinction he bases the validity of his Ontology, and his whole metaphysical system."

Really, one is tempted to think the time spent in "studying M. Cousin's works with some care," might have been better employed in the acquisition of some useful knowledge, more within the reach of the critic's understanding. This looks, indeed, like the discovery of a formidable mare's nest; but perhaps it is merely a failure to comprehend the philosopher. What troubles him is, that the impersonal activity of the Reason, though clearly objective to the reflective reason and the human personality, is so in relation to them only, and not to the whole subject, and consequently in relation to the Objective remains still subjective. And yet nothing in Cousin is clearer or more positive than that this "pure and sublime degree of the reason, when will, reflection, and personality, are as yet absent,"—this "intuition and spontaneous revelation, which is the primitive mode of Reason,"—is objective to the whole subject in every *possible* sense, and is, consequently, conformed to the Objective, and a revelation of it.

Can the critic have read Cousin's Lectures on Kant, "thirty or thirty-five years ago?" If so, we advise him to refresh his memory by a re-perusal, and perhaps he may withdraw the strange assertion, that Cousin held an "absolute idea to be impersonal, but that it might be in a certain sense subjective, *as Kant maintained with regard to the categories.*" "The

ing to the former, but, as far as even reckless boldness goes, they are the very vanguard of that section. But their strength, as has been already said, is the strength of *passion*, rather than the calmer power of *conviction;* and, alas! it is, with the fewest exceptions, not united with such personal character as encourages us to hope much from them, as from men engaged in *God's* work.

We do not forget to discriminate between what may be called *collective* faults, and those for which *individuals* are personally responsible; and, we consequently speak of the character of these Neapolitans in sympathy, as well as in condemnation: but, the fact remains, that, with all this earnestness and resolution, the moral training of Rome and Liguori has sunk the Priesthood of South Italy to such a depth of degradation,—has so corrupted and defiled their conscience,—so distorted their moral perceptions, and power of distinguishing right from wrong,—that an amount of earnestness in the men, and an extent of reform in their principles and life, which would make saints of the average of irreligious men, (if such an expression may be used,) would scarcely do more than bring *these* men, as a class, up to the standard of worldly moral respectability. In a word, the very *warp* of their religious character itself is so thoroughly rotten, that no excellence of the *woof* could produce a fabric possessing even *moral* strength. The hand hesitates to write such language; but all our reading about the moral theology of the Church of Rome had not prepared us for the utter and shameless divorce between religion and morality,—not to say holiness,—which is revealed by the experience of a detailed personal acquaintance with the results of Romish training, nearest home, and where it is unchecked by a comparison with Protestant morality—where, in other words, Liguori, and the confessional, and the mass, have it all their own way. In individual cases, Divine Grace has, and can, and yet will, of course, rescue men, even from such a slough,—snatch brands even from such a burning; but, humanly speaking, it will take a new generation, beginning where these Reformers leave off, before such a training as Neapolitan Romanism has given to its *Priesthood* can be eradicated.

have,—that it be objective to consciousness too, or out of man altogether. He pursues his argument:—

"Reduced to its proper character, as asserted by M. Cousin, intuition is empirical and stands opposed, not to reflection, but to discursion, and is simply the immediate perception of the object, without the intervention of any process of reasoning. In this sense, it renders the distinction between intuition and reflection of no importance to M. Cousin, for it does not carry him out of the sphere of the subject, or afford any basis for his ontological inductions. These rest simply on the credibility of Reason, or faith in its trustworthiness, which can never be established, because it is assumed, that to the operation of Reason no objective reality is necessary, since the object may, for aught that appears, be included in the subject. It must be conceded, that Cousin remained in the sphere of psychology, and that the facts he discovers in the analysis of consciousness have, in his system, no ontological value; for he fails to establish their objectivity."

If a man speaks thus, after a careful study of Cousin, it is almost useless to argue with him. He either has not understood the philosopher, or his skepticism is hopelessly obstinate. Intuiton, as asserted by Cousin, is not reduced to its proper character, but simply misrepresented, when it is called empirical; for it is the primitive mode of Reason, and prior to all experience. It is a revelation of the Objective to the subject, and to be a revelation must, of course, come into the consciousness of the subject. Cousin has carefully and repeatedly established the true character of Intuition as a disclosure to the Understanding in the Reason, and free from any touch of subjectivity. Of course, his ontological conclusions rest on a belief in the credibility of Reason, and, of course, this credibility can never be established *in a logical way*, although, metaphysically, it is abundantly established. One may "assume," to the end of time, that "to the operation of Reason no objective reality is necessary, since the object may, for aught that appears, be included in the subject," but the universal and invincible opinion of the human race has been, and will be, to the contrary of such an assumption.

As firmly as Reid and Hamilton have established the doctrine of sensible perception, and the objective existence of the material world, has Cousin that of the objective existence of the Absolute, and, on the very same ground, the veracity of conscious-

ler one of the most *intolerant* of the Lombard Bishops: the aintly, spirited author of the admirable "Lettere Piacentine" of the Esaminatore, does not permit the public mention of *his* ame, more likely from affection than from fear of his Bishop; vhile many and many another of the more prominent and eally earnest of *these* men, may be sought in their Cathedral talls, and in their country parishes, side by side, and mingled with the most bigotted and perfunctory instruments of a corupt Ecclesiastical routine. The only way of forming any stimate of the numerical strength of this section, is from the circulation and private correspondence of the *Esaminatore.*

Unless here and there may be one who takes this journal for the sake of keeping a hostile watch upon its policy, none would receive it without being more or less in sympathy with its object, and avowed aims; while many a copy, undoubtedly, finds more than a single sympathetic reader: and the steady *increase* of the demand, and the interest manifested in its programme, proves that there must yet remain, very many,—especially in the newly acquired province of Venetia,—who know nothing of its purpose, but who would be most ready to welcome it. Now, the editor of the *Esaminatore,* we believe, regularly distributes not far from fifteen hundred copies. We do not believe, therefore, but that, if *every* external obstacle were removed, and every Priest felt free to speak out his convictions and sentiments, and act upon them, there would be at least that number, among the Priests of Northern and Central Italy, who would frankly proclaim their approval and sympathy, in the main, with the policy of this journal.

Such is the light cast by the *circulation* of the *Esaminatore* upon the question of the present numerical strength of the party of which it is the virtual organ. Let us look at another fact, which bears on the question of the *ratio* of this party's *increase.*

From an early period, the Editor, Prof. *Bianciardi,* has been in the frequent, and, latterly, constant reception of letters,—as a general thing, from those personally *unknown* to him, expressing, in various ways, interest in its cause, policy, and prospects. Sometimes these letters would encourage, some-

times they would warn and check; sometimes they would contain a friendly criticism, sometimes a burst of gratified assurance of entire agreement; sometimes, they would cover a request for the journal, as a gratuity, sometimes a pecuniary offering towards its support, and a proffer of personal services in advancing its interests; perhaps scarcely ever manifesting a spirit inimical to its great end. Ten to twenty of such letters, received in the course of a single month, was once a source, to the Editor, of great encouragement; a year ago, forty or fifty would be received within that time; and now, three times the latter number scarcely includes all. These letters, of course, enable the Editor to gauge, not inaccurately, the extent to which that journal is gaining upon the sympathy and moral support of the Clergy of the Italian Church; and even these mere numbers furnish us, measurably, with a basis for our estimate of the rate at which it is surely and steadily increasing in influence.

The *Esaminatore* is, then, well worthy our study; and, in the three numbers before us, we find three successive articles, each quite remarkable in its way, particularly as illustrating, very characteristically, the different phases of the reform movement, with which the journal itself, and *all* its contributors, are identified.

The place of honor in the *Esaminatore* of June 15th last, was assigned to a long article over the signature of Parroco *Pietro Mongini.* Beginning by referring to the fact, that the Editor, in a criticism upon a late pamphlet of his own, had said, that the argument was conducted under the form of an *inexorable syllogism*, he adds, "that such syllogisms conduct to consequences equally inexorable, and very often unforeseen; that practical duties must result from the conclusions of such an argument; and he therefore proceeds to consider what those duties are. He starts with the assumption, that, if the coöperation of the *Bishops* could be secured, the difficulties of the problem of reform would be almost resolved; yet confesses that he has little hope of that coöperation; and raises the question, How then could they act without them, and even "against their will," and yet, "without outraging the Catholic sentiment?"

Before answering this question, he proceeds to lay down certain propositions as already established, either as generally accepted by the readers of the *Esaminatore*, or as proved by his own former pamphlet, viz:

1st. That many sectarian principles are dominant in the Church.

2d. That the actual Papacy, as it now is, should therefore be transformed, in so far as it has been "ravaged" by these principles.

3d. That this can only be accomplished through reform.

4th. That such a reform is not desired, but is *abhorred* and *thwarted*, in a thousand ways, by Rome and by the Episcopate.

5th. That the lower Clergy, however desirous, were, through their misfortune, powerless.

6th. That the Papacy and the Episcopate had been implored and counselled, in a thousand ways, to come to a reform, but always in vain; and, moreover, that all the means of Christian charity towards the higher Clergy had been exhausted.

7th. That the *Laity*, with the fewest exceptions, slumber in utter indifference.

Admitting these premises, it is argued, that there remains but one course, failing which, they must patiently await the future, and the guiding of Providence; and that one course is, the *open* union among themselves of all the courageous among the Clergy and Laity, however few in number they may be, for the purpose of "placing themselves directly upon the field of *deeds*, and so opposing deeds to deeds."

To explain what he means by this, he frankly continues: He distinguishes as *courageous*, those animated by a noble, pure, and Catholic devotion to their Church, from the reckless, the fanatical, and the braggart, in the guise of reformers. By "placing themselves upon the field of deeds," he adds, that he means that the time has come for *acting*, instead of *talking;* and, by "opposing deeds to deeds," that, "as Rome is acting and has acted for a long time in utter contempt for modern civilization, so we ought to act—in contempt of no one,—but only for the love of Christ;" now *negatively*, by disregarding the sectarian doctrines and ordinances of Rome;

now *positively*, by directly opposing, so far as is lawful and right, the course of Rome.

But then, he continues, it will be demanded of me, "Is it lawful for a Catholic, Priest or Layman, to act thus of his own will? Is not this schism? Is not this open rebellion against Ecclesiastical authority?" He respectfully recognizes these scruples, and sets himself to reply to them.

He argues, in reply to the *first*, from the supreme law of necessity. "Is it lawful," he asks in return, "to chase the wolves from the common fold, when the shepherds sleep, and appear even to have made alliance with the wolves?"

He replies to the *second*, by declaring that this course would be *healing*, not *creating* schism. "*The schism already exists;*" partly latent, and partly open. The schism of religious indifference, on the part of the most intelligent classes; the schism of religious discord, which is rending the whole social condition of Italy;—is veiled, for very shame; while the irreligious character of the press, and of the philosophic and political works of the day, openly reveals Catholicism, rent by the great war between the Jesuits and their opponents, and by every variety of minor controversy;—as well as by the struggle between the civil government at Florence, and the Curia Romana. Reform, then, is anti-schismatic and irenical, since it seeks to remove the causes, and to heal the consequences, of the schism, which the present state of the Church has already produced, and to render the Church once more *one, holy, Catholic and Apostolic*, as it once was." It will, of course, stir up a wasp's nest between true Catholics and Roman sectaries, but the widening the chasm between good and evil is the result of all epochs of reform; and the guilty cause of this is not in the reform, but in the need of it. This need has its root at Rome. The causes are, the courtiers who flatter the Pope, and assist, like dumb dogs, at Consistories. They are the authors of Sillibi, of Encyclicals, of diplomatic notes, &c., &c.

He answers the *third* scruple, by distinguishing between *authority*, and the *person* in whom authority is vested; and declares, that, when the officer is himself manifestly false to the authority with which he is vested, and clearly violates the laws

which he is charged to administer,—it may be rebellion to authority to *obey* him, while it is reverence for authority to resist him in his betrayal of his trust. This argument the writer not only elaborates most forcibly, but he rivets it with a quotation from Bellarmine, and with Gioberti's saying, that "it is necessary to save religion in despite of its ministers;" and, finally, entrenches himself in the midst of Ecclesiastical precedents. "*Authority*," he concludes, "is sacred as God. It is a matter of principle, then, that to oppose whosoever may abuse it, is virtue and duty. It is a matter of principle, that the more lofty the seat of the person who abuses it, the more shameful the abuse; and, consequently, the greater the crime which is thus committed, and the injury which follows; the greater the duty of opposing that abuse." It *would be* rebellion to oppose the Church as the Church, the Pontiff as a Pontiff, the Bishops as Bishops; not, to oppose a *sect which is called a Church*, and *sectaries*, who are called Bishops."

Having thus defended the principles which he had laid down, Mongini dwells upon the calm, orderly, gradual and studious spirit in which everything should be done, and, regarding the present as the time for *preparation* only, proposes the following preparatory steps.

First, those which concern the Clergy only.

Under this head he exhorts them, first of all, to renounce all *concealment*. "Those few Priests of Italy, of upright mind, of noble heart, of established character, true lovers of the Church, and of its reform, ought to make themselves known by name, cognomen, and rank." In answer to their reply, that it would be most imprudent to do so, he narrates a touching story of d'Azeglio. That statesman had, it seems, urged upon Mongini his conviction, that the patriot Priests ought *openly* to take their stand against Rome, and receiving the reply, that it would be imprudent, "Have pity upon that poor Christ," replied d'Azeglio, "Who, on account of *His imprudence*, was crucified." The rebuke was sufficient; and, indeed, it should be for any one whom the love of Christ ought to constrain to enter upon any dangerous path of duty.

Next, he counsels the reforming Priests to remain at their several posts of duty, deserting them neither for threats nor censures, but continuing in the discharge of all their usual functions.

Thirdly, he urges, that, in each of their own neighborhoods and provinces, they should labor to spread the convictions which inspire them: not only, in order to strengthen those who already sympathize measurably in their aims, but also to win over those worthy Priests, who, to the number of hundreds and thousands, from ignorance, or from other similar causes, are acting blindly, but in simple good faith, as instruments in the hands of the Curia Romana.

Fourthly, that they should at once set the example, so far as possible, without collision with the civil laws, of ignoring those various purely *curial* decrees, &c., which are mere relics of feudalism, and with which reform must needs begin.

Then, in the *second* place, reverting to the practical steps in which the Clergy and the Laity should act in concert, he recommends a general, but informal, congress of *all* the reformers, for mutual consultation and discussion upon the duties involved in their common end; and that this congress should begin by issuing and signing: (1) a dignified address to the Pope, and to the Episcopate, in which, having described the evils which afflict the Church, they should be once more, and for the last time, exhorted to enter on the path of a genuine and thorough reform: (2) an address to the Government, furnishing them respectful information of the movement, and of its ends, and praying them to give it such moral aid as may be in its power; (3) an address to the Italian Clergy and people, invoking their coöperation in such a movement; and (4), still another address, whose object should be, to enlist the support of the secular press of the country, on the ground of its importance, even to the civil interests of Italy.

Moreover, to this was added, as important, and even necessary preparatory steps, the institution of popular and gratuitous conferences or lectures upon the subject of reform:—

The organization of day and evening schools, wherever practicable, to enlighten the masses upon the subject; and—

Finally, the composition and publication of a popular catechism upon reform.

Such is a bare outline of a closely condensed argument, and of a rich scheme of "*preparatory steps*,"—the whole occupying seven pages of the *Esaminatore*, with which Mongini proposed that the reform movement should descend from the realm of words into "the field of deeds."

We have ventured to analyze this Article somewhat at length; would we could, rather, have translated it *in extenso*, in the belief, that thus we could best give our readers a clear idea of the exact position of the advance of this movement; and, at the same time, illustrate just what kind of work the *Esaminatore* is doing.

This Article of course aroused the energetic protests of not a few of the *velati*, (the veiled, or those who conceal their names) as they are called; who either did not think it wise, or who did not dare, as yet to enter upon a course so independent. In fact, the spirit of such an Article is scarcely to be expected in abundance, among the clergy of Romish training; but for all that, no single Article, since the first modest appearance of this Journal in 1864, has produced so marked an impression—none has caused so great a demand for the number containing it—and none has been followed by so much discussion. The letters of approval which it evoked, were very numerous, even from those who could not quite bring themselves to act on the bold counsel; several priests voluntarily wrote to the Editor permission to "*unveil*" them, i. e., to make their names public; and No. 11, and the publication of Mongini's Article marked an important epoch in the unpretending career of L'Esaminatore.

This Article has not produced any marked *practical* result, as yet, that we are aware of. Neither does the first blow of the woodman's axe,—how stalwart soever the arm that wields it,—even so much as visibly shake the old forest tree: but wherever the first blow has once fallen effectually, others can be struck with more and more ease and accuracy and with greater and greater effect, until they have reached at length to the very heart, even of the tough growth of centuries.

We are much mistaken in our present estimate, if this vigorous Article will ever be forgotten. So much for the views of a purely practical man, sketching a policy for the immediate future: we turn now to the views of a philosophic mind, disposed to analyze and speculate a little more.

The *second* of the Articles to which we have referred, and which appeared in the Esaminatore for July 1st, is from the pen of Prof. *Eusebio Reali.*

By virtue of the fact of his own suspension, and still more of the perfect openness and boldness of his course, Reali is to be ranked among those whom we have denominated *Progressives*: but his calm temperament and philosophic mind, as far removed from partizanship himself, as he is from one-sided judgments of others—the simplicity and disinterestedness of his character, and his somewhat retiring disposition, all combine to make him the most moderate of those with whom he acts, and far the best fitted, so far as we know, of all the Italian Reformers, to combine harmoniously the different materials, to check the perhaps somewhat rash energy of a Mongini, and to encourage and urge on the timid steps of some who were frightened at the "imprudent" proposals of the Piedmontese ex-Parroco. Reali first expresses the gratification he had derived from Mongini's Article, some of whose leading points he recapitulates and confirms. But he thinks that a gap was left in the scheme, in that nothing was said of the remedy to be found, in the meeting of a truly Ecumenical Council.

He dwells on the prevailing indifference and skepticism, which, like a gangrene, is "wasting and enfeebling humanity," and declares, that the supreme remedy is in the recovery of divine truth, from its only pure source, Revelation. He charges the Jesuits, with having, by their casuistry and their moral theology, made religion *odious and despised.* "And this," continues the noble ex-Canon of the Lateran,—"this is the whole system which to-day informs, not the Catholic Church, but that which usurps the title." * * * "Hence then, the division between the Clergy and the Laity, between scientific and theological doctrines, between the Papacy and Italy, between the *Church of Christ and the Church of Belial, or the Church of the sons of Ignatius.*"

then calls attention to the fact that the Civitta Catto-
poses to intensify and establish this state of things by
an oath put forth, after a solemn *novena*, binding the
to defend the doctrine of the personal infallibility of
e, "*usque ad sanguinis effusionem.*" The only hope of
from this peril, Reali sees in the early meeting of an
ical Council, and he states his belief that the Pope
n call one: (this, be it remembered, was written before
ouncement to that effect had come from Rome:) and he
, that as Pius IX., in attempting local reforms in his own
l government, roused the revolution which has given
and nationality to Italy, so, although he might now
nly a Papal Council, perhaps a Sixth Lateran, for the
of exalting himself and the Jesuits, he would really
a power, which would turn back the tide of corruption,
an end to a tyranny which threatened to give to the
only "the peace of death and the sepulchre." For, an
ical Council can no longer be controlled like those of
dle ages, or even the Council of Trent. If a Council
neet now, the Episcopate, instead of asking, receiving,
ying instructions from Rome, would be forced, by the
ristics of the age itself, to think and discuss; and the
would be there to receive, not to dictate, laws. The
ce of the Catholic Episcopate would be awakened in
east, and they will demand of the Pope what he has
f the Church of which he arrogates the exclusive gov-
. Nor, at the word Council, will the dissidents them-
main silent. They feel too strongly the need of unity,
l of a restoration of Christianity. They will wish to be
t the Council, and the Council will not be able to refuse
lmission, to be heard before being condemned. The
division between the orthodox and the heretodox must
he Anglican Church has never been heard at any Coun-
Oriental Churches, since that of Florence, have ever
nished from the Catholic assemblages. And, to-day, *all*
need of unity in the bond of peace." "Now," more-
continues, "the discussions will not be *oral.*" The
s, the press and the telegraph will remove the real scene
Council from a single room to the stage of the civilized

world. Railroads will prevent the sessions from being deserted; the telegraph will promptly diffuse the knowledge of their proceedings in every direction; and the force of the public opinion of the whole Church and the world, brought to bear upon the Council by the press, can neither be evaded nor resisted. "Yes," he concludes, "I dare to say it with full conviction, when an Ecumenical Council is spoken of, *then* will a religious revolution commence."

The Esaminatore for July 15th, finally, contains a letter to the Editor from the aged and distinguished retired statesman, *Terenzio Mamiani*. We do not propose to examine this letter in detail; for its importance is not so much in the views it enunciates, as in the fact that *such a layman* should come forward, and thus publicly express his sympathy with the objects, and his substantial agreement in the policy, of the Reform Journal. The letter is inspired with a deep realization of the nature of the religious and Ecclesiastical difficulties in which Italy is involved, a clear perception of the problem before her, and a faith, at once patriotic and Christian, in the ultimate successful solution of that problem, for herself and for Christendom, by means of a thorough primitive Catholic reformation of the Church of Italy. But the statesman has no hope whatever in the proposed Council; no faith that it will pursue any other course than such as would fitly conclude the late career of the Pope and the Jesuits, endeavoring "to put down utterly the Catholic faith, and to make any reconciliation between Italy and the Pontificate impossible." Sig. Mamiani rejects the hope suggested by Reali, and looks only to God and the future to fulfil the longed for result in His own time and way.

May God grant that such an appearance of the excellent and eminent ex-Cabinet Minister openly among the Reformers, may presage that lay coöperation, of which the movement so greatly stands in need—the addition of many more of the old country nobility, to take their stand with *Count Tasca;* of active public men of either Chamber of Parliament, to coöperate with Senator *Sciotto-Pintor* and Deputy *Moretti*, of men of science, to support Prof. *Landi* of the surgical faculty of Bologna; and of literary men, to labor with Prof. *Bianciarde*, the Editor of the Esaminatore.

ART. IV.—AUTHORITY OF THE CANONS OF THE FIRST FOUR ŒCUMENICAL SYNODS.

(Concluded.)

(1.) *An Essay "De Antiquis Collectionibus et Collectoribus nonum,"* in tom. III. of the Ballerini edition of the Works Pope Leo I., (Leonis Magni Opera,) page V., et seq.

(2.) *Bishop Beveridge's Συνόδικον, sive Pandectae Canonum . Apost. et Concil. ab Eccl. Græca receptorum,* etc. Oxford: 72. Two tom. folio.

(3.) *Canons of the Church,* translated by the Rev. WILLIAM DREW HAMMOND, M. A., of Christ Church, Oxford. New rk: A. D. 1844.

(4.) *The Concilia of Mansi, Hardouin, Baluze, Coleti,* and Indexes to the three last, under "Canon" "Concilia."

(5.) *The Πηδάλιον of the Eastern Church,* Athens edition of D. 1841. Its full title is, "Rudder of the intellectual p, the One, Holy, Universal, (καθολικῆς,) and Apostolic urch of the Orthodox."

(6.) *Σύνταγμα τῶν θείων καὶ ἱερῶν Κανόνων.* Athens, 1852–1859: ols. by RALLE and POTLE.

THE chief points cited, in our previous Article, from Leo I., which we would now call attention are,—

I. IN RESPECT TO THE WAY IN WHICH THE CANONS OF NICÆA RE ENACTED, AND WHO THE ORIGINAL AUTHOR OF THEM WAS.

Leo* states that they were "COMPOSED by the SPIRIT OF D." (*b*) He speaks of them, as "THE ENACTMENTS OF THE LY GHOST; .... the canons of the Fathers' decrees, which, the teaching of the SPIRIT OF GOD, were enacted in the nod of Nicæa."†

(*c*) He speaks of the canons of Nicæa, as "those laws which E HOLY GHOST ENACTED through the 318 holy bishops."‡ is expression is not extravagant, if we understand by it that which Christ promised to "*two or three,*" who might be

* Leon. Magn. Epist. xiv, quoted above.
† Id. Epist. civ. quoted above. ‡ Epist. cv.

"*gathered in*" His "*name*," and which, *a fortiori*, might with reason be expected from 318 bishops who came together to decide some of the most momentous and weighty questions which have agitated the Church of God, and which pertained to the very foundation of the faith itself. Moreover, Christ promised to be with the apostles and their successors to the end of the world,* and it would be a perilous and a blasphemous thing to assert that He proved a liar, when the representatives of the whole of that succession in a pure age of the Church came together to claim that promise: and indeed that Œcumenical Synod itself expressed in its Synodal Epistle its belief, that what they had "decreed" had "been done . . . according to the good pleasure of God the Father, IN THE HOLY GHOST." So that Leo's language, if understood, not of such aid as inspired the Evangelists, but, nevertheless, of a more than ordinary leading of the Holy Spirit, is not a whit too strong.

Similar language is used in *Œcumenical* Synods and Fathers, of their decisions. The Fathers constantly ascribe the Canons to the Holy Ghost. See, for example, passages cited.

(*d*) Again, he speaks of "that condition of things which WAS ORDAINED BY THE NICÆAN CANONS BY THE AID OF THE TRULY HOLY GHOST."†

2. IN REGARD TO THE UNIVERSALITY OF THE OBLIGATION TO OBEY THEM, Leo I., says,—

(*a*) "In all ecclesiastical cases we submit to those laws which the Holy Ghost enacted through the 318 holy bishops, *to be observed by all priests.*"‡ (*b*) Again he speaks of them, as the Canons of the Fathers' decrees, which, by the teaching of the Spirit of God, were enacted in the Synod of Nicæa FOR THE GOVERNMENT OF THE WHOLE CHURCH."§ (*c*) Again he says, "*It is conceded* TO NO MAN *to venture* ANY THING *against the statutes of the Canons of the Futhers, which, very many years ago, were founded by spiritual decrees in the city of Nicæa*, so that, if any one wishes to decree ANYTHING different from them, he lessens himself rather than destroys them."‖ (*d*) And again he writes, that "it *behooves*" that they be "observed inviolate by ALL Bishops."¶ (*e*) And again he speaks of them, as "INVIOLABLE DECREES."**

3. AS TO HOW THEY WERE IN FACT REGARDED. (*a*) He says, that "the Canons of the Holy Fathers" were "consecrated by

* Matt. xxviii. 19, 20. † Epist. cvi. ‡ Epist. cv. § Epist. civ.
‖ Epist. cv. ¶ Ibid. ** Epist. cxix.

he reverence OF THE WHOLE WORLD."* (*b*) Again he writes, hat "*it is conceded to* NO MAN *to venture* ANY THING *against he statutes of the Canons of the Fathers*, which very many ears ago were established by spiritual decrees in the city of Nicæa."† (*c*) He writes again, that "the provinces were regulated by the sway of the holy Nicæan Synod of former times."‡

The only exception which he mentions, namely, the elevation of Constantinople to the second place, was, in reality, based on the Canons of Œcumenical Synods, so that his exception was really not an exception. This position of Constantinople was agreed to impliedly by Vigilius I., patriarch of Rome, and other Roman patriarchs, and specifically by his successor, Innocent III., in the so-called twelfth general, the Lateran, Council, A. D. 1215, and by Eugene IV and the Council of Florence, A. D. 1439.

4. AS TO THE LASTING AUTHORITY OF THE CANONS OF NICÆA, *Leo I. writes:*

(*a*) "Those Holy and venerable Fathers, who, in the city of the Nicæans, condemned the specific impiety of the sacrilegious Arius, enacted laws in the form of ECCLESIASTICAL CANONS TO ENDURE TO THE END OF THE WORLD," [or, according to the Greek, "forever,"] '*and, by their enactments, they live among us, and in all the world*, and, if at any time an attempt should presumptuously be made to enact anything otherwise than as they enacted, without doubt it would be NULL AND VOID, and this, in order that what was enacted by the general "consent for PERPETUAL ADVANTAGE should be transgressed by NO CHANGE."§

5. AS TO THE BLESSING AND NECESSITY OF OBSERVING THEM. (*a*) He writes, that what he deemed an attempt to break Canon VI. of Nicæa was "OPPOSED TO UNITY, and TO THE PEACE OF CHRISTIANS," and begs the Emperor Marcian to check it 'for the COMMON SAFETY."‖ And again he speaks of it, as 'enacted for the COMMON ADVANTAGE."¶

(*b*) And again he writes:

"*It is conceded to* NO MAN *to venture* ANY THING *against the statutes of the Canons of the Fathers*, which very many years ago were founded by spiritual decrees in the city of Nicæa. So that, if any one wishes to decree any thing different from them, he lesens himself rather than destroys them. But if, as it behooves,

* Epist. xiv. † Epist. cv. ‡ Epist. cv.
§ Epist. cvi. ‖ Epist. civ. ¶ Epist. civ.

they are observed inviolate by all bishops, *there will be tranquil peace and firm concord through all the Churches; there will be no dissensions about the amount of honors, no disputes about ordinations, no ambiguities about privileges, no contests regarding usurping another's rights, but, by the even law of love, the reasonable law of customs and of offices will be preserved.*"*

6. ON THE PENALTY AND RESULTS OF VIOLATING THEM.

(*a*) He writes concerning one whom he mistakenly deemed a violator of them, that, if he continues his course, "he may cut himself off from the Universal Church."†

This is the penalty, again and again proclaimed by the Canons themselves. The second Canon of Nicæa, (cited above), proclaims a severe punishment against all clergy guilty of the sin of contravening its Canons. It threatens them with deposition.

3. VIGILIUS I., PATRIARCH OF ROME in the sixth century.

The letter of Eutychius, Patriarch of Constantinople, to Vigilius, Pope of Rome, of which the following is an extract, was read in the Fifth Œcumenical Synod, in the first session, no one contradicting.

"We hereby make known, that we always have kept and that we now keep the faith, which has been handed down from the beginning, by the great God and our Saviour Jesus Christ, to the holy Apostles, and by them preached in all the world, and explained by the holy Fathers, and especially by those who assembled IN THE FOUR HOLY SYNODS, WHICH FOUR HOLY SYNODS ALWAYS, AND IN ALL RESPECTS, WE FOLLOW, AND RECEIVE, that is to say, the 318 holy Fathers who assembled in Nicæa,"‡ etc.

He then enumerates after Nicæa, I. Constantinople, Ephesus, and Chalcedon, which make up the number of the first four Œcumenical Synods.

Pope Vigilius, in an epistle in reply to this of Eutychius, assents heartily to its sentiments. He writes as follows:

"To these things" [that is, the contents of Eutychius' epistle just cited,] "we also subscribe, and gladly embrace the illustriousness of this Orthodox Confession, and receive the SAME SENTIMENTS THROUGHOUT THEIR WHOLE EXTENT AND IN ALL RESPECTS, and we promise with God as our Leader, both to keep them and to watch over them blamelessly."§

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* Epist. cv.
† Epist. civ.
‡ Mansi Conc., tom. ix, col. 185.
§ Id., tom. ix, col. 188, 189.

The epistle of Pope Vigilius, from which this is an extract, s read in the same first session of the same fifth Œcumenical nod, no one disapproving.

4. GREGORY I. AND GREAT, PATRIARCH OF ROME, A. D.)–604. (*a*) In a Synodical Epistle, written in accordance :h the old custom of his predecessors, to the four other pa-ırchs, namely, John of Constantinople, Eulogius of Alex-lria, Gregory of Antioch, and John of Jerusalem, and to ıastasius, Patriarch of Antioch, he uses the following re-ırkable language:

'Moreover, because *with the heart*, saith the Apostle, *man be-ɔeth unto righteousness, and with the mouth confession is ıde unto salvation*, therefore I confess, THAT I RECEIVE AND REV-ENCE THE FOUR HOLY COUNCILS AS I DO THE FOUR BOOKS OF THE LY GOSPEL: that is to say, the Nicæan Council, in which the per-se dogma of Arius is destroyed, the Constantinopolitan also, in ich the error of Eunomius and Macedonius is convicted, and) first Ephesian, in which the impiety of Nestorius is judged, l the Chalcedonian, in which the wickedness of Eutyches and oscorus is reprobated. These four I embrace with all devotion; eep them with most ENTIRE approbation, because that on them, as a square stone, rises the structure of the holy faith, and because ɔy are a rule of every kind of life and action; and whoever es not hold them IN THEIR SOLID ENTIRETY, even though he may pear to be a living stone, nevertheless he lies outside the edifice. I equally reverence the fifth council also, in which the epistle ıich is called Ibas', and which is full of error, is reprobated, and which council Theodorus is convicted of having fallen away to ɔ faithlessness of impiety, by separating the Person of the Me-ıtor between God and Man into two existences. The writings Theodoret also, by which the faith of the blessed Cyril is ımed, and which have been put forth with the boldness of mad-ss, are refuted.

Moreover, I spit out all the persons which the venerable coun-s aforesaid spit out, and I embrace what they venerated. Be-ıse, moreover, they have been established by the universal as-ıt; whosoever presumes either to loose those whom they bind, to bind those whom they loose, destroys himself and not them. hoever, therefore, thinks otherwise, let him be anathema. But ıoever holdeth the faith of the Synods aforesaid, peace be to m from God the Father through Jesus Christ his Son, Who with im liveth and reigneth consubstantially God, in the unity of the ɔly Ghost, forever and ever. Amen."*

* Gregor. Magn. Epist., lib. I, Indict. ix. Epist. 25, Migne's Lat[illegible]
. 478. cf. Migne's Latins, tom. 75, col. 89, and id., col. 283.

To the same effect he writes again and again*.

He was very zealous for the Canons. Thus, writing to John, Bishop of Constantinople, he says†:

"If you do not keep the Canons, and if you wish to tear up the statutes of our ancestors by the roots, I know not who you are."

5. HINCMAR, ARCHBISHOP OF RHEIMS, A. D. 845–882.

In the council of Douzi in France, held, A. D. 871, and at which King Charles assisted in person, the distinguished Hincmar of Rheims, one of the most learned and able theologians of France in his day, in his schedule of complaint against Hincmar, Bishop of Laon, which was recited in that Synod, speaks thus of the perpetual authority of the Canons; he has in mind his rights as metropolitan, which are guaranteed by the Canons of Nicæa, of Chalcedon, and of the Synods received into the Œcumenical code by Chalcedon.

"And the holy Nicæan Council," writes he, "decreed that the metropolitan bishop of each province should have privilege. Wherefore Leo saith to Anatolius: *that condition of things, which was ordained by the Nicæan Canons by the aid of the truly Holy Spirit, can be abrogated in none of its parts!* And other Catholic councils so defined, that they should be held by all: for he, who subscribes what is contrary to their immovable decrees, seems to separate himself and his accomplices from Catholic communion. So likewise Leo, in his epistle to Pulcheria Augusta, plainly demonstrates, saying: *It is conceded to no man to venture any thing against the decision of the Canons of the Fathers, which very many years ago were settled by spiritual decrees in the city of Nicæa. So that, if any one wishes to decree any thing different from them, he lessens himself rather than destroys them.* And, moreover, as the blessed Leo himself, and, before him, Damasus and Boniface, and, after him, other pontiffs of the Apostolic See have written, the same holy Canons are laws ENACTED BY THE SPIRIT OF GOD, TO ENDURE TO THE END OF THE WORLD. Now his Spirit, according to the evangelic and apostolic verity, is the Spirit of the Father, and is the Spirit of the Son, because He proceeds equally from the Father and the Son, and is wholly the Spirit of the Father, and is wholly the Spirit of the Son: and there is a Father, and a Son, and there is the same Holy Spirit, of all of Whom there is one existence, one will and operation, so that the Holy Trinity

* Gregor. Magn. Epist., lib. III., Indict. xi., Epist. x., in Migne's edition. To the same effect, but stronger, he writes in his Epist. lib. IV, Indict. xii, Epist. 38, (ad Theodelindam Reginam.)

† Gregorii Magni Epistol., lib. III., Epist. lvi., (ad Joannem Episcop. Constantinop.), in Migne's Latins, tom. 77, col. 648.

elf is one God and Lord. So that it is clear that the Canons emselves were enacted by the Father and the Son and the oly Ghost, that is by the whole Trinity, one God and Lord; m which Canons whosoever through contempt for them pertina- usly deviates, sins against the Father and the Son and the oly Ghost, one Lord*."

We have space only to refer to, not quote, what we will mber.

6. Pope Julius I., an Orthodox Bishop of Rome, A. D. 337 352. See his Epistle, written A. D. 341 or 342, to certain sebians or Arianizers at Antioch.

7. St. Ambrose uses strong language of his attachment Nicæa and respect for its decrees. See his Epist. xxi., Mig- s Latins, t. 16, col. 1005, and Epist. xxiii., col. 1026.

3. The Fathers of the Council of Toledo in Spain, A. D.). They decreed that *the constitutions of the Nicæan Coun- should be perpetually observed.* (See Leon. Magn. Opera.) t. Baller. in. t. III, p. lxx.

). Pope Innocent I., Epist. xxiv, (Ad Alexandrum Episco- m Antiochenum), in t. 20, of Migne's Latins, col. 547—551. regarded the Canons of Nicæa as binding.

The same Prelate contended for the authority of the Canons Nicæa in another Document. See his letter to "the Pres- ers, Deacons, and all the Clergy, and to the people of Con- ntinople." It is in Sozomen's Ecclesiastical History, bk. ., chap. 26, of Bohn's translation. It belongs to A. D. 405. e same Innocent I. vindicated the Canons of Nicæa against persecutors of Chrysostom. See his Epist. ad Theophilum exandrinum, in Baluz. Nova Collect. Conc., col. 1091, t. 1.

A remark in conclusion on this part.

The only Canons, on which much opposition is made in the cident, were the III. of I. Constantinople and Canon XXVIII. Chalcedon. Leo I., Patriarch of Rome, went so far as to ore I. Constantinople,† and to reject the Canons of Chalce-

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See in the Concilium Duziacense I, A. D. 871, Hincmar of Rheim's Schedula ostulationis Adversus Hincmarum Laudensem episcopum. It is in Coleti, c., tom. x. col. 1077. Hincmar of Rheims in this passage is defending his metropolitical authority over his nephew, Hincmar, of Laon.

† Leon. Magn. Epist., cv. cvi., and cxvi.

don absolutely.* But he afterwards modified his views, on fuller information, so as to receive the definition of Chalcedon, which approves I. Constantinople.† And after 454, we read nothing of opposition to Chalcedon in his letters. On the contrary his language is highly laudatory of it. We have seen no clear and positive proof that, after 454, he opposed. And in a letter written to Julian of Cos, March 11, 453, he ingenuously confesses, that at that time he did not understand the acts of Chalcedon, and therefore asked him to secure a Latin translation of them.‡ This was after most of his most violent opposition. So that it is clear that his hostility was partly, perhaps wholly, owing to lack of information. And after 454 he is only laudatory.

If we may trust a passage in an Epistle of Gregory I., Patriarch of Rome, he rejected the Canons of I. Constantinople.§ But the passage is dubious, and, I think, interpolated or spurious. For, in a passage cited above, he deemed it necessary to salvation to receive the four Synods "in their solid entirety." And by Justinian's edict, below cited, they were law at Rome, and in all the Empire. But his predecessor, Vigilius, uses language which certainly makes no exception to any Canon of the four Synods. For he received them "in all respects." And he used this language to Orientals—see above. In the Indiculum Pontificis or Profession of a Roman Pontiff of the end of Century VII. and during Century VIII, those Bishops swore as follows:

"I WILL KEEP UNMUTILATED, TO A SINGLE LONG MARK OVER A VOWEL, the holy Universal Councils also, the Nicæan, the Constantinopolitan, the first Ephesian, the Chalcedonian, and the second Constantinopolitan, which was celebrated in the times of Justinian, a prince of pious memory. And together with them, and with equal honor and veneration, I promise to keep, TO THE VERY MARROW AND FULLY, the holy sixth council which lately assembled in the time of Constantine, a prince of pious memory, and of Agatho, my apostolic predecessor, and I promise in very truth to proclaim

* Leon, Magn. Epist., Epist. cxiv.

† See Epistles 146, 147, 148, 149, 162, 163, and 164. These letters were written in A. D. 457 and 458.

‡ Epist. cxiii.

§ Gregor. Magn., col. 893, Epist. 34, lib. VII, t. 77 of Migne's Latins.

hat they have proclaimed, and with mouth and heart to condemn hat they have condemned. But if anything shall arise against anonical Discipline, I promise to amend it, and to GUARD THE ACRED CANONS, and the constitutions of our Pontiffs, AS DIVINE ND CELESTIAL MANDATES."*

The author of the note on the words "to a single" etc., in ligne's Latins, tom. 105, col. 41, rightly infers that they imly the reception of all the Canons of the Councils above specified.

The Jesuit Garnier, in his Second Dissertation, on this rst Profession of Faith, termed the "Indiculum Pontificis," tates that it was in use from the seventh Century until as late s A. D. 1294. It received additions as the years rolled on. Ie thinks it ceased in the fourteenth Century.†

The author of a note in Migne's edition of the Daily Book f the Roman Pontiffs, thinks the particular form of this Proession above translated was that of Conon or Sergius.‡ The ormer mounted the Patriarchal throne of Rome about A. D. 86, the latter about A. D. 687. Our author bases his belief s to the date, on the fact that the sixth Œcumenical Synod is nentioned as "lately" held.‖

The Second Profession of Faith of a Bishop of Rome in he end of Century VII. and in Century VIII., as given in the Daily Book of the Roman Pontiffs, after a full and excellent onfession of doctrine, reads thus:

"Wherefore, whomsoever or whatsoever the holy six Universal Councils have cast off, we also smite with a like condemnation of nathema. But whomsoever or whatsoever the same six holy Councils received, we, as sharers of the right faith, receive, and vith the same reverence, venerate with mouth and heart."§

This language is general and absolute. It excepts nothing,

* Migne's Latins, tom. 105, col. 39. 42. The passage occurs in the Liber Diurnus Romanorum Pontific., cap. II, tit. IX.

† See Migne's Latins, tom. 105, col. 143, Sect. iv, De Prima Professione fidei.

‡ See note "l," col. 40 in Migne's Latins, tom. 105, and compare note "f," col. 41, id.

‖ See note "l," col. 40, tom. 105 of Migne's Latins, and note "f" col, 41, id., and note "g" col. 42, id.

§ See the Liber Diurnus Romanorum Pontificum in tom. 105 of Migne's Latins, col. 44, 54.

not even an iota of any Canon. It naturally includes all the Canons of the six Œcumenical Synods, from A. D. 325, to A. D. 680, inclusive.*

It is a fact worthy of note, that, from the days of Leo I., Bishop of Rome onward, we find no rejection of any of the Œcumenical Canons. On the contrary, as we have seen, the Roman Patriarchs swear to all the work of the four Synods, without excepting a single enactment.

And another fact is equally remarkable. It is this. The first Roman Bishop, who uses the Spurious Decretals,† is the first after Leo I. (it is not certain that Gregory I. opposed,) to lead the way, in that spirit of carping at, derogating from, and of making exceptions to, parts of the Œcumenical Law. After the imposture had gained credence, we find Nicholas I., Patriarch of Rome, A. D. 858–867, derogating from the place ascribed to Constantinople in Canon III. of I. Constantinople, and Canon XXVIII. of Chalcedon.‡

But the Roman Communion, of a later date, departed from this obstinate course, which had been too much dictated by lack of judgment, and by passion, and preferred to follow Vigilius I., rather than Nicholas I., at least so far as to admit the two Canons so much contested, as to the rank of Constantinople. For Pope Innocent III., and the fourth Lateran Council, A. D. 1215, (termed, by Latins, the twelfth general,) assigned it the second place, in the fifth Decree or Canon of that Occidental Synod. The same thing was done by the Council of Florence, A. D. 1439, in its Decree of Union.

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* The suburbicarian Bishops, in their Profession of Faith, promised to maintain the faith of the six Œcumenical Synods. It specifies them all, from Nicæa, A. D. 325, to III. Constantinople, A. D. 680. See the Liber Diurnus, Romanorum Pontificum, cap. III., de Ordinatione Episcopi Suburbicarii a Summo Pontifice, tit. vi., Professio fidei Episcopi. The Book is in Migne's Latins, tom. 105. From this, one may easily see the zeal of the Bishops of Rome, and the Prelates of their proper jurisdiction, in earlier times, for the Œcumenical Definita.

† See Smith's Gieseler's Church History, vol II., p. 115, note 15. Compare Murdock's Mosheim's Eccl. Hist., vol. II., p. 65, and note 24, id.

‡ Nicolaus I., Pope of Rome, in his Responsa ad consulta Bulgarorum, cap. XCII, XCIII. See these Responsa in Coleti's Conc., t. IX., col. 1563.

But, both those Canons fail to admit, with absolute clearness, the *cause* for the primacy of Rome, mentioned in Canons III. of I. Constantinople, and XXVIII of Chalcedon. In this error they still continue, obstinate against the voice of all the rest of the Apostolic Sees, and the second and fourth Œcumenical Synods, and the fifth and sixth, which, without making any exception, approved the second and fourth. The Roman Patriarch, Vigilius, seemed to approve the Canons in dispute, in their entirety. So, at least, his language would naturally imply. And this is plainly said by Gregory I., and in almost these exact words, for he deemed it necessary to salvation to receive them "IN THEIR SOLID ENTIRETY." See above. And their successors, in the seventh or eighth Centuries, swore to "keep UNMUTILATED, TO A SINGLE LONG MARK OVER A VOWEL, the holy universal Councils, . . . the Nicæan, the Constantinopolitan, the First Ephesian, the Chalcedonian, and the Second Constantinopolitan." Below the sixth Œcumenical Synod is added.

It should be added that, although, owing to the fact of the distance of Rome, and parts of the West, from the places where the first four Œcumenical Councils were held, and more still to the fact that all the Œcumenical Canons are of Oriental origin, and were adopted in Greek, those Canons were not at once known in every part of the Occident, as, for instance, the Canons of I. Constantinople; nevertheless, there never was any opposition to the great mass of them. With the exception of the small proportion to which we have referred, they were received as soon as known, and this is acknowledged by all.

But, at this point, we may be asked, "How has the general disregard of the Œcumenical Canons in the Occident originated?'

The answer is easy. The fell work of the ruin of Ecclesiastical discipline, has been achieved by the False Decretals. The genuineness of these were generally credited, from the period when they first appear, in the eighth or ninth Centuries, until the sixteenth or seventeeth. David Blondell, a Frenchman, who wrote in the seventeenth Century, has demonstrated their

falsity, to the general satisfaction of all, Latins and Protestants. And the Greeks never believed them. These false Decretals broke down in the Occident, but in the Occident alone, the ancient discipline of the Œcumenical Canons, and so it remains, until this day. Moreover, the mere epistles of Roman Bishops have become law in the West. Father Lequeux, in his Manuale Compendium Juris Canonici, remarks, that,—

"A great part of the Canon Law" [he means, of his own Latin Communion] "is made up of the Decretals of the Pontiffs."*

And the Abbe Guettée, one of the most learned of the Clergy of France, and himself formerly a Latin, bears similar witness. For he remarks of these Decretals, that—

"They have supplanted, in the present Roman Church, all the other legislative monuments, and all the codes."†

V. The Œcumenical Canons enforced by Civil Law.—The Emperor, Justinian, who wrote on Theology, as well as managed the affairs of the Empire of the East and West, thus enacted:—

"We decree therefore that the holy ecclesiastical Canons, which have been set forth and confirmed by the four holy councils, that is to say, the Nicæan of the 318, the Constantinopolitan of the 150 holy Fathers, the first of Ephesus, in which Nestorius was condemned, and the Chalcedonian in which Eutyches with Nestorius were smitten through with anathema, that all these shall have the force of laws. For we receive the decrees of the holy councils aforesaid just as the Holy Scriptures, and we keep their Canons as laws."‡

This became a part of the civil law east and west, that is of all Christendom, and so remained for centuries: and the learned Anglican, Dr. Saywell, in his work on Schism, p. 409, says that the emperor Justinian in this novel 131, makes all the Canons of the four general councils to become imperial laws, and they

* Lequeux, Manuale Compendium Juris Canonici ad usum Seminariorum, tom. I. (Paris, 1850,) p. 51: Ex Decretalibus Pontificum constat magna pars Juris Canonici.

† Guettée, Exposition de la Doctrine de l'Eglise Catholique Orthodoxe, p. 387.

‡ Migne's Latins, tom. 72, col. 1039. Justinian. Imperator, Novella cxxxi. Compare Justinian's Lex. xlv., in Migne's Latins, tom. 72, col. 1059. of the allusion of Pope Honorius II. to this edict in Migne's Latins, tom. 166, col. 1311, and see Coleti conc.,. tom. 13, col. 552.

are, in the Code and Novels, now, at this day, reckoned as part of the body of the Civil Law. Dr. Saywell's work was published in Century XVII or XVIII. Matters have, to some extent, changed since then. But the Œcumenical Canons are, I believe, still in the civil law of Russia and Greece, but I know not regarding Western Europe, how it is. But, inasmuch as the Canons have fallen into desuetude in the Roman Communion and are observed by no Protestants, and as these divisions constitute Occidental Christendom, it may perhaps be inferred that they are little known there, in the present ignorance of what are the ŒCUMENICAL DEFINITA. Probably, from the appearance of the imposture of the False Decretals, in Century IX., they have been growing more and more into desuetude. For, from that period, the *Indefinita* have been confounded with the *Definita*, as of equal or even superior importance, the spurious with the genuine, the false with the true, till now, in the perfect muddle of all things, the Apostolic thrones of the Orient reject all Latin and Protestant baptism and orders.

And now, VI., AS TO WHAT CERTAIN AUTHORITATIVE DOCUMENTS OF THE ANGLICAN COMMUNION HAVE, WHICH BEARS TO A CERTAIN EXTENT ON OUR SUBJECT.

The Anglican Communion, like the Jewish in Babylon, is *reformed* from creature worship. But, unlike the Jewish, it has as yet had no Zerubbabel, Ezra, or Nehemiah, to *restore* what has been laid aside or subverted, in the period of creature worship, and this is especially true of the Canons of that Universal Church, which, at every Morning and Evening Prayer, it confesses in the Creeds which it uses.

Its government is rather political than ecclesiastical. It has almost no discipline.

At the Reformation, the Canon Law of the West was in a muddle. The genuine decision of an Œcumenical Synod and the mere *say so* of a Roman bishop, or a mere Western Council, were all placed on the same footing. No one knew what was spurious or what was genuine. David Blondell did not convince the learned world of the spuriousness of the False Decretals, until the 17th century, about one hundred years after

the Reformation. It was not therefore possible to separate the chaff from the wheat at the Reformation.

Nevertheless a few things show a leaning toward the Canons.

1. The Commination Service of the English Church says, that it is much to be wished, "that what it terms the GODLY DISCIPLINE of THE PRIMITIVE CHURCH should BE RESTORED AGAIN."

2. The Homilies confess, that the Primitive Church period reached down to, and included, Chalcedon, A. D. 451. The important thing about this is, that, inasmuch as all the Œcumenical Canons were made in that Synod, or before, and not one after it, the English Church, in this Homily, makes all the Œcumenical Canons, Canons, not of a corrupt period of the Church, but of the Primitive Church. So that it vouches for the purity of the period to which they all belong. This point, and the preceding, will appear more clearly from what follows.

(*a.*) The penitential discipline of the ancient Universal Church, is in the Œcumenical Canons made by the first four Œcumenical Synods. Now, "the second Part of the Homily, of the right use of the Church," thus speaks:—

"*In the Primitive Church, which was most holy and godly, and in the which, due discipline, with severity, was used against the wicked, open offenders were not suffered once to enter into the house of the Lord, nor admitted to Common Prayer and the use of the Holy Sacraments, with other true Christians, until they had done open penance before the whole Church;* and this was practised, not only upon mean persons, but also upon the rich, noble, and mighty persons, yea, upon Theodosius, that puissant and mighty Emperor, whom, for committing a grievous and wilful murder, St. Ambrose, Bishop of Milan, reproved sharply, and did also excommunicate the said Emperor, and brought him to open penance; and they that were so justly exempted and banished, as it were, from the house of the Lord, were taken (as they be indeed) for men divided and separated from Christ's Church, and in most dangerous estate; yea, as St. Paul saith, *even given unto Satan, the Devil, for a time*;* and their company was shunned and avoided of all godly men and women, until such time as they, by repentance and public penance, were reconciled. Such was the honor of the Lord's house in men's hearts, and outward reverence also, at that time, and so horrible a thing was it to be shut out of the Church, and house of the Lord, in those days, *when religion was* MOST PURE, *and nothing so corrupt as it hath been of late days.*"

* 1 Cor. v. 5, and 1 Tim. 1, 20, and II Cor. vii. 8.

St. Ambrose's disciplinary act against the Emperor, Theodosius, took place about A. D. 389, when the Œcumenical Synods of Nicæa and I. Constantinople had already enacted their Canons; "at that time," according to the testimony of this Homily, "the Primitive Church . . . . . was most holy and Godly," and, "at that time," "religion," according to the same Homily, was "MOST PURE." And the same Homily terms the ancient canonical discipline, "DUE DISCIPLINE, with severity."

(*b.*) And what is still stronger, the English Church, in the "Commination" Office, speaks of the discipline of "the Primitive Church," as it terms it, towards notorious sinners, at the beginning of Lent, as "a Godly discipline," "in the Primitive Church." And it put forth that "Commination" Office, to be used only "until" the Primitive Church discipline can be "RESTORED;" and it tells the people, that its restoration "is to be wished." The words are, "Instead whereof, (UNTIL THE SAID DISCIPLINE MAY BE RESTORED AGAIN, WHICH IS MUCH TO BE WISHED,)" etc.

So unequivocal is the testimony of these authoritative utterances of the men who purged the English Church of the sin of creature worship, to the desirableness of restoring the Canons against offenders.

Would God, that their pious wishes were realized!

(*c.*) And again, "the first part of the Sermon [or Homily of Fasting," expressly appeals to the authority of a Canon of "the Chalcedon Council," which it terms "one of the Four first General Councils," and, what is most important, speaks of that Synod as a Council of "the Primitive Church,"—and it terms the Primitive Church "most holy and Godly," in "the Second part of the Homily of the right use of the Church," in the Second Book of Homilies. And it there speaks of religion, as being "most pure," only about 61 years before Chalcedon, the last of the Œcumenical Synods which made Canons. For the putting Theodosius to open penance, there lauded, occurred, according to Gibbon, A. D. 390.* And the first part

* See Bohn's ed. of Gibbon's Decline and Fall of the Roman Empire, vol. III., p. 257, at the top.

of the Homily against peril of Idolatry, states of "the Primitive Church," that it "was MOST PURE AND UNCORRUPT."

(*d.*) And again, in "the second part of the Homily against peril of Idolatry," it mentions "the Primitive Church, which," it adds, "was most pure and uncorrupt."

(*e.*) And again, the third part of the Homily against peril of Idolatry, in the Second book, appeals twice to "the judgment of the Primitive Church," and teaches, also, that "the PRIMITIVE CHURCH . . . IS SPECIALLY TO BE FOLLOWED, AS MOST INCORRUPT AND PURE."

3. In the Office for the Consecration of Bishops, in both the British and the American Churches, "THE ANCIENT CANONS" are referred to, as ground and authority for certain action. Œcumenical Canons referred to in this expression are, of Nicæa, Canons II. and IX., and of Laodicea, Canon III.

4. The Institution of a Christian Man, published A. D. 1537, has a striking passage in favor of the ancient Canons. In contending against the usurped authority of the Bishop of Rome in England, that work accuses the Roman Pontiffs thus:

> "The said Bishops of Rome . . . . do manifestly violate, as well the HOLY CANONS, made in the Church immediately after the time of the Apostles, as also the DECREES AND CONSTITUTIONS, made in that behalf by the holy Fathers of the Catholic Church, assembled in THE FIRST GENERAL COUNCILS."

The preface to this work was signed by twenty-one, that is, all the English Bishops; and the observable thing is, that resistance to Roman usurpation was justified in this work, by "the holy Canons made in the Church immediately after the time of the Apostles, as also the DECREES AND CONSTITUTIONS made in that behalf by the holy Fathers of the Catholic Church, assembled in THE FIRST GENERAL COUNCILS."

WE COME NOW, VII., TO ANSWER SOME POPULAR OBJECTIONS TO OBEYING THE CANONS.

I. They belong to a late and corrupt period of the Church. To this I answer,—

(1.) As to the point of lateness. None of them was made later than A. D. 451, a period included in the time of "the Primitive Church" by the authoritative Homilies of the Anglican Communion. See the quotations above.

(2.) As to the point of corruption. The Anglican Homilies vouch for the period as late as A. D. 451, when the last of the Canons was made, as that of "*the Primitive Church.*" There is no doctrinal error in these Canons of the Universal Church, at the end of the fourth, and the first 51 years of the fifth Century. *Individuals* may have erred, but the *Church Universal* never approved any of those errors, in any of these Canons, or in any of the first six Synods, whose Canons are as pure as the gold. One of them for instance, the thirty-fifth of Laodicea, received by Chalcedon into the Œcumenical code, actually condemns the error of invoking angels, as "hidden idolatry," and the same Canon brands, by implication, all invocation of any creature, as "hidden idolatry." This is much stronger language than the twenty-second Article. Moreover, the same thirty-fifth Canon of Laodicea imposes the terrible, but just penalty of anathema, upon him who is guilty of this sin. And there is not a solitary syllable in them in favor of Image worship; all there is, bears against it;* and, moreover,

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* Moreover, the 36th Canon of the Council of Eliberis, about A. D. 303 or 309, forbids pictured images, (and, by implication, graven images,) in Churches. And it may admit of doubt whether, inasmuch as it is not opposed by any Canon of the six Œcumenical Synods, or of the local Oriental Synods approved by Chalcedon, it is, or is not, now Œcumenical law. For Canon I. of the fourth Universal Council positively, and without making any exceptions, orders: "We have thought it right, that the Canons which have been issued by the holy Fathers IN EACH SYNOD, UP TO THE PRESENT TIME, should continue in force." And, surely, Eliberis A. D. 303, or 309, at which the distinguished Hosius, of Cordova, who was at Nicæa, A. D. 325, was present, was before A. D. 451, the date of Chalcedon, and therefore *may be* (we do not say *is*) embraced among those local Councils sealed with its Œcumenical imprimatur. But we will not now discuss this question. For we do not feel certain, whether the Fathers of Chalcedon contemplated any Canons of local Synods besides those of Ancyra, Neo-Cæsarea, Gangra, Antioch and Laodicea, and one or more of its Canons are opposed to enactments approved at Chalcedon. We leave this question, therefore, for future investigation. But the point most germane to our subject is, that the only Canon before Chalcedon which speaks of pictured images in Christian Churches, forbids them. And as Brakanthorpe, in his Defensio Ecclesiæ Anglicanæ, Cap. LXIV., and as Tyler on Image Worship show, the historic tradition of the Early Church is *uniformly* opposed to any *worship* of images, and almost uniformly to *any use* of them in Churches; and in case of any future Œcumenical Canon being made on this subject, it would follow their historic tradition of interpretation of Scripture.

though speaking incidentally, their language forbids Transubstantiation. For Canon XXV. of Laodicea, made Œcumenical by Canon I. of Chalcedon, terms that which is given, "leavened bread," (ἄρτον.) But, according to those who hold the doctrine of Transubstantiation, no bread is really given, for it has been transubstantiated before being given. Their opinion is, therefore, by implication, condemned by the Universal Church. So thoroughly sound on the points which are the *gravamina* against Rome, or the East, are the Canons of the four Synods of the Universal Church.

But, objection II. The Creeds of the Universal Church a man is bound to receive, because they treat of *Faith*; but the Canons may safely be disregarded, because they pertain only to *Discipline*.

Answer. This is a tremendous mistake. The Canons contain *Faith* as well as *Discipline*; or, if one chooses to term the matters of which they treat *Discipline*, then it may be justly said, that they are such matters of discipline as are *necessary*. For instance;

1. The whole decision as to the validity of heretical baptism, is in the Canons, and in the Canons alone.

2. The whole Œcumenical teaching regarding the superiority of Bishops to Presbyters, and all questions regarding the Christian ministry, without which a Church cannot exist, are decided in these Canons, and in them alone.

3. The rights of Metropolitans and Provinces are guarded in the Canons alone, not in the Creed.

4. The error of the Latins, in putting the primacy of Rome on the basis of a *jus divinum*, peculiar to the city of Rome alone, is condemned only in the Canons, two of which, the III. of I. Constantinople and the XXVIII. of Chalcedon, base it on nothing more than the political prëeminence of that city.

These are instances of the fact, that the Canons treat of Faith. Indeed, *two-thirds of the points of the Faith of the Church are in the Canons, and in them alone.* So that, if a man rejects the Canons, knowing their contents, he is a heretic.

And in regard to those Canons which treat of Discipline, or what may be deemed by some, lesser matters, let me ask, who

gave any man authority to disobey a law of the Universal Church? When Christ said, "hear the Church," did He mean, that we may disobey Him, and not hear it? The man who disobeys the Canons, disobeys the authority appointed by Christ, which made them, that is, the Universal Apostolate.

Moreover, if any man, or any local Church, by his or its own mere whim, can violate the Canons of the Universal Church, what is the use of the Œcumenical Church making Canons? The thing is a farce, if a man, or a local Church, can refuse to hear the Universal Church, and substitute his or its own whim for them; and what is this whole objection, but a subtle form the heresy which denies the binding authority of the power of Discipline, delegated by Christ to His Church. It is allied to the Novatian heresy, which erred against the same doctrine of the power of the Church in matters of Discipline, though in a different way.

Moreover, if I can set aside a part of the decisions of the Universal Church in its Canons, why may I not set aside the rest of its decisions, and so deny the Creeds and the Trinity. The authority, which binds on me the Œcumenical Symbol of Nicæa, and that of I. Constantinople, is exactly the same authority as binds on me the Œcumenical Canons.

Moreover, this objection does away with all Discipline, and logically leads to ANARCHY. For, if I may reject the Canons of an Œcumenical Synod, who will have the superlative brass to tell me, I am under any obligation to obey those of a mere local Church? May I reject the greater and not reject the less? No! This objection, in the mouth of any man who believes that any local Canons should be obeyed, is the veriest inconsistency and nonsense. For, if I ought to heed the Canons of a local Synod, *a fortiori* ought I to heed the Canons of an Œcumenical Synod.

Let it be remembered, then, as the salient fact on this point, that an objection to the binding authority of the Œcumenical Canons, is an objection, *a fortiori*, to the binding authority of any, and all local Canons, and, indeed, to all Ecclesiastical law, and that, in other words, the logical sequence of such an objection is, NO Canons, *no Discipline*, ANARCHY.

A third objection is sometimes heard in the mouths of some well-meaning, but unintelligent men. It is as follows:—

The Canons of the Universal Church are inapplicable in our day. The Church should suit herself to altered times and circumstances. To this I answer:

(1.) As to the statement, that "the Canons of the Universal Church are inapplicable in our day." This is a tremendous mistake, as to *the fact.* For, although it is true that there are a few things in the Canons, which have reference to sects that long ago ceased to exist, nevertheless, these things are but a very small part of the whole, and at least nine-tenths of the Canons are most thoroughly applicable to our age and country, and not only applicable, but they are just the thing which we need, the thing for which we bleed and suffer.

And, moreover, the *errors* held by the ancient sects are not yet dead. Some of them have been revived, and others may be at any moment. It is best, therefore, to leave standing the Œcumenical bulwarks against those errors. There is no necessity of being nervous to destroy the best weapon, when it is or may be needed.

(2.) As to the statement, that "the Church should suit herself to altered times and circumstances."

To this I answer, this is very specious. But it is no more than merely specious. It has no solid reference to the question which we are discussing.

I do not deny that it may be true, that when Infidels are studying geology, in order to pervert it into a weapon against the Scriptures, the Church should train men to meet opponents in that quarter. I do not deny, that in increased faithfulness and energy, she should rise to the greatness of every occasion, and of every assault, and of every condition of things. But what I do deny is, that anything, in the way of Œcumenical decisions in doctrine or discipline, should be violated, before it has been rescinded by the same authority as that which enacted it. There is no necessity for this.

But some man may say, The times call for it. So the times tell me, that the eternal generation of the Son of God is wrong, that the Trinity is an absurdity, that the Atonement is an in-

justice, that the very *arcana* of the Faith, the fundamental and saving truths of God's most holy Word, are opposed to true progress, and to the liberal ideas of the Nineteenth Century. Which am I under obligation to follow, in a case of this kind, the shallow speciousness of the Westminster Review, and the theories of the men who would overturn the Canons of the Church to substitute for them, as they have in our own country, mere political government in the Church, or the authority delegated to me by God Himself? Be my soul with the authority which speaks to me in Christ's name, in the Canons of God's Universal Church. Be my soul on the side, not of man's changing theories, but on the immutable authority of those whom Christ has sent, to whom He has said, "He that heareth you heareth Me, and he that despiseth you despiseth Me."

Moreover, if one age tells me I must give up the Canons made with the promised aid of God's Spirit, and substitute for them something else, why may not another tell me, that the Faith of Nicæa is an exploded fable, and that Arius and Nestorius and Eutyches were all true and right; and then what would be left me of the Œcumenical decisions, or of Orthodox Christianity? Antichrist would have come. And, finally, let it be remembered, that the supposition that the Canons are inapplicable to our age, or to any country, is a patent humbug. No good reason can be given by any Orthodox man, why they should be trodden under foot, and the authority of the Universal Church thus outraged, in order to introduce the Amerikin eagle, the galorious fowl of freedom, and all that stuff, into the Holy of Holies. His exhilarating and cheerful shriek is a good thing on the Fourth of July, but it is hardly appropriate for the awe-inspiring sanctuary of Him, before Whom angels may veil their faces.

Moreover, the men who say, that the Church should alter those parts of her Faith and Discipline which are in the Canons, or any portion of them, to suit the times, can hardly see where their notion would lead them. For, if it would justify our running political democratic mob-government into the Church in these United States, it would justify running aris-

tocratic political government into it in England, or political absolutism into it in Austria or Russia.

And, moreover, it would go far to excuse Congregationalism in New England, and uncanonical and absolute Papacy at Rome. "It is a poor rule, that will not work both ways."

Moreover, the Church has in the Canons, an *Ecclesiastical* government. It is *not political.* It has democratic and aristocratic elements under the one Monarch, Christ. But it is not merely democratic, or merely aristocratic, but *Ecclesiastical;* and the Universal Church is limited to no clime or country: she lives under political institutions the most various; comprehends, within her wide-spread pale, absolute and limited monarchies, aristocratic and democratic republics. Now she needs unity and cohesion in her government. She had such unity in the earlier centuries, when, according to the injunction of Chalcedon, the Œcumenical Canons continued "in force." Everywhere the government was uniform; all was like a vast machine, but symmetrical and perfect. It was not democratic in one province, and aristocratic in another, and monarchical in a third, presenting a constant conflict of jarring theories of government, and their correspondent practices. But it was everywhere *Ecclesiastical.* Men had the common sense to see, that the State was one thing, and the Church was another and a very different thing. And they did not attempt to run the government of the one into the other. And so long as the Œcumenical Canons remained in force, the beautiful system of the Church's government and discipline moved like clock-work, and unity was preserved. And the remarkable fact is, that so soon as the Œcumenical Canons gave way in the West, in the ninth Century, the unity of the Church, equally with its discipline, was marred. And when, in the eleventh Century, only about 200 years later, a large part of the Œcumenical Canons had been made a wreck, the famous separation of the West from the East became an accomplished fact, and there never has been unity since; nor will there be, until men obey Christ speaking to them in the Canons of that universal Apostolate which He sent and commanded us to hear.

Oh! If there is an idea which is shallow as shallowness itself, if there is an idea which ruins discipline in the Church, hinders its efficiency, and thus, indirectly, is the means of damning souls, it is the notion, that *we* may change, or a local Church may change, the Canons which God's divinely commissioned Apostolate and Church have enacted, and that we may substitute for its laws the mere political and contradictory shibboleths and theories of the passing hour. And utterly wonderful is it, that a notion so utterly absurd, and so utterly contradicted by every dictate of common sense, should dupe so many, even I grieve to say it, of our more unlearned Bishops and Clergy. I know not how I can conclude better, than by quoting again the words of Leo I., the Orthodox Roman Bishop of the fifth Century, and by applying them to the observance of all the Œcumenical Canons:—

"It is conceded to no man to venture anything against the statutes of the Canons of the Fathers, which, very many years ago, were settled by spiritual decrees, in the city of Nicæa; so that, if any one wishes to decree *anything different from them*, he lessens himself, rather than destroys them. But if, as it behooves, they are observed inviolate by *all* Bishops, there will be tranquil peace and firm concord through all the Churches; there will be no dissensions about the amount of honors, no disputes about ordinations, no ambiguities about privileges, no contests about usurping another's rights, but, by the even law of love, the reasonable law of customs and of offices will be preserved."*

And this is as true now, as when written.

And I will add, that powers of government over the whole flock, Clergy and people, inalienable in the hands of the Apostolate, would not, as among us, be wrested from them, and placed in the hands of new-fangled Conventions, which are Presbyterian Presbyteries, in a new and worse form, the Bishops being shorn even of a veto power, in most instances, and being reduced to the position of a mere permanent Moderator, the Presbyters having the same place and power as are possessed by the Presbyterian Presbyter, and the Lay delegates having the same power as the ruling elders:† 'though we will

* Leon. Magn., Epist. cv.

† The attempt to bolster up our Eighteenth Century Convention System, by what is recorded of the Assemblies in Jerusalem, in Acts xi. and xv., is ridiculous. It would be a very easy thing to show this. But our limits forbid. It

do Presbyterianism the justice to say, that whereas they require their ruling elders to be pious men, baptized, Orthodox, in their sense, communicants, the cream of their people, and even, as their name "ruling elders" asserts, of the Clergy, our delegates may be non-communicants, aliens from our Faith and Order, aye, even unbelievers, aye, even Infidels on fundamental points, or even Mohammedans or Jews. In a parish which the writer has had personal cognizance of, and which, in Churchmanship, is better than the average, such an Infidel has been

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may be as well here to remind the learned reader, that, until the end of the last Century, all Communions claiming an Episcopate, have deemed the Apostolate, that is, Episcopate, the only order which had a right to sit in Synods. In the few instances, in ancient times, where Presbyters were present, it was only as the messengers and proxies of their Bishops. And Laymen, in the instances where they were present, were not members of the Synod, but only representatives of the Emperor, to maintain order, and to do those things which, in a connection of Church and State, pertained to the civil power; or they were present to be taught by the Bishops. All Doctrinal and Canonical and Ritual questions, were always reserved for the decision of the Apostolate alone. Dr. Pusey's work, on "The Councils of the Church, A. D. 51–381,"—though not covering a wide field, as to to time, and though, like most of the Doctor's works, it lacks thoroughness, and is too Occidental, and is too prone to insist on the Indefinita, and contains at least one or two great mistakes,—is, nevertheless, one of the best productions in English on this subject. As to the government of the American Church, he speaks, on page 24, and thereafter. That contains much that will repay perusal. In speaking thus, we would add, that we deem it a sad thing, that one, who wields so much influence, should,—with all his excellent intentions, and after the, in some respects noble, preparatory work, which he has wrought,—have nothing but what Newman, and Keble, and all his School have had; that is, a mere eclectic, Uncatholic Theology. He lacks appreciation of the only true system, THE DEFINITA OF THE CHURCH IN THE SIX WORLD'S SYNODS, and has busied himself largely in his works in insisting on things, on which the Universal Church has never defined a syllable, and regarding which it is not positively certain, that, if it ever defines, it will not be to condemn some of his notions. And, regarding invocation of saints, (Eirenicon, p. 175,) he has certainly gone against the *implied* prohibition of all creature invocation, contained in Canon 35 of Laodicea. The Doctor is an Eclectic, not a true Catholic or Orthodox Christian. No man can be such, who does not hold to every jot and tittle of the Œcumenical Synods. Let the reader refer to the noble testimony of the Patriarch of Rome, Gregory I., translated above, regarding the necessity of receiving them IN THEIR SOLID ENTIRETY. Yet the Oxford School will, we trust, even by their Eclecticism, lead men to the Œcumenical Definita. Palmer, who wrote on the Church, and Percival, who wrote on the Roman Schism, though not attaining the full standard of respect for them required by the Universal Church, are, nevertheless, perhaps, the most unsectional and Œcumenical, in their bearing, of all modern Anglicans.

the Lay Delegate, and he knows of other instances, where men, not well instructed even in the fundamental articles of the Christian Faith, as contained in the Œcumenical Symbols of Nicæa and I. Constantinople, men, even heretical, have been intrusted with the explanation and defence, and the guardianship of those fundamentals. To every learned Clergyman or well-read Layman, we leave the consideration of how long Orthodoxy is likely to be preserved, with such curators of it, especially in times of trial and agitation, when they will have the casting vote, and how much of an improvement this system is on that of the Scriptures and the Canons. The Conventions are largely manipulated and controlled by men theologically ignorant. Were the Canons "in force," as Chalcedon commands, these appalling abuses,—which, because they are political *democratic* innovations, are sufficiently powerful to silence any poor Clergyman, or reverent and Orthodox Layman,—who are learned, and who may protest, would be done away. The ancient Provincial System, with its bi-yearly meetings of the Synod, would be restored.* Some men, now, through too general ignorance admitted to the Ministry and the Episcopate, would find their proper place among the Laity, and the Bishop would no longer be a mere peripatetic, travelling, ordaining and confirming machine, robbed of all Apostolic power, and compelled to sit a passive spectator, in Conventions, of abuses and evils which he groans to correct, but which he is powerless to oppose, and must either go with the current, towards Presbyterianism, Congregationalism, and anarchy, or be overwhelmed by it. To any man who remembers, that, for 800 years, the Apostolate placed and removed its Clergy, and possessed, as in the Apostolic age,† every denarius of the

* It is *absolutely required* by Canon V. of Nicæa, and XIX. of Chalcedon.

† Acts, iv. 34, to end of chapter, and v. 1, 2. The Diaconate was instituted to assist them in the distribution of that part of the possessions which went to the poor. See Acts vi. 1–7. The Presbyters assisted them in the control of the main part. See Acts xi. 30, and the Greek of I. Peter, v. 3, (the English translation is wrong.) All the *Church property mentioned in the New Testament was controlled by Apostles, Presbyters, or Deacons. There is no mention of Vestries, Trustees, or any other Lay controllers of it.* Where they control it, the independence and freedom, and consequent usefulness of the Ministry, is destroyed. They are reduced to the position of MERE HIRED MEN. This is the case now. Whoever

property, and heritage of the Church, what spectacle can be sadder or more monitory of the ruin of all Divine Government, than the spectacle of a poor Episcopalian Moderator, to whom, by courtesy, the title, Bishop, is still permitted by King Mob, reduced to no other power of placing and removing his Clergy, than is possessed by a Presbyterian Moderator, and, so far from controlling temporalities, is forced to look on and see Vestries leaving a large part of a city to heathenism, or schism, or heresy, selling well established Churches, and packing a large part of the temples of his creed within the small limits of the aristocratic quarter. Why, within musket shot of a certain corner in the upper part of New York, any person can count Episcopal Churches, almost a dozen. By and by the poor will settle there also, and then the Church Migratory (after a fashionable congregation and a rich rental) will sell out to the Latins, or some other Creed, or for stores or stables, and will on again. And men of other Creeds, Latins and others, may well smile at such Episcopacy. Do not think of stopping this, indignant reader. You might as well blow against the north wind. You would have *habeas corpus*, the rights of the people, the authorities of Vestries, democracy, and what Carlyle would term "delirious absurdity," fired and railed at your luckless head, by the hour. Think you you could persuade them, that the rights which Christ gave the Apostolate, should be suffered to remain in their hands, and that it is the sin of Korah, Dathan and Abiram, to usurp them? Try it. Remember, that many, whom you would have to address, do, in effect, give only a quasi assent to Episcopacy; that, in reality, they have not submitted to the Canons of the Universal Church; that, in fact, they have imbibed the Congregational heresy, and, unconsciously to themselves, maintain it. They hold it as an axiom, that the people, and not Christ, are the source of Ecclesiastical power, and that Ecclesiastical learning is to be befouled under the boots of an igno-

controls the temporalities, can materially control the spiritualities, and may oust a Minister of God for being faithful to the doctrine of his ordination vows. We have known this done, again and again, by Vestries largely composed of non-Episcopalians, (Skeptics, Nothingarians, Socinians, etc.,) and mere nominal Churchmen, who were, in reality, Congregationalists. It is a common abuse.

ant mass, where it refuses to be taught by that mass, and that nen who have spent ten, or twenty, or thirty years of their ives, on the study of Theology, the most learned of all pur- uits, are to be put on a level (a thing done in no other calling) with men who, whatever they know of other topics, know little of Divinity, and that, in the very arcana of the Faith, on the most recondite questions, where the lore of all ages is requisite, "Count of heads," as Carlyle calls it, is "to be the Divine Court of Appeal,"* without reference to what is in the heads,— the most learned Theologian, and the veriest ignoramus, or Infidel, or drunkard, each to count one, and no more.

Were the Canons "in force," there would not be one-fifth of our Clergy unemployed, and so many without means of support. No Clergyman would be subjected to the degradation of preaching a trial sermon, and mere Laymen (it may be, in the putty, or shad, or junk, or whiskey business) would not so often pope parishes, and usurp Clerical and Episcopal authority to themselves; and there would be a better and stricter discipline over the Clergy, and they would be better men; and thus, under the authority of the law of Christ's holy, Universal Church, should His militant host make surer and speedier advances, and cover the world.

The Œcumenical Canons were once operative for centuries, East and West. They are, still, in the East. By God's aid, they will yet again, as the Council of Chalcedon, with the promised aid of the Holy Ghost's commands, "continue in force" in the Occident. Lack of knowledge, and selfishness, are the only things which stand in the way; and God will remove them when we pray Him so to do, and when we treat the Laws of that Universal Church, which we so often confess, with due reverence, as the voice of the authority which God has warned all to hear, at the peril of their souls. And be it re-remembered, that no Communion, which obstinately, and with full knowledge, tramples on the Œcumenical Laws, can long maintain any sort of a valid claim to Orders. This, Nicæa, as above quoted, implies. So that, both duty to Christ's solemn warning, and regard for the very life of the Anglican and Ameri-

* Carlyle in his "Shooting Niagara, and after."

can Churches, should make all careful, in future Ecclesiastical legislation, to follow the Œcumenical Canons, which are not only *Law*, but *Doctrine*, and *Œcumenical Definita*, and which follow closely the teaching and precedent of the New Testament, rather than the mere political government of this clime or that. In them Christ Himself speaks to us, mediately, by the Apostolate, which alone He has commissioned ;* by that Universal Church, which He has commanded every man to "hear," if he would not be accounted "as a heathen man and a Publican."† They contain a part of that "truth," into which, by Christ's promise, "the Spirit," which was to "abide with" them "forever,"‡ was to "guide" the Apostolate,§ and thus, inasmuch as they are Christ's Laws, *mediately*, we may say of them all, as St. John Chrysostom has said of the transactions at Nicæa, "He decided everything, and enacted the Laws."‖ With the greatest reason, therefore, has the Church decreed, at Nicæa, what is a violation of an "Ecclesiastical Canon," and "whosoever shall act contrary to its "rules, will endanger his own Orders, as boldly opposing the Great Synod."¶

* Matt. xxviii. 16, to the end of the chapter. † *Ibid.* xviii. 17, 18.
‡ John, xiv. 16, 17. § *Ibid*, xvi., 13.
‖ See above, p. 427 of the *Church Review*, Oct., 1867.
¶ Canon II. of Nicæa, the last part in Hammond's translation.

Art. V.—WRITTEN CONSTITUTIONS.

A Constitution we believe to be the expression of the peculiar fundamental Law, upon which the Body Politic or Ecclesiastic, which receives it, bases its principles of Government. It may, it ought, properly, to express inherent rights, which its members hold as inalienable, from the character of that Body. It may create privileges, which that Body claims as proper to itself. Therefore we may describe it as an attempt to develop the theoretical Laws, which are supposed to underlie the framework of the Society, or Polity, or State, which accepts it.

It cannot be a compact; for that supposes separate bodies, which yet can get along by themselves, agreeing together. For the fiction, of men mutually conceding certain individual rights for common ends of protection, is not admissible here, if it could be, in itself, probable. Chancellor Kent defines a Constitution to be the act of the people, speaking in their original character, and defining the permanent conditions of the social alliance. But this is not a faultless definition, because it cannot permanently establish the grooves in which future events may run, so that it can meet all exigencies. If it asserts inherent or created rights, it cannot describe all possible rights that may arise. Again, some rights may lie dormant, till proper contingencies call them forth, and so may have escaped notice at the first. Again, others may become obsolete, and their definition have to be re-stated. If it limits or creates privileges, such creation or limitation may become irrelevant, useless, superseded, or a hindrance.

From these causes, a *written* Constitution is defective, because, by its very nature, it cannot provide for contingencies which it cannot foresee, or for possible combinations of events, which may necessarily alter the peculiar theories, under which the people, here supposed to be the source of power, agree to be ruled. And, in view of this difficulty, eminent jurists have held the principle involved in Lord Coke's declaration, "that

the Common Law doth control acts of Parliament, and adjudges them void, when against *common right* and reason." This principle has been held to override particular Articles or provisions in any Constitution, contrary to Common Law as received here in Colonial times.

We are not, however, discussing Political Constitutions. Our purpose is, in fewest possible words, to examine the proper source of the Church, and her Constitution;—whether there is any need for us to break the universal custom of every branch of the Church beside ourselves;—and whether the present written pledge, which we sign, *is* a Constitution, or no.

The source of the authority of the Church is not internal, but external. Not from her members, but from GOD. Every right, which they have in their station, and order, is bestowed by HIM, through her. Her authority, the life-principle of every Body Politic, is drawn from HIM. HE has impressed a Divine Constitution upon her; and by it, binds every member of her body to HIMSELF, directly. There is no need of a formal expression of it in Articles and Sections. The rights belonging to each order, respectively, are inalienable and inherent. There was placed upon her no clog, to prevent her supplying the demand of spiritual aid, which is her sole function to bestow. Each man within her pale is clothed with his peculiar and certain rights, as Christian Laic or Cleric, and these were at the beginning, and no lapse of use can ever work a forfeiture; no bestowal of rights, not in the original charter, can ever confer a proper claim to such rights, and their privileges. This is the principle of our controversy with Roman usurpation.

From the first, the Bishopric was the highest Executive. In conjunction with the Clergy, it was solely administrative. With certain distinctions, the Laity shared the Legislative power. In the Acts, we find these functions of Government in the Church well defined. The Bishops control the affairs of the Church. (Acts, i.–vi., 2 vs. passim.) The Elders with them ministered to the needs of the Church. The Laity concurred. (Acts, vi. 5.) In Councils, the Bishop gave sentence. The

Elders gave advice. The Laity assented. (Acts xv.) To this, too, the maxim of St. Ignatius points; "do nothing without the Bishop." And St. Cyprian, refusing to decide pressing questions, in time of persecution, gives it as a rule, "to do nothing, to decide nothing, without the consent of the Presbytery, and the assent of the Laity. This assent was often given very tumultuously; far differently from our present system of quiet voting. The Anglo-Saxon Branch of the Church recognized this right in a more orderly way, in the Witenagemotes, and in her Diocesan Synods. (*Hall's Eccl. Records.*)

The source of authority being external, and not assumed, the extent of the privileges and authority of each integral part is Divinely defined. The Early Church did not order by Canon the essential Law, that there shall be three Orders of the Ministry in the Church, and then impose on themselves, as a constitutional necessity, that the Council of the Church should meet once every three years, in October. The fact of her existence, was based upon her Divinely Ordained Ministry, and her GOD-given Sacrament. GOD, through this channel, made her HIS Visible Body, HIS representative (not HIS Vicar) on earth. Assuming this as beyond question, not needing definition, she then went on to develop, as need was, the several privileges, depending on the rights and functions of her children. This was done by the simple process of issuing such Canons as met the cases that demanded such definitions. In this way, she preserved, at once, her authority and her flexibility. As any exigency arose, she rose, too, to meet it fitly. If a Diocesan Synod could not grapple it, it was transferred to the Provincial Synod. If its importance demanded, it was decided by the General Council. If we remember rightly, the grand idea of the First Œcumenical Council originated with the Emperor Constantine; and, as it was consonant with her best instincts for legislation, and with her Catholic Unity, she seized upon it, and carried it out successfully. As her needs were developed, so her opportunities and resources were ordered, and she used them; as her strength was increased, so she put it forth.

What a noble picture does the History of the Church, during the first Five Centuries, present, despite many stains of earthy passion, that soil her fair purity! She rose grandly, with every trial, and mastered it. She met every demand, and answered it. She used every opportunity, and fulfilled it. Her discipline was in her Canon Law, for Layman and for Cleric alike. Her definitions of right and of privilege, in the same code, was according to Apostolic usage and Ancient precedent.

The work which she did and does accomplish, in a political sense, can hardly be over-estimated. From her Canon Law was copied the great Common Law of England; not in any detail, but as originating from her suggestion. From the pulpit, when the despotic maxims of the Civil Law were enforced, she propounded many popular rights, which are now in force, as merest legal maxims. The just rights (not the claims of demagogues) of the people, were developed by her. Whatever is true in our republican theories, was taught by her for eighteen hundred years. She is, even now, recognized by Statesmen as the great Conservator of Constitutional Law and order, in this Country.

Her needs now, and then, are practically the same. Then it was demanded, that the working interests of the Church alone should take shape in definitions, not theories; so her system of Canons is principally disciplinary. So, now, we have to meet the daily wants of the Church, not her imaginary ones. We do not need to hamper her, with paper pledges, to constitutional definitions, which are not worth the expense of printing, and which change her flexible system into a cumbrous organization. Large bodies are slow to move, and we have added to our slowness, by setting up the arch-way of a Constitution, under which we have to pass, in solemn procession, before we can enter upon anything new. It is utterly unknown to any other Branch of the Catholic Church, Eastern and Western. None but we of the extreme West have it. They find Œcumenical and provincial Canons protection enough. Why should we be clogged with its arbitrary regulations, self-imposed, and standing in the way of the proper progress of the Church in

hese United States? It is an unnecessary machinery, borowed from the Secular Government, which is, in its nature, ather an international compact, than a Constitution in the ense we mean. We look upon it as a serious clog, as, indeed, n evil.

It came near bringing a great damage upon the Church, in he recent Civil War. But for its standing in the way, and urnishing a precedent, the Bishops in the Confederate States ould have met, and legislated for the Church's needs, without seeming disruption of Unity. They were compelled to take ome steps to meet the wants of the hour, to supply vacant ees, to maintain the coherence of the Church within their borlers. But, had they not had the "Constitution of the Genral Convention" before their eyes, they might not have been empted to construct a new Constitution for themselves, and o have appeared to separate from the Unity of the Church in hese United States. Their Constitution, (we may say,) was a orrection of many omissions in the example before them, but, s it could only be a partial statement of fundamental Law, t was only, so far, less defective than our present one.

This was one serious injury which resulted from a "Constitution." We are now encountering a second; the extenion of the Episcopate, which should be promptly prorided for by Canon, and not be put into the Constitution, s it is. There should be proper checks placed upon a too apid multiplication of Dioceses, but they should not be vested with the sacredness, and with the hindrances too, of an Artcle in the Constitution. Large bodies are slow to move, and we cannot hope to have any freedom of action, any power to cope, at once, with the wants and constantly increasing spiritual needs of this vast land, if we suffer ourselves to be kept down. We have too many competitors, ready to do our rightful work, for their own ends, to consent to hamper ourselves any longer, as we have already done. Rome and the Sects are each bidding eagerly for what is ours, if we will but enter in, and take possession, instead of compelling ourselves to wait, for years, discussing, in our National Council, the permission,

which only is a *right*, to erect new Dioceses at the need of the hour.

Her Unwritten Divine Constitution gives her the right to push her Divinely instituted organization into all fields thus open up before her. Old Dioceses are demanding subdivision. The West needs more Bishops. We are sending forth, now, that corps of Missionary Bishops, which was asked for by some of our ablest Laymen forty years ago. Perhaps, for wiser ends than we can fathom, the effort was overruled. But now, we can only wonder that we did *not* use our opportunities. The harvest truly is great, but we have made the laborers too few. If we have read the history of the Early Church to any purpose, we learn from it, that she wisely let the need of the hour always decide the question of new Dioceses. Let her parallel her present efforts, in continually opening new fields, presenting new opportunities to those early exertions. And with the same free, unconstrained stride, as she passed over every nation under Imperial sway, let her, to-day, pass over the freshly formed fields of this vast Republican territory. Let her show the same capacity for adaptation which she then did. Has she changed her character in aught that is essential? If she has, she may then need adventitious aid. If she has not, (and God forbid that she has changed a single jot,) then her very origin is in place of any system which we may choose to devise. She has inherited the richest body of Laws ever given to man by fellow-men, in her Canon Law of the first Five Centuries, by which to guide her present decisions. And what more can she need? The Apostolic Canons, the Provincial Councils, acknowledged by East and West, the decisions and enactments of the Four Great Councils of the Church, all together form a collection of precedents, from which she cannot differ in her decisions to-day. Again, we say, that if GOD'S Church has changed in aught, *then* it is proper to put upon her a Constitution. But as she has not, and, GOD willing, will never change, then it is a useless drag upon her, and not justified by a single precedent of her past.

Let us now proceed to examine the several Articles of her so-called Constitution. And first, let us remark, that there

was, apparently, either a doubt, as to what could be called Constitutional, or a difficulty in determining what should be Constitutional, and what pertained to the department of Canons. If the definitions which we placed on the first page of this paper are correct, the Constitution of the Protestant Episcopal Church is miserably defective, and ekes out its poverty, with a patchwork of Articles on points of Order and convenience, or on proper subjects for Canonical regulation. Let us take up the Articles, one by one, and analyze them, with reference to the Ancient practice.

Article I. provides, that the General Convention should be held once in every three years. There is nothing fundamental in that, so far as we can see. It does not involve the existence of the Church, or propound a vital principle. It does not materially affect her interests, whether it met once in two or in five years. The Early Church thought it fit for Canonical regulation. The Convention, so-called, holds a singular position. It is, because there is no body above it, a National Council, and should be subject (so far as we can find out of Ancient precedent) to the call of the Senior Bishop. But, as it is the second step beyond the Diocesan Conventions, it is, properly, only a Provincial Synod, acting under the Senior Bishop as Metropolitan, and it ought to meet at stated times. In the Primitive Church, it met annually. (*VanEspen, quoted* by *Hoffman.*)

Article II., indeed, embodies a constitutional right, by defining the privileges of the House of Clerical and Lay Delegates. This is an essential Law of the Church, and is here worthily recognized. But it was ill-defined, and irregularly exercised in the East. The Western Church admitted it more decidedly; but the best precedent is found in our own Anglo-Saxon Church, in the great Council of the Elders, the Witenagemote, which was composed of the Bishops, Aldermen, and the wise men, where the Laws of the Anglo-Saxon Church were often enacted.

Article III. also embodies a Constitutional distinction, by recognizing the House of Bishops. But, it adds, besides, what is not needful there, viewed purely as a Constitutional

Law,) the quorum required to form a House of Bishops. That is a matter changeable at will, and properly a Canonical matter.

Article IV., providing that the Bishop of each Diocese shall be elected by that Diocese, agreeably to such rules as shall be fixed by the Convention of that Diocese, grants a leave which the Diocese would take good care to assume for itself. It is an empty *congé d'elire*, without the authority to grant one. It amounts to nothing, involves no Law or privilege, because, in this matter, it can grant none. And a part of it is provided for in Tit. I., Can. XIII., § 15.

Article V. is provided for by Canon, (Tit. III., Can. VI., § 3.,) in part, but is contrary to the current example of the Ancient Church. (Vid. Bingham, Vol. I. p. 98.)

Article VI., on trying Bishops, asserts the fundamental Law of trial, by the Peers of each Order. But it is also provided for by Tit. II., Can. IX., and more properly developed there than here.

Article VII., upon the qualifications, testimonials, and examination, and subscriptions, required of each Candidate, is *not* Constitutional, but a requisition that properly belongs to the Canons. It is purely a disciplinary regulation.

Article VIII., again, shows considerable confusion in what should be, and should not be, Constitutional. Except in our Branch of the Church, there has never been any enactment, or declaration, establishing *de novo*, (though we have some Canons regulating its observance,) for it has always been *presumed* heretofore.

Article IX. stands or falls with the preceding Articles, as it binds the Constitution upon the Church, and only permits alterations in it under certain conditions.

Article X. should be, properly, a Canon, as it is a regulation concerning the Consecration of foreign Bishops, and is changeable at pleasure. How this was regulated in Ancient times, we do not know. We know, however, that, in the Seventh Century, the 51st Bishop of Jerusalem consecrated David, Bishop of St. Asaph's, which was an old Diocese. By what authority he did it, or why Ordination was obtained from him, we are unable to trace now.

If our analysis be correct, the result is, that Articles II., III., and VI., comprehend fundamental rights, at all answering to our definitions, in the first part of this paper. Articles V. and VI. are duplicated, or supplemented by Canons. Articles I., VII., VIII., and X., should be, by all means, Canons; as they do not confer any right, privilege, or power, essential to the welfare of the Church. If this be all that the Constitution can present, it is, to say the least, a very meagre affair.

It is not without hesitation, that we put forth such an argument as we have endeavored to present, against a Constitution, that may appear to many to be really a bulwark against innovation. We have tried to show, that it is, itself, an innovation against all Catholic precedent. And our analysis shows, that it adds no new rights, and revives, to some power, one dormant privilege, and adds to that only. We have shown, that the Church was freest, and grandest, when she had fewest self-imposed clogs. We have hinted, that the Constitution has already created annoyances, to say the least, which only had an existence from its existence. If there were not more than a probabilility, that other (God grant, not the like) annoyances should arise, or that the Constitution would not have to be remodelled, perhaps again and again, we would not say one word. But we cannot bear to see aught stop the way of the Church's triumphant march across this land. Were we sure that any present modifications would not themselves become a hindrance twenty years from now, and involve twice the delay, at least, that Article IX. imposes to guard the sacredness of the Constitution, we would not write a single line against it. But we are sure, that we are only letting down bars, that will re-appear in the distance, and which we would have to remove at some future time, with the same delay that is now entailed upon us.

Art. VI.—THE PURITANS AND THE AMERICAN TRACT SOCIETY.

A History of the English Puritans. By W. Carlos Martyn, Author of "The Life and Times of John Milton," &c. 12 mo., pp. 496.

The Pilgrim Fathers of New England. A History. By W. Carlos Martyn, Author, &c. 12mo., pp. 432. New York: American Tract Society, 150 Nassau st. 1867.

Merely as the production of Mr. W. Carlos Martyn, these volumes would not deserve our attention. They are neither better, nor worse, than scores of other volumes, written on the same subject, and in the same interest. The Author is not a Historian of Puritanism, nor is he capable of being one. He uses language with some adroitness; he can pile on vituperative epithets, to any extent; he can quote one-sided historians, where they suit his purpose; and he can "spread himself," with a great flourish of rhetoric, and in a manner which, doubtless, some people will call eloquent. But he has neither the habit or style of a historian. He never rises above the level of a petty partizan.

There is another aspect, however, in which these volumes deserve the most serious attention. They are published by a Society, which pretends to be Catholic, and, on that pretense, bases a claim to universal confidence and support. The Rt. Rev. Bishop McIlvaine, of Ohio, is President of that Society, and the Rt. Rev. Bishop Smith, of Kentucky, heads the long list of Vice-Presidents, while a large number of our Clergy and Laity are enrolled among its Officers. We notice, however, among its working Officers, some of the most notorious Church-haters in the country, and men thoroughly heretical in doctrine. For these reasons, the appearance of these two volumes on Puritanism, at this present time, and under the auspices of the "American Tract Society," is a matter deserving some consideration.

The volumes profess to give a "History" of English and American Puritans. They are, in reality, a defense of *political* Puritanism, in the Old World and in the New; and their being sent forth to the world, under the auspices of the American Tract Society, just at this present juncture, is a fact to be noted. Men who belong to this School, or who are the lineal descendants of the old Puritans, and working with that party, have, of late, again and again, avowed their fixed determination to Puritanize the whole country. They did what they could to instigate the late War, and they have used its triumphs, and its material results, to spread Puritanism all over the South. Thus, the Rev. Dr. Thompson, one of these Puritan preachers, not long since, in a public speech, in England, delivered himself as follows:—

"We of the United States received from you, with the Pilgrim Fathers, a boon which can never be too highly prized, that of institutional liberty." * * * "The Puritan brought the family and the Church, as we understand them, and with them liberty and loyalty were incorporated in our commonwealth from the first." * * * "The way is open, and we, as Congregationalists, are entering into it, and beginning to possess it. The Congregational Union and the American Missionary Board, have made a joint interest of the work; they have established churches in New Orleans, Memphis, Baltimore, Charleston and Savannah, and they are preparing to do so at Richmond. We are going to every central point in the South, and, as fast as we can, to every town and village." * * * We are working out a suffrage problem in the United States as you are here, and we mean not to rest, until it shall be said that the color of the skin is no condition of, or barrier to, the exercise of the suffrage. The social questions of the day place Congregationalists in the van of those contending *for the abolition of caste in society and in worship*, and the recognition everywhere of the principle of union in Christ, so that there shall be "neither bond nor free." For such a work I bear the greetings of 3,000 Congregational Churches beyond the sea."

Another of these men, but of a more advanced school, William Lloyd Garrison, who has lately been welcomed and fêted with such zest in England, offered the following Resolutions at a public Meeting:—

"*Resolved*, That the doctrine of the American Church and Priesthood—that the Bible is the Word of God, that whatever it contains was given by Divine inspiration, and that it is the only rule

of faith and practice—is self-evidently absurd, exceedingly injurious both to the intellect and soul, highly pernicious in its application, and a stumbling block in the way of human redemption.

"*Resolved*, That this doctrine has too long been held as a potent weapon in the hands of time-serving Priests, to beat down the rising spirit of religious liberty, and to discourage scientific development; to subserve the interests of blind guides and false teachers, and to fill all Christendom with contention and strife: and therefore the time has come to declare its untruthfulness, and to unmask those who are guilty of its imposture."

And so this Mr. W. Carlos Martyn, in the volumes before us, says; "and, in our second Revolution of 1861, the grand Providential result of which has been, to stereotype into active law that *liberty*, *equality*, and *fraternity*, of which our fathers dreamed, the war-cry was the same, that rang over Naseby and Marstonmoor." Unhappily, however, for Mr. Martyn, the tide of re-action, which had not begun when his volumes were in preparation, has made itself felt since they were published, and the old war-cry of the French Jacobins, "Liberty, Equality, and Fraternity," has lost somewhat of its significance, and the splendid dream of another "Naseby and Marstonmoor" seems likely enough to be somewhat suddenly broken.

We shall not review, at length and in full, these "Histories" of English and New England Puritanism. To expose their unfairness, their misrepresentations, and their calumnies, would require half a dozen volumes of the size of these before us. Oftentimes, to refute an error of a dozen words, would demand twice that number of pages. There are certain points of English history, which call forth the full vollies of his billingsgate James I. especially, at whose advent the Puritans were ready to sing their *Nunc demittis*, is the object of the writer's unsparing abuse. Archbishop Laud, of course, who stood in the gap, when Primitive Order and Primitive Faith were imperilled, and who yielded up his life as a sacrifice, is fairly loaded down with obloquy. The Puritans are almost deified, as models of learning, wisdom, meekness, and piety, and as the authors and defenders of "religious and political liberty." Yet Richard Baxter, a favorite authority with Mr. Martyn, says of them:—

"What shall I tell you (says he) of all those hideous pamphlets against ordinances, and for the mortality of the soul, and that the

soul is God Himself, and against the truth of the Scripture, as downright familism, and libertinism, and paganism. I cannot but think how men cried out against Mr. Edward's Gangræna at first, as if he had spoken nothing but lies, and now they have justified it with a fearful overplus." And yet Mr. Edwards took the liberty of expressing himself in the following manner:

"Gangræna, Ep. Dedicat. 'We are fallen to madness (says Mr. Edwards, Gangræna, Book I., Part 3, p. 75) and folly, that I am persuaded, that if the Devil came visibly among many, and held out independency and liberty of conscience, and should preach never such false doctrines, as that there were no Devils, no Hell, no sin at all, but these were only men's imaginations, with several other doctrines, he would be cried up, followed and admired.' And again, (p. 80,) 'we are insensible and not affected, under all the spiritual plagues of heresy, schism, blasphemy, intolerable anarchy; the fortieth part of these errors, heresies, blasphemies, which are now in the midst of us, would, seven years ago, have made our hearts ache, and our hair stand on end, filled our faces with paleness and blackness, whereas now we make light of them.' 'Our evils, (says he,) are not removed or cured, but only changed; one disease and devil hath left us, and another as bad is come in its room. Yea, this last extreme is far more high, violent and dangerous in many respects. Have we not worse things come upon us than ever we had before?'"

As to Constitutional Liberty in England, any one is, of course, a blockhead, who does not know what Guizot, in his late History of Richard Cromwell and Charles II., has so clearly proved, that the principle of freedom, the protection of the English subject, his life, liberty, property, honor and conscience, were already guaranteed to him by MAGNA CHARTA, and were no more indebted to the Puritans for their origin than they were to Shah Allum, the Great Mogul. To identify Puritanism with civil and religious liberty, in the Old world or the New, is such a gross outrage on historic truth, that he must be, not only a bold, but a reckless man, who dares maintain it. The Puritans the authors of Religious Toleration! and Freedom of Conscience! It was such toleration as wolves show to lambs. It was such toleration as the Puritans showed Archbishop Laud, never resting till they had slaked their thirst in his blood. It was such toleration as New England Puritans showed to Churchmen and to Quakers; the toleration of hanging, and branding, and whipping, and imprisonment. The earlier editions of their "Larger Catechism," declared

"the tolerating a False Religion" to be idolatry. Pym, their great oracle, said in Parliament, "It is the duty of the Legislature to establish true Religion, and to punish false." John Cotton said, "It was toleration that made the world Anti-Christian." President Oaks, of Harvard University, said, in an Election Sermon at Boston, "I look upon Toleration as the first-born of all abominations." Hutchinson, the Historian, says: —"Toleration was preached against, as a sin in rulers, which would bring down the judgment of Heaven upon the land."*

The Draconian Laws, which these old Puritans enacted and enforced, have never been surpassed in fiendish cruelty. We have formerly quoted these Laws in detail, and would do it now, if it were necessary. The following are a specimen of the old Puritan Laws in Massachusetts :—

"It is therefore ordered by this Court, and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting or any other way, upon any such account as aforesaid, every such person so offending shall pay for every such offense five shillings, as a fine to the County."†

"This Court doth order and enact that every person or persons of the *cursed sect* of the Quakers, who is not an inhabitant of, but found within, this jurisdiction, shall be apprehended (without warrant, where no Magistrate is at hand) by any Constable, Commissioner, or Selectman, and conveyed from Constable to Constable, until they come before the next Magistrate, who shall commit the said person or persons to close prison, there to remain without bail until the next Court of Assistants; where they shall have a legal trial by a special jury, and, being convicted to be of the sect of the Quakers, shall be sentenced to banishment upon pain of death."

"Every inhabitant of this jurisdiction, being convicted to be of the aforesaid sect, * * * * and refusing to retract and reform the aforesaid opinions and practices, shall be sentenced to banishment on the pain of death."‡

The method of executing the banishment was as follows:

The Quaker was to be "directed to the Constable of the town wherein he *or she*, is taken, or, in the absence of the Constable, to

* See Lambert's History of New Haven Colony, pp. 28, 49. Trumbull's Colonial Records of Connecticut, pp. 311, 524, 545; Massachusetts Bay Col. Laws, chs. xlix, l, li. Jewel's History of the Quakers. Amer. Quar. Church Review, Vol. IV., pp. 561–5. IX. pp. 73–6.

† Mass. Bay Col. Laws, Ch. l. Sec. ii. ‡ *Ib.*, Ch. li, Sec. ix.

any other meet person, be stripped naked from the middle upwards and tied to a cart's tail, and whipped through the town, and from thence immediately conveyed to the Constable of the next town towards the borders of our jurisdiction, as their warrant shall direct; and so from Constable to Constable, till they be conveyed through any the outwardmost towns of our jurisdiction."*

We may add, that this law was soon after made much more intolerable.

"Any Quaker, after the first conviction, if a man, was to lose one ear, and the second time the other; if a woman, each time to be severely whipped; and the third time, *man or woman, to have their tongues bored through with a red hot iron.*"†

Hildreth also gives an account of "the young husband of one of them following the cart to which his wife was tied, and from time to time interposing his hat between her naked and bleeding back and the lash of the executioner!"‡

"And if after this, *he or she* shall return again, then to be proceeded against as incorrigible rogues and enemies to the common peace, and shall immediately be apprehended and committed to the common gaol of the county, and at the next Court of Assistants, shall be brought to their trial, and proceeded against according to the law made, Anno 1658, for their punishment on pain of death."§

Such was Puritan "Freedom of Conscience!" It was the "freedom" of believing just as the Puritans believed, or being subjected to stripes, fines, imprisonment and death. No! Gentlemen of the American Tract Society! you yourselves know that there is not the slightest foundation for such a claim. In the Laws cited above, we have the very thing itself; and the Churchmen, Quakers, and Romanists, of that day, knew, in their own bitter experience, that those Laws were not a dead letter. So far from believing in "liberty of conscience," on the contrary, a more thoroughly intolerant set of men never lived on the face of the earth than those self-same Puritans, who are now commended to the American people.

There are several things in these Histories, which are absurd and ridiculous enough to be amusing. One of these is, the ex-

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* 1661.—Col. Laws, Ch. li, Sec. x.

† Haliburton's Rule and Misrule, p. 102.

‡ Hildreth's United States, vol. i, p. 473. § *Ib.*, Ch. li, Sec. ii.

planation which the author gives of the fact, that England, having tried Political Puritanism for twenty years, was glad, at last, to cast it off, and to call to the throne that miserable specimen of a king, Charles Stuart. The fact itself he cannot dodge; and his admissions are enough to upset his rhetoric. Mr. Martyn is very fond of quoting Macaulay. Here is what Macaulay says of that old Puritan dynasty:—

"Another government arose, which, like the former, considered religion as its surest basis, and the religious discipline of the people its first duty. Sanguinary laws were enacted against libertinism; profane pictures were burned; drapery was put on indecorous statues; the theatres were shut up; fast days were numerous; and the Parliament resolved, that no person should be admitted to any public employment, unless the House should be satisfied of his vital godliness. We know what was the end of this training. We know that it ended in impiety, in filthy and heartless sensuality; in the dissolution of all ties of honor and morality. We know that at this very day, Scriptural phrases, Scriptural names, perhaps some Scriptural doctrines, excite disgust and ridicule, solely because they are associated with the austerity of that period. The training of the High Church ended in the reign of the Puritans, and the training of the Puritans, in the reign of the harlots."*

When the Puritans left Holland for the New World, Mr. Martyn says, they had "conquered all hearts by their piety, their patience, and their fortitude." This is certainly rich. O'Callaghan, in his History of New Netherlands, (Vol I., p. 85,) informs us, that the Clergy of Holland regarded the Puritans "as a set of discontented, factious, and conceited men; with whom it would be safest to have no connection." The reason which the Puritans themselves gave why they left Holland, was, that in "ten years time, whilst we sojourned among them, *we could not bring them to reform anything amiss among them.*" That tells the whole story. The real truth was, they could not manage those obstinate Dutchmen, and get everything into their own hands. And when the Puritans left Delft Haven, instead of anchoring at the mouth of the Hudson, as they intended, they found themselves, one cold morning, off the bleak coast at Cape Cod. A historian tells us, that the Dutch had bribed the pilot of the May Flower, to

* Macaulay's Miscellanies, Vol. p. 312.

give the New Netherlands a wide berth, as they had already had quite enough of these Puritans at home. At any rate, the Puritans never forgot or forgave the matter; as old Wouter Van Twiller had occasion to know.

The Puritan is, by his very name, and he claims the name and boasts of it, better than other people. By his principle, he feels bound to keep 'watch and care,' as the phrase runs, over other people's affairs. Hence he is, by his very nature, a busy-body, and an intermeddler. The Churchman, on the other hand, is taught by his very Catechism, "to learn and labor truly to get mine own living, and to do my duty in that state of life unto which it shall please GOD to call me." Here is the difference in the two systems, and it runs into everything. As the Puritan carries his 'watch and care' theory into politics, and this is his stock and trade, so his policy is, to get hold of some great "moral idea," as he calls it, and traffic and get into power with it. Horace Greeley hit it, exactly, when he said to his party, "*March at the head of the ideas of your age, and then these ideas will follow and support you.*" Here, in a nutshell, is the secret of the demagogism of the modern Puritan pulpit. Sometimes it is one thing, and sometimes it is another. Of late it is the Negro, and Negro Slavery. But did not the Puritan enslave the Indians? Of course he did. Did he not steal Africans, and bring them over here, and sell them into bondage, as long as he could make money by it? Certainly he did. Did he not, when the Constitution was being framed, in the way of bargain unite with the extreme South, by formal action, and by a unanimous vote, in prolonging the Slave Trade, against the remonstrances of the more moderate men of the Southern and Middle States; (Mr. Sherman and Mr. Ellsworth, of Connecticut, were in favor of not interfering with the Slave Trade at all, but leaving it to the States themselves) and did he not, subsequently, and for the lust of gain, embark in the Slave Trade, and as long as that trade was tolerated, force thousands of Africans into bondage, and so, as well as by the Navigation Acts, amass the wealth which now enriches the descendants of those men? These are among the plainest facts of history; and, if they are den

we will give names and dates, to satisfy the most incredulous, and to silence the most unscrupulous.

It is this intense Pharisaism, and this ceaseless intermeddling, as a political game, which we are noting. The true idea of Moral Reform, that with which the Minister of Christ is chiefly concerned, is, that it comes from within. Make the tree good, and the fruit will be good. CHRIST is the only true Life. There are these two theories of Civilization, of the well-being and progress of Society, now before the public mind. They are opposite theories. They start from different bases. They take for granted entirely different views as to the facts in the case, and the work to be done. They cannot both be true. One of them is the Christian theory, the other is the Humanitarian theory. One, rests its main reliance for the regeneration of Society, on a system of Supernaturalism, and claims that such a System already exists. The other, denies both the necessity and the existence of such a System, and relies on some Scheme of Naturalism, as adequate to the necessities of Society. We do not say that these two theories are always formally announced, and clearly and sharply defined; but we do say that, around the one or the other of these theories, all modern schemes of Moral Progress and modern Civilization may be grouped.

It is, however, as we said, this perpetual officiousness of Puritanism, that we are calling attention to. A modern writer lately said, that a New England Puritan's idea of Hell, is a place where every body will be obliged to mind their own business. He might have qualified the remark by adding, that a great many of the Puritans, now-a-days, do not believe in any Hell at all; and, as to the personality of the Devil, they have got quite beyond that.

> "There's a Divinity that shapes our ends,
> Rough hew them how we will;"

and we may well thank God, that New York was afterward moulded by Englishmen of a different stamp; so that we have now our seventy Parishes, training the people of the City in the old Primitive Faith; while Boston, so far as Puritanism is

concerned, is given over to almost every form of blasphemous impiety. We have it from the best authority, "*that every Puritan Church planted in Boston and vicinity previous to the year* 1800," has, with one exception, fallen into the most abominable Heresy.

Mr. Martyn says, "at all events, the Puritans were the creators of moral America," and that "the New England Confederation (of 1643) was the forerunner of a mightier Union." But who, we ask Mr. Martyn, were such men as Washington, and Madison, and Jay, and Hamilton, and King, and Marshall, and Rutledge, and the Pinckneys, and Monroe, and the Lees, and Nelson, and the Harrisons, the Randolphs, and Livingston, and Morris, and Duer, and Troup, and hosts of others, but Churchmen? And who was the first man, ever officially invited to spread our country's cause before the God of battles, but a Minister of the Altar of that Church, now charged as being allied to the very genius of despotism?

Mr. Martyn says, "the Puritans were not savage fanatical iconoclasts." Let us see. The moderate Bishop Hall tells us how they treated the noble old Church of Norwich.

"It is no other than tragical to relate the carriage of that furious sacrilege, whereof our eyes and ears were the sad witnesses, under the authority and presence of Linsey, [an Alderman,] and Tosts the Sheriff, and Greenwood. Lord, what work was here, what clattering of glasses, what beating down of walls, what tearing up of monuments and pulling down of seats, what wresting out of irons and brass from the windows and graves! what defacing of arms, what demolishing of curious stone work, that had not any representation in the world, but only of the cost of the founder, and skill of the mason! What tooting and piping upon the destroyed organ pipes, and what a hideous triumph on the market-day before all the country, when, in a kind of sacrilegious and profane procession, all the organ pipes, vestments, both copes and surplices, together with the leaden cross, which had newly been sawn down from over the green-yard pulpit, and the service books and singing books that could be had, were carried to the fire in the public market-place! A lewd wretch, walking before the train in his cope trailing in the dirt, with a service book in his hand, imitating in impious scorn, the tune, and usurping the words of the Litany used formerly in the Church."*

This is the way in which they treated the old [illegible] Abbey. The historian says:

* Bishop Hall's Hard Measure, p. 63.

"They broke down the rail about the altar, and burnt it in the place where it stood: they broke down the organ, and pawned the pipes at several ale houses for pots of ale: they put on some of the singing men's surplesses, and in contempt of the canonical habits, ran up and down the church; he that wore the surpless was the hare, the rest were the hounds."

They did things worse than this, but we shall not defile our pages by telling what they were. The historian adds,

"Two remarkable instances more I will take the liberty of adding; one is of the Church of Lichfield, where the soldiers exercised the like barbarities as were done at Worcester, in demolishing all the monuments, pulling down the curious carved work, battering in pieces the costly windows, and destroying the evidences and records belonging to that Church. Which being done, they stabled their horses in the body of it, kept courts of guard in the cross isles, broke up the pavement, polluted the quire with their excrements; every day hunted a cat with hounds throughout the Church, delighting themselves in the echo from the goodly vaulted roof; and, to add to their wickedness, brought a calf into it wrapt in linen; carried it to the font, sprinkled it with water, and gave it a name, in scorn and derision of that holy sacrament of Baptism."

Two of Mr. Martyn's Puritan worthies, are Pryn and Bastwick. Pryn thus exhibited himself in describing the worship of the Church. He called "our Church music a bleating of brute beasts; choristers bellow the tenor as if they were oxen; bark a counterpoint like a kennel of dogs; roar a treble as if they were bulls; and grunt out a base like a parcel of hogs." As for Bastwick, we give the following quotation from him, with all its coarseness.

"If we look, says he, upon the lives, actions, and manners of the Priests and prelates of this age, and see their pride, fast, impudence, profaneness, unmercifulness, ungodliness, &c., one would think that hell was broke loose; and that the devils in surplices, in hoods, in copes, in rochets, and in four square cow—— upon their heads, had come amongst us, and had be—— us all! Pho, how they stink! The Priests are *secundum ordinem diaboli*, a generation of vipers, proud, ungrateful, illiterate asses; the Church is as full of ceremonies, as a dog is full of fleas, the Divine Service is a devised service, a plaguy deal of porridge.

"At the name of Jesus, saith the text, every knee shall bow; and the Prelates, in obedience to this command, put their fingers to their four-square cow——, to give him a nod with their heads.

"And again, 'The Priests and Prelates, and that fraternity, are the very pole cats, stotes, weazels, and minevers of the Church and state.'"

Mr. Martyn describes the Puritan "Prophesyings" as organized by "devout men," and as "useful and harmless convocations." We need more room to describe these "Prophesyings." They brought all religion into disrepute. Out of this class of men, sprang those vile scums, Familists and Fifth Monarchy men, etc. etc., who, professing to be led by the Spirit, wallowed in the filth of their own social pollution. The most illiterate men, tinkers and cobblers, and even children, persons of no education, sat themselves up as expounders of the Sacred Volume. The Pharisaism of this class of persons is very well illustrated in a story told by Dr. Richard Watson. It is of the boy, who, being reproached by his playfellow, that they sung no Psalms on the Sabbath days in the evenings, as his father and the rest did at their house, received this answer with too much truth, as the young gamester ingeniously meant it, 'That the reason why at his father's house no Psalms were wont to be sung, was because they had no window towards the street.'

We will not follow this new historian of Puritanism any further. So long as a Society, claiming the position and respectability of the American Tract Society, will persist in giving its imprimatur to such stuff as these two volumes contain, just so long will it be our duty to unmask deception, and expose it to the world. It is an odious business, but somebody must do it. We have not followed the history of Puritanism in this country, and shown what it is, in its practical results, on the religious habits and the morals of the people. By its own confession, it is becoming a miserable failure. A Connecticut paper says, that a canvass of their Parishes by the Congregational ministers of Connecticut shows, that, in one hundred towns, at least one-third of the families are not in the habit of going to church. Irreligion was found to increase in proportion to the distance from the centre of the towns. It prevails in more sparsely settled farming districts than in the manufacturing villages. The State Committee on Home Evangelization say in their report:

"The returns give the impression that the Roman Catholic population do not often sink to so low a grade of heathenism as the irreligious native born population. They do not entirely abandon some thought of God, and some respect for their own religious observances. Uniformly the districts most utterly given over to desolation are districts occupied by a population purely native American."

The returns from other of the New England States are of the same character. According to their own showing, practical heathenism is silently, but rapidly, creeping over large portions of the country, where Calvinistic Puritanism has long had undisputed sway. And this, too, is the sort of thing which some of our own Clergy are determined to introduce into the pulpits, and into the practical working of the Church. If they wish to compass the ruin of the Church, and to sell themselves to her bitterest enemies, they could not have hit on a better device.

But enough of all this. We only remind Mr. Martyn, in conclusion, that the greatest kindness which he can possibly do to the memory of the Puritans is, to let them alone, and not again attempt to write their history.

Art. VII.—ST. CYPRIAN: BISHOP AND MARTYR.

Cypriani Opera Omnia. Editio Benedictina. Paris: 1726.

In a former number of this Review, we ventured to trace out the salient points in the character of Tertullian. We will now try to trace the principal events in the life of his scholar, St. Cyprian.

Tertullian was the founder of the School of Western Theology, though the disciples varied so widely from their master. The Polity of the Western Church was shaped by St. Cyprian, who applied the maxims which Ignatius transmitted from the Apostles, while Augustine gave to Europe his system of Theology. It is difficult to over-estimate the influence of the two, who drank in their first lessons from the fervid African Lawyer. We propose to sketch out the leading details of the life of Thascius Caecilius Cyprianus,—first a heathen Rhetorician, then a Christian Layman, Deacon, Presbyter, Bishop of Carthage, and Primate of Tripoli, Byzacene, Africa Proconsularis, Numidia, and the two Mauritanias; a jurisdiction that surpassed either of the two smaller Patriarchates, and which furnished nearly one hundred Bishops for the Cyprianic Councils, and, later, numbered over five hundred Sees.

By his genius he completed the work which Tertullian sought to accomplish. Tertullian comprehended the attitude of the Church to the world, and pleaded Her cause with unrivalled ability. He partly apprehended the internal policy of the Church, and Her relation to Her own past; but he failed in endeavoring to guide Her counsels. He was no Statesman.

Cyprian, his fellow-townsman, was as earnest, as fervid, as thorough, but was more self-possessed, and far more capable of dealing with men. An orator of equal ability, a practical man, he had greater breadth of comprehension, and much more tact. Tertullian was an impracticable theoretical lawyer.—Cyprian was a thoroughly trained Rhetorician. He was a Statesman.

His peculiar ability was the more conspicuous, from the contrast between himself and his compeers. The Popes, Cornelius and Stephen, no ordinary opponents, Firmillian, Gregory, Dionysius of Alexandria, were with him in his controversy. Origen was his contemporary. But he towered a whole head and shoulders above them all, as a ruler in the Church, and so appropriated and developed the application of the Apostolic maxims Ignatius had first recorded, that he has stamped his own name upon the age on which he enforced them.

The Deacon, Pontius, more in the devout spirit of the master on whom he attended, than as a biographer, passes over the early career of the heathen and Rhetorician, Thascius Cyprianus, as useless, and begins his panegyric with the spiritual birth of Thascius Caecilius Cyprianus at the Font. But we must regret, that we do not know how, as a heathen, he was being Providentially trained for his future work. We only know, that he was a popular teacher of Rhetoric, wealthy, and mingling in the best society. Supposing his beautiful letter, which he wrote to his bosom friend, Donatus, shortly after his conversion, to be a rapid sketch of the society in which he moved, and only auto-biographical by allusion, we will quote a passage, which will show us his position in Carthage, and the temper which prepared him for Christianity :—

"While I lay in shadow and dark night, reeling on the sea of this tossing age, and doubtfully wandering, with truant steps, ignorant of the way of life, an alien from the truth and light, I thought that too difficult and hard an exchange for present habits, which divine mercy offered for my salvation,—that one could be reborn, and endowed with a new life in the laver of salvatory water, so that what he was before he could throw off, and, the bodily structure still remaining, he could change his character in mind and soul. How, said I, is such a conversion possible, that what, being of the fundamental nature, was hardening, or, being habitual, was becoming ingrained, should be suddenly and utterly put off? These lie deep and low at the root. *How shall he learn parsimony, who has been wonted to dainty feasts and revels? And who, once clothed in costly robes, has glistened in gold and jewels, can descend to a common and simple dress? He, who has delighted in the farces and the honors of state, cannot consent to a private and insignificant station. Having been surrounded by a throng of clients, and honored by an officious crowd of friends, he would think it a punishment to be alone.* Wherever the lusts are strong, the

ılt is ever the same. Wine tempts, pride puffs up, hot temper ames, greed disquiets, ambition delights, lust destroys. So, of- , I pleaded these things with myself.—(Ep. ad Donatum, § 3.)

This, and a vivid picture of the morals of the higher classes the time, drawn with a masterly power, in the same Epistle, imate the surroundings of the fame-loving, æsthetic young gan, in the prime of popularity, and tasting the sweets of cess. One thing this letter clearly proves. He too, as well the eager Lawyer, had felt that the pleasures and successes enjoyed were but apples of Sodom; that the circle in which moved was drearily hollow. The gaudily-hued bubble of world had burst for him, when his keen insight punctured thin varnish of dainty culture. How long he remained in s suspense, we know not. The Deacon, Pontius, records, t his father in the Faith was an old Presbyter, Caecilius. would gladly know how and where they met. Our knowl- e of the intercourse between the different social grades, is y meagre. Christian Priests, though often of rare culture, not frequent the *salons* of the luxurious, licentious hea- n. But, by their out-of-door life, at the baths, under the ches of the Agora, in the Schools, men of all ranks must e mingled together, more or less. And so, at some debate, ler a cool colonnade, the two may have met,—the old Priest l the young Rhetorician. Or Cyprian may have heard, in mental troubles, of the peace and rest that Caecilius was claiming to the few wearied souls, secretly gathered at mid- ht. Though, from the number of Christians already in thage, this is improbable. The details of his conversion ıld have great interest, were they only to supply an instance the way the Church met the world.

Till his Baptism, we know nothing accurately, except that, ile a catechumen, he studied Tertullian thoroughly, a study continued in after life. The sum of all we know of his hea- n career, is expressed in these words:—A Rhetorician, ealthy, Popular.

At once, after his Baptism, he turned his activity into the nnels the Church directed. It is singular to observe how tinctively She took complete possession of Her children, and,

by giving them parts of Her work, sedulously secluded them from the world. Almost immediately, he began to prepare for Holy Orders. His eulogist tells us, that his self-mastery and self-denial were remarkable. Before divesting himself of all his possessions, which he gave to the Church when he assumed the Ministry, he wrote, in the cool autumnal quiet of his fine gardens, in the suburbs of Carthage, his charming Letter to Donatus, telling him of his Baptism, and apparently urging him, indirectly, to the same step.

"So entirely was I immersed in the deadly atmosphere of my former life, so enveloped in the habits and commission of sin, that I despaired of ever freeing myself. But, when the sulliage of my past iniquities was washed away by the waters of Baptism, the pure and serene light from above infused itself into my whole spirit. When my second birth of the SPIRIT had formed in me a new man, all at once what had been doubtful before became certain; what had been shut, was opened; into the darkness, light shined. That was easy, which before was difficult, and that only difficult, which before was impossible. And now I know, that that was earthly and mortal, which had formerly included me in the bondage of sin; but that the HOLY SPIRIT of GOD had anointed me with a new and better nature."—(Ep. ad Don., § 4., Poole's Translation.)

Let us pause to state the main point we have in view in this sketch of Cyprian's Life. In place of detailing all the controversies in which he was engaged, and discussing the disputed questions that they involve, we prefer exhibiting him as an active, working, enthusiastic Bishop, infusing enthusiasm in others; full of energy, tact, and ability; tempering his zeal and love of discipline with tenderness and forbearance. His peculiar power was administrative. So we will risk the omission, or make mere mention, of some facts in his career, which he would have deemed all-important, and try to show his character in his home work.

While preparing for his Diaconate, he wrote, or rather compiled his Essay,—*De Vanitate Idolorum*, of which we have now only a fragment. Pope Gelasius' witty anathema on all those who said his good things before him, seems to have been the first conscious acknowledgment of the plagiarism every Lay writer seems to have thought himself at liberty to make from

his brethren or his recollections of catechetical instructions, as suited his convenience and his theme. Possibly quotation marks were not invented, and the copies we now have did not preserve what acknowledgment the Lay Apologists may have made. However this is, Cyprian borrowed largely from Minucius Felix.

He entered the Diaconate about A. D. 246. While he was yet a Deacon, Caecilius died, and appointed him his Executor; a filial duty he could not have filled, if he had received the Priesthood. This grade he soon received; probably in December, 247. About this time he compiled two of the "III Libri Adv. Judæos," for Quirinus, who was, probably, a catechumen under his care. His Exhortation to Quirinus, to study, not his compilation, but the Scriptures themselves, is earnest and urgent. As this work (which is a Catena of texts upon our LORD and HIS Church against the Jews,) proves St. Cyprian's early and thorough intimacy with the Holy Scriptures, and gives us some insight into the exegesis current in that age, we permit ourselves this extract. After quoting Isa. liv; 1–4, "*Rejoice thou barren,*" etc., he goes on :—

"So, also, when the maid bore to Abraham his first son, Sarah remained long barren, and then, late in old age, bore a son—Isaac—according to the promise, a type of CHRIST. So Jacob took two wives; the elder, Leah, weak-eyed, a type of the Synagogue, the younger, the beautiful Rachel, the type of the Church, who was long childless, but afterwards bore Joseph, who was a type of CHRIST. So again we read, (1 Kings,) that Elkanah had two wives, Peninnah, with children, and the childless Hannah, of whom was born Samuel, not by ordinary begetting, but of the mercy and promise of GOD, when she prayed in the Temple. And Samuel, so born, was a type of CHRIST. "*The barren hath borne seven, and she that hath borne many children is waxed feeble.*" The seven sons are Seven Churches. Wherefore, Paul wrote to Seven Churches, and the Apocalypse sets forth Seven Churches: and the septenary number is preserved, as the seven days of Creation; the seven Angels, who stand and turn in the presence of GOD, as the Angel Raphael told Tobias; the seven branched candlesticks in the Tabernacle of the Testimony; the seven eyes of the LORD, which look upon the earth; the stone with the seven eyes, as Zacharias saith; the seven SPIRITS and the seven candlesticks in the Apocalypse; and the Seven Columns on which Wisdom hath built her house, as Solomon saith.—(*Test. adv. Jud.*, 4. 1. § 20)

The active, hard working Presbyter had become very popular, and much loved by the Christian populace of the City. What the number of the Christians was, may be estimated, from the round assertion of Tertullian, that to massacre them would decimate Carthage. Certainly, they were numerous in Cyprian's Episcopate, to which he was now to be elevated. Upon the death of Donatus, he was elected his successor by popular acclamation, and, probably, in not a very orderly way. He attempted to avoid the dangerous eminence, but the eager congregations beset his house, and, preventing his escape, forced the proffered Office upon him. It was not an insincere or conventional act, then, to decline a Bishopric, for it was the sure stepping-stone to martyrdom. The Roman Empire had been changing masters with marvellous rapidity; and each Emperor, as soon as he assumed the purple, and was sure enough of his throne against rivals, endeavored to court popularity by persecuting the Christians. The Church had lately had fourteen years of quiet. Maximin (325–38) had persecuted Her, last; but the signs of the times indicated a coming change. Decius had assumed the purple.

The posture of affairs within was troublous. The difficulties of governing the members of the Church were multiplying with Her increase, and required much tact. At the outset, though he had been elected by a vast majority, yet a factious but small minority was yet to give him much trouble. He was elected and consecrated Bishop of Carthage in the fall of A. D. 248. His rise was not unparalleled, but far more solidly based on merit, than some other elevations, more rapid, which history records. The first year of his Episcopate was, probably, filled up with the routine of Episcopal duties, and the cares and counsels which his Primacy imposed upon him. Four Letters, of the eighty-three which have come to us, are assigned to this year. The series have, unfortunately, many gaps in them. In one of the four, he directs Euchratius, Bishop of Theni, to forbid a converted actor to instruct others in this profession, which was a direct violation of the Canon. If he could not gain a living otherwise at Theni, Euchratius must send him to Carthage, where he could be supported. In

another, he orders the Church at Furni to omit the name of their late Bishop Victor, from the oblations for the orad at the Eucharist, because he had appointed Faustinus, a Presbyter, and his successor, his Executor. The law compelled any one appointed an Executor, to fulfil its troublesome and offensive duties. The Church, endeavoring to seclude Her Clergy from secular affairs as much as possible, forbade the dying to appoint any Presbyter or Bishop, under penalty of having their name removed from the diptychs, and of not permitting any oblations to be offered for their happy departure. He wrote also to Pomponius, Bishop of Dronysiacensis, in Byzacene, on the difficult subject of the treatment of the Virgins. To this correspondence is probably to be ascribed the *Liber De Habitu Virginum.*

This part of the Church's work required management and address. The difficulty, peculiar to that and the succeeding ages only, was evident, in its extent and its singularity. The Early Church had always paid a very great deference to the Virginal State. The temptations were so many, from her corrupt surroundings, that to take upon herself the dangers, the duties, and the work of a Virgin, gave a woman many privileges and deferences, which were readily granted. It was so highly commended above the married state, that many probably took its vows, who knew not how Satan would therefore assail them. The spiritual pride, incident to all such vows, led them not to hesitate to expose themselves to temptations, by mingling more freely than needful in the amusements of the time, and even by frequenting the Public Baths. Happily, we have no parallel to the peculiar corruptions of the Pagan ages.

Again, it took another form. There arose a practice, which gave occasion to Cyprian's Letter, of the Deacons and Virgins living under the same roof, in a high transcendental communion. It is probable that this evil was just beginning; for we do not find any public notice of it in any Council earlier than Ancyra, (A. D. 315,) though it is mentioned among the charges against Paul of Samosata, (A. D. 269). It was frequently condemned by later Synods and Councils. St. Cyprian condemned it energetically, as soon as it appeared. He directed Pomponius to

put the offenders under discipline, without reference to the truth of their assertions of purity, and to suspend the Deacon for a proper term from the Eucharist. If, when the period of discipline ended, the Virgin chose to marry, she could do so. If she preferred, she could remain still in the Sisterhood. But the Deacons and the Virgins must be separated. This Letter, probably, closes the year, A. D. 248–9. The Bishop seized the occasion to deliver the charge to the Virgins on Dress and Manner, making no mention of the affair at Dronysiacensis, but dexterously condemning their laxity, and the evils it entailed. In Carthage, the afterwards notorious Novatus was about to be tried for peculation, for maltreatment of his wife, and other charges, but proceedings were stayed by the storm of persecution which now burst upon the Church. It was not wholly unexpected.

Decius had fairly secured to himself the Empire. He now set himself to extirpate the Sect of the Christians. It was to be done surely and thoroughly. By the terms of the Imperial Edict, the magistrates were to purge the taint, by the severest measures, fine, torture, and death, and were themselves held responsible for the execution of this order. The bloody work had already begun in Rome, by the martyrdom of Pope Fabian. Cyprian did not leave Carthage, till the popular outcry for him made it unsafe to remain. He had already decided on his course, and, undeterred by fear of being accused of cowardice, when the danger in Carthage became imminent, quietly withdrew to a safe retreat. From thence he sent, by safe hands, the famous Letters, which constitute, now, the best record of the Church's Polity and Policy, in that hour of distress. They show us how the trial was borne. How nature and grace strove, with various results, in the characters of those She had gathered in Her fold. How the storm, which threatened to founder the Ship of the Church, was, by GOD'S mercy, weathered, when such a man as St. Cyprian was at the helm. Other Bishops, with like tact, but with less ability, doubtless managed their Dioceses well. Many preferred to remain and suffer martyrdom, to encourage their flocks. It was not for himself alone, that St. Cyprian chose to avoid torture and death; but for the

many interests of the broad jurisdiction committed to him. He held, that to flee was one way to confess CHRIST, not so glorious, but as sure; for the fugitive was exiled, and his property forfeited to the Imperial treasury.

His Correspondence also furnishes us with the best weapons against the Romish Controversialist. Every fresh examination but shows the utter inconsistency of the Papal claims, with the position and daily conduct of St. Cyprian. The very first Letters of this year, (249–50,) are a refutation of Roman pretensions. As almost every Church had done, Carthage had a mission in Rome, to care for the African sojourners there. These, at the time, were the Presbyters, Mosyes, and Maximus, and the Deacons, Nicostratus and Ruffinus. Others are afterwards mentioned as messengers, or transiently connected with the deputation. The very first Epistle assigned to this date (Ep. II.,) is from the absent Clergy to those at home, commenting on the news of St. Cyprian's retirement, which Crementius brought, and exhorting them to be faithful shepherds, now that the chief pastor was absent. Crementius also carried back a Letter from the Roman Clergy to St. Cyprian, officially announcing the martyrdom of Fabian. His answer only remains. (Ep. III.)* Though there were many premonitions, yet the storm was sudden, because it was symmetrical in its determined assault.

The Christians seem to have had but little time for preparation. No previous persecution was as generally cruel. Before, Bishops had amply provided a number of the more cautious and courageous Clergy, to minister to the Confessors and Martyrs, to strengthen the weak and wavering, to prevent too great crowds of Christians collecting at the doors of the prisons, which might be dangerous. St. Cyprian did not neglect this duty. Five of the eight City Presbyters remained. The num-

* We do not know if this conjecture has ever been hazarded, but we are convinced that a large part of the letters, headed, "to" or "from" the Roman Clergy, are to and *from the Carthaginian Clergy at Rome.* St. Cyprian advises them of the events of the day, and his action, and asks their consistorial vote. Would it not be unaccountable, if he should ask the assent of the *Roman* Consistory? The Cardinals never have ventured to demand that, whenever there was no pope, in their palmiest days. But it cannot be discussed in a foot note.

ber to be looked after, was much greater than at any former persecution. Whether the suddenness of the attack, the want of precaution, or the laxness of the past fourteen years of quiet, had weakened their courage, or because of all these reasons combined, many apostatized. But, as their apostasy was the result of terror, they who easily denied their LORD sought restoration as easily. The danger, from their numbers, became imminent, lest too great a relaxation of proper discipline might follow. To avoid this, yet not to be too strict, demanded all the firmness and address St. Cyprian possessed.

There were two parties, extremes beside, who had to be controlled, who were yet ready to make common cause with each other. The one party, were dangerous by their numbers. The other, by their vast and not undeserved influence, to which St. Cyprian gave due weight. The crowd of the Lapsed were distinguished into three classes,—The *Sacrificati*, who had offered sacrifice to Idols,—the *Thurificati*, who had offered incense only,—the *Libellatici*, who had purchased of the magistrate a false certificate (Libellus) that they had offered sacrifice or incense. The Lapsed were as greatly disgraced, as the Martyrs and Confessors were honored with unbounded veneration. Because they had endured, with constancy, so great afflictions, the mere sight of which had terrified others into apostasy, their influence was scarcely limited. But the Confessors often marred this well earned honor, by a self-satisfied pride, and a gratification over their costly influence. This made them an "impracticable" party. Here extremes met. The Lapsed, grieving over their inconstancy, cowardice, and deadly sin, anxious to be restored to the peace of the Church, had recourse to the Confessors and Martyrs, and, with tears and professions of humble repentance for their heinous crime, besought of them, and generally obtained, a "*Libellus Pacis*,"—a certificate, too often amounting to a command, that the bearer should have the discipline, usually imposed, remitted, and be immediately restored to communion. The Clergy were a sort of middle party, who should have restrained the Confessors from granting these "*Libelli*" too readily. But they were apt to yield, often from the double pressure upon them, from the Lapsed

and from their congregations. Sometimes, perhaps, a Presbyter would use his position, to gain his own ends for obtaining popularity. St. Cyprian strained every nerve to avert the threatening dangers. He had to soothe the wounded vanity of the more self-willed Confessors, and to show an equal enthusiasm and appreciation of their merits. He wrote to prevent the Lapsed from being received, without a disciplinary probation, urging them to delay, by every argument at his command, promising that each case should be decided duly and leniently. He pressed the Clergy to resist the clamors of the Lapsed, and the authority of the *Libelli Pacis.*

The difficulty was greatly increased by the arrogance of the ignorant among the Confessors, over whom one Lucian had great influence. The Bishop had written to the Clergy, to await his return, before admitting any to the Peace of the Church, and reprimanded those who had given way to the weight of the Martyrs, and the solicitations of the Lapsed. He also had addressed a Pastoral to the congregations, not to urge the reception of the fallen, till he could consult with them upon each particular case, and so avoid bringing reproach upon the Church, by admitting the undeserving too easily,—"those, who had forfeited the Peace of GOD, should wait till HE had restored peace to their mother, the Church." Again, to the Martyrs he wrote, praising their courage, and urging them, as they had upheld the Faith by their sufferings, not to sully it by an indiscriminate distribution of their certificates, commending those who had given them with a conditional reference to his decision in Council. He suggested that they should rather nominate (as it were) those whom they thought deserving commiseration, and condemned the unadvised forms of some of the certificates. He wrote to such of the Lapsed as had referred their cause to him, with emphatic approval. Again, to the deputies at Rome he addressed an account of the posture of affairs, and asking their vote. The Clergy at Carthage he directed, to receive such of the Lapsed as were in mortal sickness or danger; and, even in extreme need, that it should be done by a Deacon. We cannot even faintly trace his energy, his tact, and powers of persuasion, in this hurried account.

In spite of all his efforts, some of the Confessors set his authority at defiance. Lucian, who possessed a sort of bulldog courage and endurance, under fearful tortures, made out many certificates in his own name, and for those of his fellow-sufferers, who could not write. He even made them in the name of a deceased Martyr, Paul, who, before his passion, (so writes Lucian to Celerinus, at Rome,) "while yet in the body, called me, and said, 'Lucian, in the presence of CHRIST I charge you, if any, after my summons hence, seeks for 'the Peace' of you, give it in my name.' So all of us, whom GOD has designed to call to such trial, have, by this agreement, given letters of Peace to all applicants." So he issued a 'Libellus Martyrum nomine, a Luciano scriptus.' "Know, that we have given the Peace to all, of whose good conduct, since their fall, you may be assured. And it is our will, that this form be made known by you to all other Bishops. We would that you should maintain peace with the sainted Martyrs. Written by Lucian in the presence of an exorcist and a reader."

This insolent form roused St. Cyprian's indignation, and he immediately wrote to the Clergy, condemning it and the factious Clergy who received it, and urging them to wait patiently till he could return and consult with them, how strictly Canonical discipline should be enforced. He also referred it to his Clergy at Rome. But news came, that they, too, were seized and imprisoned. To them, Cyprian wrote Letters of comfort and exhortation, which, for their beauty, we would gladly quote, did space permit. In return, they assured him of their constancy, and of the consolation his Letters had given them. Those in whom Cyprian was specially interested, included others, besides his legates. Celerinus, who had been a messenger, and who, possibly, may have been ordained just before setting out for Rome, if he is the same with the Celerinus St. Cyprian informs the people he has admitted reader, and gives him high praise as a Confessor, and the descendant of Confessors. This Celerinus, if it was the same, with others was now in a Roman dungeon, oppressed with a sorrow, not for himself, but for his two sisters. They had lapsed, at this terrible Easter, which he writes to Lucian, he had hoped should be a happy Festival. He writes confusedly, as in great sorrow, but one

certainly did not fall, but was forced in the crowd on the Temple steps, and led up to sacrifice. Lucian, who was apparently his intimate friend, responded characteristically, of course granting a "*Libellus Pacis.*" But his letter is the saddest of the collection.—"Bassus at the mines, Mappalicus under torture, Fortunio in Prison, Paulus under torture, have died; Fortunata, Victorinus, Victor, Herennius, Credula, Herenna, Donatus, Firmus, Venustus, Fructus, Julia, Martial, Aristo, were, by Divine Permission, starved in prison. And you will soon hear that we have joined them." After sending the greetings of many others, he adds, wearily, "and all the rest, whose names I have not written, for I am so weary." His obstinacy in, perhaps, what he claimed as a right, is forgotten, in the glory of his noble death.

The weary year wore on, with its struggle between patient endurance and fiendish malice. St. Cyprian could only read the painful Letters he received, and answer them, often in grief, often to console or to exhort,—sometimes, to enthusiastically relate the heroic examples of the Martyrs. For Mappalicus he seems to have felt an especially tender pride. In a Letter, probably addressed to the Martyrs and Confessors of another city, he records his victory, as from the lips of an eye witness. Quoting Matthew x. 19, 20, he proceeds: "The present combat afforded an evidence of this truth. A word, full of the HOLY GHOST, broke from the mouth of the most blessed Martyr, Mappalicus, when he exclaimed to the Pro-Consul, from the midst of his tortures, '*To-morrow* thou shalt see a *contest indeed.*' . . . . He exhibited the contest he had promised; he bore off the palm he deserved, and the servant of GOD received his crown in the height of the anticipated contest." His retreat probably was not spent in mere Letter writing. The material, at least, of the charge, *De Lapsis*, and possibly of some of the other Essays, was then collected. The service of the Church, in his harborage, required that a Presbyter should be added to those probably with him, and two readers. The series of Letters, which belong to this persecution, are thirty in number, and, with the implied gaps in the correspondence, as we have it, would exceed sixty. It is a proof of the wide

spread of Christianity at that period, to see a prominent Bishop successfully concealed, yet able, with the means at his command, to manage his wide jurisdiction, and even transmit Letters, by messengers, to Rome, in the midst of the fiercest persecution the Church had yet endured. Nor only that, but to find a Schism maturing, in so fearful a time, which only needed the lightening of the common pressure to make its arrogant appearance, but multiplies the proof. The death of Decius put an end to that persecution.

But a new cause of delay now appeared. It was the Schism of Novatus and Felicissimus, and was the result of the ill-feeling at Cyprian's election, two years before. In the height of the persecution, Novatus, with others, had written, to ask him some impertinent questions regarding the Lapsed, to which he would give no answer then. Soon after this, Novatus had the Deacon, Felicissimus, appointed (*constitutus*) to his own Parish Church 'on the Hill,' apparently without St. Cyprian's permission. Felicissimus seems now to have been the ostensible leader in the ensuing difficulties, though Novatus was the real fomenter of the Schism. Novatus was surly, factious, charged with crimes, for which, but for the persecution, he would have been tried, and, probably, degraded. Felicissimus was under the like charges. When the troubles came on the Carthaginian Church, they remained, and used the opportunity of making common cause with each other. Though they are not mentioned by name, they may have been the ones who admitted the Lapsed too freely. St. Cyprian's retreat afforded them a ready and popular charge. They pretended he had forfeited his Office, and they refused to obey his messengers, or to heed his mandates. They either drew into their position, or overrode, the five Presbyters who remained. It seems improbable that there were so few, even allowing a full complement of Deacons, and Readers, Sub-deacons, and Deaconesses to each Parish; but these eight are the only names mentioned in the correspondence. With such strength, Novatus was able to oppose Cyprian's authority, and to delay his return. As the persecution slackened, he had sent two Bishops and two Presbyters, with power to take the Church's money, and disburse

ufferers, who had lost property or their tools, and to
low. Felicissimus having, as Deacon, charge of the
of his own Parish, at least, refused to render any ac-
f them, and threatened to refuse restoration, even to
ıg, who might communicate with St. Cyprian. Nova-
l, by this time, gone to Rome, as he is now almost
connected with the Schism of Novatian; and Felicissi-
chism was treated as a separate affair.
issimus' bold threat over-reached itself and produced
ion. He simply separated from the Catholic Church.
rian made the best use of his advantage. The Schism
nly to have been formidable, as it consisted of a majority
lity Clergy, who, before they could be brought under his
y, could give a great deal of annoyance, which he dex-
avoided, by sending the Bishops Caldonius and Her-
s, with his Presbyters, Rogatianus and Numidicus, who
against Felicissimus the false step he had committed.
) in the series of Letters, leads us to conjecture that St.
ı proceeded at once against the Deacon, leaving the five
ers to the proper Council. The two Bishops suspended
imus, with such of the Laity as persisted to side with
Augendus, Repostus, Irene of Rutuli, Paula the seam-
Sophronius, and Solassius the vinegar-seller.
Cyprian could now return, and, by his presence alone,
order. His first care was the case of the Lapsed. A
was speedily called, to deliberate about them. St.
ı delivered his Charge, (the *De Lapsis*,) which he com-
uring his retirement. His advice was somewhat modi-
the Council. They decided to receive the *Libellatici* as
practicable, without enforcing a penance, as he advised;
t the other Lapsed, according to their individual cases,
submit to proper discipline. Nor St. Cyprian, nor the
, inclined to any undue harshness.
tus had, during the session of the Council, returned,
ovatian's emissaries, and announced, that Novatian had
ected Bishop of Rome, though report had already reac
hage, that Cornelius had been chosen. They str
ıuations, false reports, and unfair representations,

procure a recognition of Novatian; but the Council refused to recognize anything but an official announcement, and despatched messengers to Rome. The mere fact of Novatus' connection with the embassy, would have discredited it at Carthage. The Council adjourned till letters could arrive from Rome. Novatus' influence was gone at home, and he was then identified with Novatian's Schism, into which he had seduced the Confessors and Clergy of Carthage, resident at Rome. St. Cyprian wrote to them, exhorting them to return to the Unity of the Church. All but the Deacon, Nicostracus, acknowledged their error, and were restored by Cornelius.

Novatus, becoming a member of Novatian's Schism, passes beyond our limits. The Carthaginian Council, apparently ignoring Novatus, proceeded to excommunicate Felicissimus and his faction. These connected themselves with Privatus, of Lambesitana, who, having been deposed, was present, endeavoring in vain to procure a re-hearing. Together they consecrated one of their number, Fortunatus, and endeavored to palm him off on Cornelius, as the true Bishop of Carthage. This caused the same doubt at Rome, for some time, and Cornelius, much to St. Cyprian's chagrin, was inclined to credit it. Before the special messengers the Council had despatched to Rome could return, official evidence of Cornelius' Consecration was received, and the re-assembled Council duly recognized him as Bishop of Rome.

This confusion produced the *De Unitate*, which was composed in the midst of these troubles, and, with the *De Lapsis*, was sent to the legation at Rome. The Novatian party had set up one Maximus as a rival Bishop; but both Maximus and Fortunatus have only left their names. St. Cyprian gave himself no concern about them.

The little space for detail prevents us from speaking of the Primate's enthusiasm, and of his Visions, which were given to him. Two, he circumstantially relates in his letters; a third warned him of his coming death. Nor have we mentioned his oft repeated rule, to do nothing without his Clergy, which was but the complement of the Ignatian maxim, and, indeed, he so urged it, to do nothing without the Bishop. Slight as this

sketch is, we still have shown something of his tact, zeal, and energy. There could be but little rest for him. He was busy restoring the confused order of the Church, when fresh troubles broke out.

The plague, which had been scourging the other parts of the Empire, reached Carthage. The mortality was fearful. St. Cyprian describes it as a bloody flux, with fever, great debility, vomiting, and subsequent mortification. The loathsome disease was so terrible, that the heathen abandoned their nearest and dearest to its ravages, without an effort to alleviate their sufferings; and those in health too often vainly fled to escape it. St. Cyprian called the Christians, and, with earnest exhortations, urged them to show their Faith and self-sacrifice. In obedience to his call, the several congregations organized systematic efforts to tend the sick, each doing his utmost, till the plague was spent, or passed on. The Church suffered severely in it. During its violence, St. Cyprian wrote his beautiful Tract, DE MORTALITATE.

Close on the heels of this scourge, and as its consequence, came a new persecution, under Gallus. In an excess or access of superstitious zeal, to restore the declining zeal toward the gods, he ordered expiatory sacrifices to APOLLO SALVATORI. The penalty for refusing to offer them, was exile. But the magistrates were not as active as before, and St. Cyprian was not disturbed; though Cornelius was exiled, and soon died, and Lucius only succeeded him for five months. The persecution did not last long. To this date is assigned the Tract, *Ad Demetrianum*. Poole's suggestion, that he was an imaginary opponent, on whom St. Cyprian could safely expend his indignation at the false allegations and absurdities commonly received against the Christians, is as plausible as any identification that has been conjectured. In this Tract he shows a close study of Tertullian's *Ad Scapulam*.

In this fall of 252, he sent to the Numidian Bishops one hundred thousand sestercia, (probably equal to fifty thousand dollars now, when we calculate the difference in the value of gold then and now,) for the ransom of the Christian captives lately carried off by the barbarians. This noble collection, made, he

tells them, at one effort in Carthage,—still more noble from the self-denial it involved, because of the recent troubles and confiscations in the persecutions,—is a convincing proof of the efficiency of the Apostolic practice of Weekly Offerings, and a common treasury. He also wrote to some Confessors, yet in prison, one of his stirring and consoling Letters, and to Fidus, the Conciliar decision on the time for Infant Baptism.

At the opening of A. D. 253, Stephen was chosen to succeed Lucius. In the following May, Gallus was assassinated, and Valerius took the Empire. This year passed quietly, and was only marked by his Tract on Works and Charity.

In the next year belongs the appeal of the Bishops of Spain to St. Cyprian, against Basilides, of Asturica, who had lapsed, and Martial, of Emerita, who had committed blasphemy, in the Decian persecution, for which the Spanish Church had deposed them. Basilides had accompanied Martial to Rome, to protest against the Bishop who had been chosen to succeed him, and both together persuaded Stephen to recognize them as rightful Bishops of the Sees which they had forfeited. The Spanish Church opposed the weight of St. Cyprian's name against the influence of St. Stephen. The African Council of thirty-seven Bishops strengthened, with their deliberate opinion, the original decision of the Spanish Church.

It does not fall within the plan of this Article, to more than mention the controversy between St. Stephen and St. Cyprian, about the beginning of this year, which lasted for three years, without cessation. It had begun between Stephen and the Asiatic Churches, which had Synodically affirmed its preceding custom of baptizing all who conformed to the Catholic Church, from the various heretical bodies. St. Cyprian was afterwards drawn into the quarrel, in which he stoutly maintained the Eastern practice, with more than proper Christian vehemence. But in this, St. Stephen was not inferior.

It is difficult, among different arrangements of the imperfect correspondence, to ascertain what Letters belong to this part of his life, besides those whose business character determines their date. About this time, or a little earlier, St. Cyprian wrote his celebrated Letter to Caecilius, upon the Cup of the Eucha-

ıst. It has played an important part in many controversies, r the use made of the arguments to be inferred from it. But ı precise purpose was, to establish the Apostolic usage of ingling Water with the Wine, according to the LORD'S Tra- tion. As our quotations must necessarily be few, and it is our ıject to show the temper and mode of thought St. Cyprian ırsued, to leave to graver efforts his acknowledged doctrine,— ı will quote a few disjointed paragraphs, begging the reader's ırdon for the interruptions in the extract:—

"Thou knowest we are taught, that in offering the Cup, the tra- tion of the LORD is to be kept, nor can ought be done otherwise ıan the LORD first did for us: so that the Cup, which is offered in membrance of HIM, is Wine, mingled with Water. For when HRIST saith, I am the true Vine, the Blood of CHRIST is not Wa- r, but Wine. Nor can possibly His Blood, by which we are re- ɛemed, be in the Cup, when the Wine of the Chalice, by which ıe Blood of CHRIST is exhibited, is wanting, WHO is foretold in oly Scripture as a Sacrament and a testimony. § 2. Nor is there ɛed, beloved Brother, to prove by many arguments, that Baptism ever signified by the term Water, and that we should so under- and it. When the LORD, Who, by coming, manifested the truths the Cup and Baptism, ordained to believers that faith-giving Vater,—the Water of eternal life,—to be given in Baptism, HE so taught, by the example of His authority, that the Cup should ɛ mingled of Wine and Water. Taking the Cup on the day of ıs Passion, HE blessed and gave to His disciples, and said "drink ɛ all of it, for this is MY Blood of the New Testament, which is ıed for you and for many for the remission of sins. But I say ıto you, I will not drink henceforth of this fruit of the Vine, un- l I drink it new with you in MY FATHER'S Kingdom." (S. Matt. ɛvi., 27–29,) where we find the mingled Cup which the LORD fered, and which Wine HE said was HIS Blood. Whence it ɔpears, that the Blood of CHRIST could not be offered, if the Wine the Chalice be wanting, nor the sacrifice of the LORD be legiti- ately offered, unless our Oblation and Sacrifice responds to the Pas- on. But how shall we drink New Wine of the fruit of the Vine CHRIST'S Kingdom, if, in the sacrifice of GOD the FATHER and CHRIST, we offer no Wine, nor mingle the Cup of the LORD ɛcording to the LORD'S tradition. c. 9. For, as CHRIST bare us l, WHO also bore our sins, we see the people shadowed in the Vater, and, in the Wine, the blood of Christ exhibited. When, ıen, Water is mingled in the Cup with Wine, the people are joined CHRIST, and the multitude of Believers is joined and bound to IM, in Whom they they have believed; which binding and joining Water and Wine is mingled in the Cup of the LORD, so that the ɔmmixture cannot be separated into its parts, whence, nothing ın divide from Christ, the Church (i. e. the people fixed in the

Church,) continuing faithfully and firmly in that She has believed, quite as personal love clings and remains. Thus, in consecrating the Lord's Cup, Water alone cannot be offered, as also, neither Wine alone. For if Wine alone is offered, then is the Blood of CHRIST without us; if Water only, then the people without CHRIST. When both are mingled and conjoined with a confused mixture, then a spiritual and celestial Sacrament is perfected. § 13th.

We have chosen these extracts because of the celebrity of this Letter. The correspondence was not so active, (except with special reference to the controversy) during the remaining four years of St. Cyprian's life. But to this space are given several of his tracts, which we would prefer to class as Homilies or Charges. Beginning with the *De Mortalitate*, which begins the limits of this last part of his life, we have, in the same year, the *De Opere et Eleemosynis* in 256, *De Bono Patientiæ*, *De Zelo et Livore*. In 257, *De Exhortatione Martyrii*. They show an evident study of his master, Tertullian. They are very practical, but show much finish of style.

In A. D. 257, persecution began under the Emperors Valerian and Gallienus. The proconsul Aspasius Paternus summoned St. Cyprian to the Tribunal, and ordered him to offer sacrifice to the gods. The Primate's answer was, "I am a Christian and a Bishop; I acknowledge no other gods but One, Only, True GOD, Who made Heaven, and Earth and all that therein is. This is He, Whom we Christians serve, to Whom we pray night and day for ourselves, for all men, and for the prosperity and happiness of the Emperors." The Proconsul sentenced him to be banished to Curubis, on a peninsula in the Pentapolitan Province. He then demanded of him a list of his Bishops and Presbyters. Cyprian replied immediately, that the Imperial Law forbade any one from turning informer. The Proconsul answered he would soon himself find them out, and announced that all illegal assemblies (meaning the services in the Churches and in the Cemeteries) must be broken up, under penalty of death on the offenders. Cave quaintly says, "The good man told him, that the best way was to do as he was commanded." He was then carried to Curubis, from whence he wrote his exhortations to the Confessors, in the

mines, his fellow Bishops, and received several answers. At the same time he wrote to the Confessors in prison.*

He also wrote his Exhortation for Martyrdom for Fortunatus, gathering up his own energies, and recalling the Scripture, by which he had strengthened others, for his own Confession and Death. For he, who had so often prepared others for martyrdom, and applauded their constancy and faith with lofty enthusiam, must not be found wanting.

On the day he reached Curibis, he had a Vision of a lofty young man, who seemed to lead him to the Judgment Hall before the Proconsul, who appeared to be writing. The youth, looking on the tablets, made a sign to St. Cyprian, by striking the edge of one hand on the wrist of the other, that the Proconsul was recording the sentence of decapitation against him. St. Cyprian thought he pleaded earnestly for a days' respite, which was granted. From this Vision he concluded, that, at the end of a year, he would be beheaded. He waited patiently the coming time of his departure, occupying himself with his correspondence, and hearing of the increasing fury of the persecution. Again we see the extent of the Church and her power, when we know that St. Cyprian, apparently cut off from ordinary means of communication, could yet keep himself informed of the Imperial measures in Rome, and could write to a colleague, of early and authentic intelligence of Valerian's increasing cruelty, and of the martyrdom of Pope Xystus and four of his Deacons. The proof of this extended secret association, which continually met the administrators of the Imperial Police, were the real cause, doubtless, of the persecutions, quite as much as hatred or a desire to gain popularity. The first edict only ordered banishment. The second edict, at the close of the year, added the death of the Clergy, and the confiscation of the property of the Christians of the Senatorial rank. But the multitudes were not proceeded against.

Pope Xystus had suffered on the eighth before the ides of August. Cyprian had ere this returned to Carthage, and was occupying the same gardens in which he had written his Letters to Donatus, and wrote now (August-September) to Secessus

* Bishop Pearson refers this letter to the first of St. Cyprian's correspondence.

the intelligence above mentioned. Aspasius Paternus was succeeded by Galerius Maximus, who recalled Cyprian and guarded him in these gardens, which had come back into the Bishop's possession after he had sold them for the relief of the poor. There he waited daily till he should be summoned. It was told him, that the 'Frumentarii,' a class of Imperial officers, were going to take him to Utica to the Proconsul for execution. Anxious to suffer at home, he concealed himself till the absent Proconsul returned, when he surrendered himself by appearing in his gardens again. Many of his influential friends urged him yet to escape, but he steadily refused.

Soon the officers came to arrest him. He was kept awaiting the Proconsul's pleasure for a night, in the Palace gardens at Sextus, the country residence, where a repast was prepared for him and he was treated with courtesy. All night the Christians crowded without the Palace. Early the next morning he was taken into the Proconsul's apartments. While waiting in an ante-chamber, he seated himself accidentally upon a seat, over which had been thrown a linen cloth, the usual covering of the Episcopal *Cathedra*,—and so, remarks Pontius, even in the hour of his passion he was officially seated. A soldier offered him a handkerchief, which he declined, with a remark on the folly of carefully remedying evils that last but an hour. At last Galerius ascended the judgment seat, and the Bishop was brought before him and the examination began.

'Art thou Thascius Cyprian?'

'I am.'

'Art thou he who hath borne the highest offices of their religion among the Christians?'

'Yes.'

'The most sacred Emperors have commanded that you offer sacrifice.'

'I will not offer sacrifice.'

'Be persuaded for your own sake.'

'Do as thou hast received orders; for me, in so just a cause, no persuasion can move me.'

The sentence then was pronounced. 'Thou hast lived long in impiety, and hast made thyself the centre of a band of pes-

lent conspirators; thou hast acted as an enemy to the gods ad to the sacred laws of Rome; neither the pious and most au- ust princes, Valerianus and Gallienus, nor the most noble Cæsar alerian, have been able to recall you to a dutiful adherence religion. Since then thou art convicted as the author and stigator of so many iniquities, thou shalt become an exam- e to those whom thou hast seduced; the authority of the ws shall be vindicated by thy blood. Let Thascius Cyprian beheaded.'

St. Cyprian replied,—'Thank God.'

He was led away to an open field, large crowds following im, the Christians crying, 'Let us die with him,'—the heathen oking on. He then removed his upper garments and gave em to his Deacons, then knelt in prayer. When he arose, tied the bandage over his eyes himself, and bade the Pres- yter Julian and a sub-deacon of the same name to bind his ands. To the executioner, he left twenty-five gold pieces. e then bowed his head to the fatal stroke. His body, after eing exposed to the gaze of the heathen all day, was buried t night in the Mappalian Way. Two Churches afterwards arked the places of his martyrdom and grave.

Not faultless in his personal character, for he was a man, et so wrapped in the welfare of the Catholic Church, that verything personal and private was merged in that absorb- ig care, St. Cyprian stands forth, as the model working ishop of his own time. Enthusiastic, self-sacrificing, untiring, e demanded of others the same. And he had the rare fa- ulty of obtaining this same enthusiam and self-denial. He as the leader of the age.

> Disserit, eloquitur, tractat, docet, instruit, prophetat:
> Nec Lybiæ populos tantum regit; exit usque in ortum
> Solis, et usque obitum: Gallos fovet; imbuit Britannos;
> Præsidet Hesperiæ; CHRISTUM serit ultimis Hiberis.

Art. VIII.—EDITORIAL VALEDICTORY.

With the present number of the American Quarterly Church Review the connection of the subscriber with the work, as its responsible Editor, terminates. He has not taken this step without the most careful consideration, nor except upon the clearest convictions of duty. His relations to the Review, so long continued, will, he hopes, justify him in the utterance of a few plain words in parting with his readers.

It is now more than twenty years since the idea of the Church Review was first conceived. He was then Rector of a Parish in Connecticut, to which he was bound by the strongest ties of duty and affection. It was the old Parish of Dr. Mansfield, a Parish planted as early as 1740 by one of the Missionaries of the Venerable Society, and of which Dr. Mansfield, to whom the subscriber claims a family relationship, was Rector *seventy-two* years. This Parish, after many sad vicissitudes, was apparently just beginning to put on new strength, and to enter upon a future of great usefulness and prosperity. In January, 1847, in a casual conversation with the Rev. James MacKay, then Assistant Minister of Trinity Church, New Haven, Conn., the subject of a Church Review was introduced. Mr. MacKay, a Scotchman by birth, a graduate of Edinburgh University, was an accomplished Classical scholar, an elegant and vigorous writer, and acute thinker, and had had considerable experience as an Editor. The subscriber had published a few small works, which had been well received by the Church. The idea of a Review was not forgotten by either of us; and, at a subsequent interview, the outline of a plan of such a Periodical was sketched, and the general principles on which it should be conducted were agreed upon, and we then together visited Hartford, Conn., to lay the whole matter before our Bishop, the late Presiding Bishop Brownell; in whose judgment we felt that we might place the most implicit confidence. The venerable Bishop examined our plan carefully, and sur-

prised both of us, by the warmth with which he entered into our project, and the clearness with which he grasped the whole enterprise in its minutest details. He bid us prosecute the undertaking thoroughly, and promised us all the assistance in his power. By his advice, we consulted the leading Clergy of Hartford and vicinity; and the late Rt. Rev. Bishop Burgess and the learned Dr. Jarvis not only approved of the enterprise, and predicted its success, but pledged themselves to aid it by their personal contributions. Dr. Jarvis redeemed his pledge most faithfully, even to the very last; he never declined a request to contribute, and a series of Articles by him on Romanism were not only suited to the exigencies of those exciting times, but they possess a permanent value. Besides the valuable papers which Bishop Burgess contributed during his lifetime, we are now publishing a series of Articles from his pen, those exquisite photographs of history, which are worthy of his reputation, and which the kindness of his family has placed in our hands for insertion in the Review.

At this point, however, in the inception of the undertaking, an obstacle presented itself, which seemed insurmountable. Mr. MacKay removed from New Haven, and our joint labors in the Review became impracticable. We had already issued our Prospectus, and sent it to all the Bishops of the American Church, then *twenty-seven* in number, for their counsel and approbation. Nearly all of these replied promptly and approvingly; several of them, with great warmth. *Sixteen* of those *twenty-seven* Bishops, have been called from the scene of their labors and prayers, and now sleep in JESUS. But their letters on that occasion are before us, and we shall never forget the encouragement and strength which the kind messages of CHASE, and DOANE, and OTEY, and HENSHAW, and COBBS, and FREEMAN, and others imparted to us. The plan seemed to have advanced too far to be now abandoned, and yet the subscriber shrank from the labors and responsibilities which now rested upon him alone. He knew that he had no such reputation in the Church, as would justify an appeal to its confidence in such an undertaking as this. He was conscious also that nearly all his special studies had been directed to a preparation for work

of another kind. He had already begun to appreciate something of the requirements of an Editor of a Church Review, and the difficulties of various kinds which must needs be overcome. At one point he yielded to a feeling of discouragement, and came to the full determination to abandon the whole project; and one of the happiest hours of his life was that, in which he thought he had found relief from responsibilities which he dared not assume. Friends, however, interposed, and presented considerations of such a nature that he was induced to give the matter a reconsideration; and at length, with great reluctance and hesitation and with much self-distrust, he committed himself to the work of establishing and carrying on a Church Review. If there was ever a work of duty, and of faith, this was one.

The enterprise led, as he supposed it must, to a separation from his Parish, and to a partial withdrawal from the duties of his profession as a Minister of CHRIST. He removed at once to New Haven and devoted himself to his new and untried duties. He now sought the assistance of the late Rev. Dr. A. B. Chapin, whose attainments in Church History, and whose experience as an Editor, promised the aid which was so much desired. The First Number of the First Volume was issued under the joint direction of the subscriber and the Rev. Dr. Chapin. Here, however, new difficulties arose. It was at once found to be utterly impracticable to conduct the Review, except under the control of one responsible head. Questions were constantly arising, where diversity of opinion was honestly entertained, and where prompt and positive action could not be secured without the sacrifice of judgment and of conscious duty on one side or the other. The Rev. Dr. Chapin immediately withdrew from all Editorial responsibility; but, as our letters show, there was never the slightest interruption of our mutual friendship and confidence; he still continued to render most valuable assistance to the work, and, up to the time of his death, he was a frequent contributor to its pages.

We need not sketch the history of the Review for the next few years. Its subscription list gradually increased; several of the ablest and best writers of the Church contributed with more

or less regularity for its columns; it sought, more and more, unity of plan and directness of aim in the accomplishment of its great end as a Church Review, amid the peculiar dangers and tendencies of the country, the age, and times in which its lot was cast. The careful reader of its pages knows with what earnestness the following subjects have been freely discussed:—Romanism and Rationalism in all their pretensions and bearings; Political Puritanism; Free Churches; the See Bishoprick, Small Dioceses, the Division of our unwieldy overgrown Dioceses, and the Provincial System; the Harmony of Science and Revelation; Modern Positive Philosophy; the integrity of King James' Version of the Bible; Church Missions and Church Work; Church Unity; Parties in the Church; American Ecclesiastical History; and last of all, Ritualism. On some of these subjects, and those not the least important, we have abundant reason to know that the Review has not labored in vain.

In the very first Volume of the Review, we announced the general principles on which the work should be conducted, in the following words.

"The Church Review was established upon the broad basis of the Catholic Creeds. Its spirit was designed to be like the true spirit of the Catholic Church, comprehensive and tolerant: in matters of opinion allowing of latitude; in matters of Faith, contending with unyielding firmness. With the Prayer Book as its exponent of Scriptural Truth and Order, it adopts not the Shibboleths of any school or party; and would aim at uniting more closely all who rally heartily around the authorized standards of our most Holy Faith. Our motto has been, in the language of St. Augustine, "in essentials, Unity; in non-essentials, Liberty; in all things, Charity." A basis less comprehensive than this, is necessarily pervaded by a contracted and sectarian spirit."

"It will not, however, be supposed that this tolerant spirit, which it is designed shall pervade our pages, can be suffered to degenerate into indifference concerning questions of Faith and Order; nor must it be mistaken for that Latitudinarianism, now so increasingly prevalent, which sacrifices acknowledged verities for an imaginary and unreal Unity; a Unity of mere negations, instead of that only basis of Unity provided for the Church, or adequate to

her wants, viz., the Catholic Faith and Order, witnessed in the Creeds and Practices of the Apostolic Church."

We put it to our readers, if that promise, written almost twenty years ago, has not been steadfastly and religiously fulfilled.

While the Churchly character and objects of the Review have never been lost sight of in its management, yet the scope of the work has gradually been enlarged, and general Literature, in all its departments, has occupied no small share of attention; indeed, this characteristic of the Review has been its most attractive feature to a large number of its warmest friends.

In looking back upon the last twenty years of the Church's history, we cannot but be arrested by the marvellous change which has taken place, in almost everything which pertains to her well-being. Twenty years ago, the excitement of what was termed the "Oxford Tract Controversy" had scarcely begun to subside. The Church was then in process of being graciously delivered, by the exodus of a band of apostates numbering over thirty in all, who went at last out from us, "to their own place," because they were not of us. The Church had then twenty-seven Bishops in all, and about thirteen hundred Clergy. The Venerable Kemper had fifteen Clergy in the Wisconsin, and five in the Iowa, Mission. In 1847, the Domestic Committee reported an income of about twenty-three thousand, and the Foreign Committee of about thirty thousand dollars. The Church had begun to be not only nominally, but really, alive. She had taken her stand as a MISSIONARY CHURCH, but the Missionary pulse was slow and feeble, and the current of Church life and Church principle lacked volume and force.

Contrast all this with the Church, as she stands before us to-day. She is not even now half awake to her responsibility. Not a tenth part of her wealth and influence has been reached, in the remotest degree. She does not fully realize, either her duties, or her dangers. She is assailed by foes without and by treachery within. She lacks, too much, the jealous sensibility, the inflexible firmness, the whole-hearted devotion of a true

loyalty to her Risen and Ascended HEAD, Whose Commission she bears. And yet, notwithstanding all this, the last twenty years have been an epoch, in her history, of marvellous growth. In numbers, in strength, in the Christian manliness with which she is meeting the tremendous issues of the day and hour in this New World, where the Great Social Problem is to be solved for the weal or for the woe of Mankind—tried by this test, the Church in the last twenty years has made wonderful advances. She has now forty-five Bishops and over twenty-six hundred Clergy. Her noble and resolute band of Missionary Bishops, her two hundred and twenty ordained Missionaries in the Domestic field, at two hundred and forty-eight Missionary stations, an annual income, (including $75,000 given to Missionary Bishops) of over $189,000; her twenty-one ordained Missionaries in the Foreign field, with a large corps of teachers, and an annual income, as just reported, of about $81,352; the magnitude of various Diocesan operations, and the energy with which they are prosecuted; surely all these are gratifying proofs of real life and of substantial and rapid growth.

There is another proof of Church growth, not so palpable, but not less decisive. In the clear enunciation of Church Doctrine, and a more appreciative view of Christ's Mystical Body, and its mission in the work of saving men; in all that distinctly appertains to her, such as Church Order, Church Worship, Church Architecture, Church methods of activity, Church Education, Colleges and Schools—in all these respects the change in the last twenty years has been most marked. Even outside of the Church, her influence has been distinctly felt; so that now, in such things as organs, Liturgies, Architecture, vestments and decorations, there has been an advance in public sentiment, which is not less surprising than promising. Without arrogance we may say, that, in all these respects, we have done what we could in our sphere to incite and direct the Church's onward progress.

We now come to another crisis in the history of the Review. At the beginning of the year 1861, it had, for the first time, become practicable to remove the work from New Haven to New York. This change in the place of publication had long

been desired and anticipated, as it seemed sure to give us new and important facilities in conducting a Review which aimed at a national reputation and influence. Our business arrangements were all completed, and we had just removed to our new quarters, when the terrible storm of Civil War burst upon the Country. Its immediate effect upon the Review was terribly disastrous. In all the Southern, and in most of the Middle and Western States, there was an almost total loss of subscribers, and of nearly all that was due on the Review. It was well nigh impossible to make collections everywhere, especially with the high rates of exchange on New York, ranging at one time from 25 to 70 per cent. discount. Public credit was shaken, and gloom and uncertainty overclouded every branch of business. Large numbers of Periodicals were compelled to suspend publication, and it became to us a serious question, whether it was even possible to weather the storm, and whether it was advisable to make the attempt. At this crisis a consultation of a few friends was invited. Their cheering words restored our confidence, and, at their suggestion, a plan of Life Subscribers was adopted for the purpose of raising ready money, and the publication of the Fourteenth Volume was made to extend over a period of two years. At the expiration of this time our subscription list had begun to increase again, and vigorous efforts were now made to greatly enlarge it, which proved successful; and the Review has now attained a position and a circulation, which, it is believed, places the work above all possible contingencies of this sort.

There is another test of the success of the Review, on which it does not become us to speak, and on which our readers can judge for themselves. We believe its literary standard has been constantly rising; it certainly has drawn around it a corps of contributors, second to no men in the country, for scholarship and ability; and the judgments, passed upon the Review in this Country and in England, are all that our highest ambition could desire. From a large amount of similar testimony, we cite the following :—

"The (London) *Churchman*, of a late date, said: "We fear that the American Quarterly Church Review is not so well known in

is country as it deserves to be. No where else do we meet with comprehensive a survey of the progress, the aspirations, and the ficulties in the way of the Church in the United States. The view contains, in the first place, the usual papers, which make up r idea of a Quarterly Journal, short Notices, &c., &c. The pa-rs, Ecclesiastical, historical and literary, which are most of them ly written, open to the reader fresh views and ideas, with which would be well if English Churchmen were more familiar."

The *London Clerical Journal* says: "The Church Review and clesiastical Register, is an advocate of the principles of the An-can Church among our American brethren. Its contents are ried in subject and lofty in tone, and could hardly fail to satisfy e most Orthodox among us, that the Church is making way ong our secular brethren in the States. * * * As a illful and gentlemanly advocate of the necessity for an American urch, we heartily welcome the Church Review on this side the lantic. Its interest in our proceedings is evidenced by the large ount of space it devotes to intelligence of the progress of the ablished Church in England."

The *London Literary Churchman* says: "This is, decidedly, e best Church Periodical in the United States,—the best, not only account of its sound Church principles, but on the score also of erary ability."

The *North American Gazette* (Phil.) says: "The Review takes e Orthodox side of every theme, and presents it, with an abund ce of knowledge, and clearness of description, which cannot be dily surpassed. Those who are devoted to current religious lit-ture, will find the Quarterly Church Review invaluable, whether ey agree or disagree with its distinctive denominational teach-gs."

The *Round Table* (New York) says: "The Church Review is a arterly, and the centre of the highest published wisdom among e Episcopalians. It has always maintained an excellent position scholarly writing, and most of the Bishops have been contribu-s."

The *Church Journal* says: "The Church Review for July is one the best Numbers ever issued. There is not a poor Article in while several are remarkable for power."

The *Conn. Churchman* says: "The Review has been one of the st efficient agencies in upholding sound doctrine in the Church. aching and influencing, as it does, the minds of our principal ergy and Laity, and, through them, the whole body, its power for od is beyond human computation. Its Editor wisely permits the pression of a considerable diversity of opinion in his pages, while uring soundness in the Faith."

The *Gospel Messenger* (W. N. Y.) says: "This is a noble Num-r of a Quarterly that is doing a most important and constantly

augmenting service to the Church. Amid all the clouds and dust of conflicting opinion in our day, so calculated to confuse and bewilder even Journalism, there is a remarkably uniform clearness, perspicuity, sound conservative sense and judgment, about the tone and conduct of this Review, that makes it eminently satisfactory and trustworthy throughout the whole Church."

"This Review is rising to a reputation that is recognized, even in England, as a Quarterly that gives the best thought of the American Church, and is showing, too, a minuteness of learning and investigation, worthy even of the student life of Europe. This Review should be in the Libraries of all our Clergy and principal Laity. It ought not to be said, that the Church papers of England appreciate it better than we do ourselves."

The *American Churchman* (Chicago) says: "The Book Notices are, as usual, exceedingly able. In truth, this department of the Review is, to us, about the most readable and interesting of any. These notices sometimes rise to the dignity of real Reviews; and the very shortest show insight, and incisive clearness of statement."

We have a right to quote such language, in proof that the Review has not altogether failed to do its appropriate work.

We do not sunder our connection with the Review without, for many reasons, the deepest regret. Having known it in its very conception, having watched over it, with all a parent's solicitude, for twenty years, having identified ourselves with it, amid all its varied fortunes, we frankly confess, that it is not without emotion that we now transfer it to other hands. But a score of years, and these the best years of our life, of anxiety, and labor, and drudgery, are, we believe, the full measure of Editorial duty to which we are called; and we are, besides, unmistakably reminded, that, if we are to hope for anything like vigorous health, we must exchange such constant confinement for more active employment.

To some of our friends, who would dissuade us from the step which we are taking, we beg to say, that the amount of labor which we have expended upon the Review no one can appreciate, except by experience. For many years we were really, as well as nominally, our own publishers, and attended, personally, to all the business of the Review. Until our removal to New York, we kept the books of the Review, made out its bills, and signed the receipts. Of the Editorial labor, the Notices of Books, and the Summaries of Home and Foreign Intelligence, have always, with rare exceptions, been by the

pen of the Editor. In the contribution of Articles, it has always been our aim to secure such a corps of contributors, as that we might, if we chose, be relieved entirely of this labor; and yet we have written, more or less, for almost every issue of the work; and, more than once, on an emergency, we have furnished three of the six Articles published in a Number; besides the careful supervision of all the matter inserted. We may add, that an Editor's care and labor are often as severely taxed, and his wisdom as closely tested, by what does not appear in his pages, as by what is actually admitted. Surely, no one will say, that, after twenty years of such service, we have not a right to seek for relief.

The way having been providentially opened for such a change, we have not felt at liberty to decline it. The entire Editorial control of the Review will now pass into the hands of the Rev. JOHN M. LEAVITT. Though he is personally unknown to many of our readers, we take pleasure in assuring them, that he will bring to his Editorial duties, ripe scholarship and culture, thoroughly literary tastes and habits, untiring industry, and sincere devotion to the duties of his arduous and responsible post. We ought to say, and we do say, distinctly, that Mr. Leavitt thoroughly understands the ground which the Review has hitherto occupied, and that in its conduct there will be no essential change in its character. More than this neither ourselves nor our readers have any right or wish to demand. We shall still retain, for the present, some connection with the Review; our labors on it and for it are not altogether ended; the very ablest of its contributors will still, as before, appear upon its pages; and we most urgently request all its subscribers to continue to give to the work their confidence and coöperation. Indeed, with the new life and energy which the Editorial change will assuredly develop, the readers of the work may well look for a variety, vigor, and freshness, and a still higher literary tone, which shall leave to them no possible cause for regret. So let it be. We will rejoice in the prosperity of the Review, and we predict for it, under its new management, a career of honor and of influence, such as shall be more worthy of its name and pretensions.

In taking our leave of the Review as its Editor, we cannot sunder our relation with its subscribers, without a parting word. Not a few of them have been with us from the very beginning. Of some of these, we have never seen the faces; but their kind words have, for twenty years, been most gratefully welcomed and cherished, and we have learned to regard them with the same feelings of love and confidence, as the Pastor of Christ's Flock looks upon the faces of his devoted Congregation. They will forgive this expression of the sincerest feelings of our heart.

Our most grateful acknowledgments we beg to tender to the noble band of Contributors, one and all, who have done so much to give to the Review the position and influence which it has already attained. Our published list of writers will indicate the amount of careful labor, which several of these gentlemen have bestowed in sustaining the work. In this list of contributors we find the names of *twenty-three* Bishops of the Church.

Especially do we here, publicly and most gratefully, return our thanks to the Rt. Reverend, the Bishop of Connecticut, who has been, from the very first, the steadfast friend of the Review; who has never withheld his counsel, and, although he has never assumed the slightest degree of responsibility, yet his valuable contributions, on many most important subjects, have done much to give interest and permanent worth to our pages.

To our Brethren of the Press, who have so ably and heartily seconded our labors, we owe an acknowledgment which we have no words to express. The Press has become one of the mightiest elements of power, in all the varied movements of the present age; and they alone, who are called to wield it for the Church's sake, can appreciate the peculiar difficulties which attend such a position. The commendation of these, our brethren, will always be one of our pleasantest recollections.

One word more. If, in the ardor of discussion; if, in assailing what we believed to be error, or in defending what we believed to be truth; if, in opposing measures which we regarded as revolutionary and ruinous to the Church's best interests, we have employed language which has been just cause of offence;—

to all such persons, we make our sincere apology. There are times and occasions, when silence is treachery. There are desperate diseases, which nothing but the probe and the lancet can reach. We can safely aver, that we have never published a line, except under the constraint of motives which will bear the severest test. A temporizing, trimming, time-serving policy, we have never yet learned. The world despises, and adopts, it. The sincere Christian, the true Churchman, will never dare use it. It has ever been our aim to be ready to sacrifice personal feelings and considerations, where CHRIST'S honor, and the true welfare of His Church are involved. In such a cause, personal likes and dislikes should be nothing; the fear and love of GOD, everything. If harsh and unkind words have ever been uttered against us, they have never been treasured in memory, and we cheerfully forgive, even as we ourselves hope to be forgiven.

With these few parting words, we take our leave, as its Editor, of the AMERICAN QUARTERLY CHURCH REVIEW; invoking for it the continual blessing of ALMIGHTY GOD, and bespeaking, in its behalf, the sympathy, confidence, and coöperation of all the faithful in our Branch of CHRIST'S One, Holy, Catholic and Apostolic Church.

N. S. RICHARDSON.

New York, 37 Bible House,
Jan. 1st, 1868.

NOTICES OF BOOKS.

HISTORY OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. By ABEL STEVENS, LL.D., author of "The History of the Religious Movement of the Eighteenth Century, called Methodism," &c. Vols. III. and IV. New York: Carlton & Porter. 1867. 12mo., pp. 510, 522.

These two volumes complete what Dr. Stevens designed to be merely a supplementary work to his former and more elaborate History of Methodism. It is narrative and biographical, both in form and character; and contains little that demands criticism at our hands. In his account of Coke's pretended Consecration by Wesley, and in his statement of Coke's subsequent application to Bishop White, in 1791, for the re-ordination of his Methodist preachers, Dr. Stevens appears before us as a special pleader; and he certainly does the very best he can, from his stand-point, with his materials, and with the difficulties of his subject. The real truth is, that John Wesley, having been brought under the influence of the Early Moravians, and himself regarded, as he says, as a "High Churchman," determined simply and only to institute a system of certain *extraordinary and temporary* means to accomplish certain extraordinary ends. But John Wesley had no idea of establishing a "New Church," or of being the founder of a religious body, which would separate from the Church of England of which he was a Minister. To this he was opposed, not on grounds of prudence or expediency, but, as he said again and again, "*as a point of conscience.*" The following are specimens of his language, repeated again and again, down to the very close of his life.

"I do tolerate unordained persons in preaching the Gospel; whereas I do not tolerate them in administering the Sacraments."

"As to my own judgment, I still believe the Episcopal form of Church Government to be Scriptural and Apostolical. I mean, well agreeing with the practice and writings of the Apostles."

"One instance of this your greatness has given me great concern. How can you, how dare you, suffer yourself to be called Bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me *Bishop!* For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better."

And, in giving his final revision to the rules of the Society, in his last year, the last year of his life, he sends forth the following emphatic language, viz; "Let all our preachers go to Church; let all the people go constantly; let them receive the Sacrament at every opportunity. Warn all, against despising the prayers of the Church; against calling our society, a Church; against calling our preachers, Ministers."

In 1789, about two years only before his death, his language is, in 'Thoughts on Separation,' "I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all I can do, many of them will separate from it: although, I am apt to think, not one half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more, that I live and die a member of the Church of England: AND THAT NONE WHO REGARD MY JUDGMENT OR ADVICE, WILL EVER SEPARATE FROM IT."

As late as 1778, he said,—and his language touches something else besides Church Order,—"Hence we inserted in the very first Rules of our Society, 'They that leave the Church, leave us.' And this we did, not as a point of prudence,

but a point of conscience. * * * I myself find more life in the Church Prayers, than in any formal extemporary prayers of Dissenters. Nay, I find more profit in Sermons on either good tempers, or good works, than in what are vulgarly called *Gospel Sermons.* That term has now become a mere cant word. I wish none of our Society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ, or his blood, or justification by faith, and his hearers cry out, 'What a fine Gospel Sermon!' Surely, the Methodists have not so learned Christ."

Mr. Stevens well says: "Methodism has, through most of its history, been taking on new adaptations. Unrestricted by any dogmatism whatever, in ecclesiastical polity, and less restricted, as we have seen, by theological creeds, than any other Evangelical Church, it stands unshackled for its future career. That it will change, that it has changed, cannot be doubted." Dr. Stevens here tells the story in few words. Having, as he admits, no fixed Polity or Creeds, it has changed, is changing, and will change. With all its emotionalism and system of excitement, its statistics show, that it is losing its hold on the masses of the people. It is making desperate efforts to gain position and strength; it is, and will continue for some time to be, a huge superstructure; but it has no solid foundation on which it can stand.

A MEMOIR OF THE LIFE AND LABORS OF FRANCIS WAYLAND, D.D., LL.D., late President of Brown University. Including Selections from his Personal Reminiscences and Correspondence. By his Sons, FRANCIS WAYLAND and H. L. WAYLAND. Two Volumes. New York: Sheldon & Co. 1867. 12mo., pp. 429, 379.

Dr. Wayland was one of the most distinguished men that this country has ever produced. We dislike his Philosophy, we differ still more from certain points in his Theology, we more than distrust some of his notions on Education. But nature designed him for a great man, and a leader in the realms of intellectual activity. His face shows this, and his history proves that he was true to his destiny. He was born in New York City, March 11, 1796; was graduated at Union College, July 28, 1813, at which time Bishop Brownell was Professor; commenced the study of Medicine in Troy; became converted, and entered the Andover Theological Seminary, in 1816; was Tutor with Bishop A. Potter in Union College; in 1821, he became Pastor of a Baptist Congregation in Boston; in 1826, he was made Professor of Moral Philosophy in Union College; in 1827, he entered upon the Presidency of Brown University, Providence, R. I.; which position he occupied until Aug. 1855, or about twenty-eight years. He remained in Providence until the close of his life; preaching frequently, publishing and revising his works, and corresponding with many of the leading men of the country on most of the prominent topics of the day. He died Sept. 30, 1865. His memoir is a beautiful specimen of filial labor and devotion. The materials for such a biography were abundant, and his sons have made good use of them. Of course a judicial estimate of Dr. Wayland's character in the various spheres in which he appeared before the public, was not to be looked for, and has not been attempted in these volumes. But the work is interesting and valuable, and exceedingly suggestive, especially to such young men as are capable of appreciating him.

HOMILETICS AND PASTORAL THEOLOGY. By WILLIAM G. F. SHEDD, D. D., Baldwin Professor in Union Theological Seminary, New York City. New York: Charles Scribner & Co. 1867. 8vo., pp. 429.

In our last April Number, in an Article on Dr. Shedd's "History of Christian Doctrine," we pointed out, what we thought defective in Dr. Shedd's conceptions of what is meant by "Christian Doctrine." The statements which we then made will prepare the way for all that we have now to say on his work on Homiletics and Pastoral Theology. The conception of what Christianity really is as a system, must of necessity shape all the Preacher's and Pastor's efforts in the inculcation of that system. For example, Dr. Shedd, in his chapter on Catechizing, says, "It is often asserted that it is impossible for children to understand the Creed—that the doctrines of Justification, Sanctification, and Election, are too strong

meat for babes. The difficulty lies rather in the teacher, than in the capacity of the pupil, or in the intrinsic nature of the doctrine." So also, in his Homiletics, Dr. Shedd spends almost his whole strength on Preaching and Sermonizing; as if this were almost the one only great duty of the Christian Minister. And it really is so, if his conception of Christianity as a system is the true one.

Now the well instructed Church Clergyman and faithful Pastor, does not undervalue Preaching; much less does he under-estimate the importance of Doctrine or Dogma. But he recognizes, first and last, the Covenant relationship of the members of his flock. He preaches penitence and faith, with this relationship always in view. He remembers, that there are such things as "lambs of the flock," "babes in Christ"; and, while he does not ignore conversion, he gives his time, and thoughts, and labors, and prayers, to the Christian Nurture and Growth of those who are under his care.

Even the founders of Presbyterianism were not so very far astray on this point. They held persistently, and taught distinctly, the necessity and value of what they called "Sealing Ordinances." They regarded baptized children as members of the Church. The Presbyterian Directory, (Chap. IX), says of these baptized children, that "when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, *they ought to be informed it is their duty and their privilege to come to the Lord's Supper.*" Hence the requirements of Presbyterians for the admission of baptized children to the Holy Supper, are not as stringent as those of the Church. Presbyterians only demand, that they shall be free from scandal, and be sober and steady, and have a certain amount of knowledge. The Church insists, not only on all this, but also, that they shall profess sincere repentance of sin and true faith in Christ.

In noticing this book, we are led to these observations on the whole subject of Homiletics and Pastoral Theology, as viewed from the two stand-points of the Church and Presbyterianism. The book before us, in itself, and looking at it in the light in which it was written, has many excellent things in it. The writer is evidently a man of culture, of much reading of a certain kind, and withal, a man of strong vigorous common sense, and many of his hints on Clerical manners, character, studies, etc. etc., are admirable.

THREE ENGLISH STATESMEN. A Course of Lectures on the Political History of England. By GOLDWIN SMITH. New York: Harper & Brothers. 1867. 12mo., pp. 298.

It seems a little singular, that, just now, the country should be flooded with works like this. Whether it is thought, that the appetite of the country craves high seasoning of Puritan condiments, or whether such writings are sent abroad to help prepare the way for the rule of a Puritan dynasty, the hopes of which are not yet quite crushed out, may be a question. We have given some thoughts on the whole subject in our previous pages, in a paper on two books just issued by the American Tract Society, and have very little to add here. If a man was wanted to prepare a work to suit either of the above demands, Goldwin Smith is the man to do it. He says, "the greatest member of Parliament, that ever lived, the greatest master of the convictions and the feelings of the House of Commons, was not Robert Peel, "but John Pym." And this is a specimen of his manner of treating the characters of three men, whom he calls, the "Three English Statesmen." As to Pym and Cromwell, if our readers have studied English history with any care, or if they are familiar with the pages of Lord Clarendon or Echard, or Grey's Reply to Neal, they will be prepared to form their own estimate of the portraits which are drawn in this volume.

A MANUAL OF ANGLO-SAXON, for beginners; comprising a Grammar, Reader, and Glossary, with Explanatory Notes. By SAMUEL M. SHUTE, Professor in Columbian College, Washington, D. C. New York: Leypoldt & Holt. 1867. 12mo. pp. 195.

great value of the study of the Anglo-Saxon language, is in its philological ance. After the Saxon invasion, the language was spoken nearly in its pun England, for nearly six hundred years, and until the Norman Conquest, , Cædmon, Ælfric, Bede, and King Alfred, were the principal writers in it; continued to be spoken, with changes in its inflection, by the old inhabidown to the time of Henry III., A.D. 1258. The Anglo-Saxon forms the the joints, sinews and ligaments, of our present language; and it is a curious at, our strongest writers and speakers are, with scarcely an exception, found ng the polysyllabic words of Greek, Latin and French origin, and falling n the simple, terse, strong, old Anglo-Saxon. This is the great charm of andard Version of the Bible. Thus, in the first chapter of St. John's Gosere are one thousand and three words; of which, excepting fifty-three proper , there are only fifty-five words, that are not Anglo-Saxon. Hence, the of Anglo-Saxon deserves more attention in this country than it has hitherto ed. Some attention is bestowed upon it in a very few of our Colleges, but r these Professorships and courses of study are almost nominal. For all reasons, the present volume, containing a Grammar, Reader and Glossary, ost important contribution to our educational apparatus. The Selections are from writers when the language was in its best and purest state.

srs. Ticknor & Fields, Boston, have issued the following, in the uniform of the Diamond Edition, which we noticed in our last Number:—

E OF TWO CITIES; and GREAT EXPECTATIONS. With original Illustrations, . EYTINGE, JR. 12mo., pp. 460. 1867.

visit of Mr. Dickens to this country on a speculation, will possibly increase culation of his works; of which there are already at least three rival edifore the public. And yet we doubt it. Men will laugh at his characters, wing which he is almost without a rival among the writers of modern fic- nd they will admire a certain sort of genius, which unquestionably flashes writings; but they will not forget his intimate familiarity with the very grade of low life, in which his descriptive powers are most apparent. of his works, especially his Martin Chuzzlewit, are such a gross caricature erican Society, its manners, morals, education, and refinement, that we alvonder that he has the "cheek" to appear before us as a public speaker. pe he has learned wisdom, and that he has enough of the gentleman in him e the *amende honorable*. Judging from the past, he will be fêted, and there owds of snobs who will fawn upon him. They will deserve the reward they will be pretty sure to receive at his hands, when he goes home to write r book on American Society.

PTISMA; OR MERCY TO BABES. A Plea for the Christian Baptism of Ins; Addressed to those who doubt and those who deny the validity of that tice; Upon the grounds of the Doctrine of Baptism, and the literal sense oly Writ, and of the Domestic, Social and Religious Nature of Man. By LIAM ADAMS, D.D., Professor of Systematic Theology in Nashotah Theocal Seminary, Wisconsin. Philadelphia: Richard McCauley. 1867. 12mo., 316.

exhaustive treatise on Infant Baptism would examine the subject in its three eatures; first, the authority on which the Rite of Infant Baptism rests for port; second, the nature of that Sacrament, or what it is; and third, what s. In other words it should exhibit the authority, nature and benefits of Inaptism. It is, in some respects, the most important subject in the whole of Systematic Theology; it certainly underlies and conditions all practical gy. It is too much forgotten, that both Romanism and Rationalism start here; both assume false premises, and both take equally false, though op- directions. Within the Church, it will be found, that crude notions and ous notions of the Church, are invariably attended by defective notions in atter of Infant Baptism. No Calvinist, and no Pelagian, can ever use our

Baptismal Service in its true meaning and intent; both always, and of necessity, resort to some quibble to justify their inconsistency; and neither of them is prepared to practically carry out the views and the principles which the Church then and there recognizes. Of course, the whole subject of Christian Nurture, is involved in the doctrine of Infant Baptism.

For all these reasons, we are glad that a writer of such vigor and grasp as Dr. Adams has again entered upon the discussion of the subject. The volume before us is a new edition of his work, "Mercy to Babes," published many years since, by Messrs. Stanford & Swords; and yet it is really a new work; being entirely rewritten, much new matter is introduced, while the line of argument and many of his former illustrations are preserved. As we design to examine the volume more particularly in another Number of the Review, we only call attention to it now; and we ask our readers to procure the volume and read it for themselves. It should be in every Parish and Sunday School Library; and it is, withal, an excellent book, and we do not know of one so good, for the Clergy to place in the hands of those who doubt the duty, or who do not understand the import, of this Holy Sacrament.

OUR LORD'S PARABLES. Lessons for the Instruction of Children in the Christian Life. By the Rev. F. D. HUNTINGTON, D. D., Rector of Emmanuel Church, Boston. Boston: E. P. Dutton & Co. 1868. 12mo., pp. 160.

Dr. Huntington's object in the preparation of this book is to apply the practical doctrines of Christ, as illustrated in His Parables; such as Repentance, Faith, Purity, Fidelity, Self-Control, Truthfulness, Justice, Mercy, Devotion, Love, &c., &c. He says they are designed for children. We think them admirably adapted for children who have come to years of discretion, for Bible Classes, and for the older classes in Sunday Schools. One great defect in our Church teaching, we mean where the teaching is really and truly positive, is that too little attention is given to the distinctive Christian Virtues, and to the humanities, of our Holy Religion. Christianity, in this aspect of it, consists of three things, an Institution, a Doctrine, and a Life. To the latter feature, Dr. Huntington has directed his attention in this little volume. There is a clearness and simplicity of style and a richness and fulness of thought, which will make the volume an exceedingly valuable one.

LA LITTÉRATURE FRANÇAISE CLASSIQUE. Précédée de leçons sur la littérature Française depuis ses origines. Tirées des *Matinées littéraires d'Edouard Mennechet*, à l'usage des Maisons d'Education Américaines. 12mo., pp. 393.

LA LITTÉRATURE FRANÇAISE CONTEMPORAINE. Recueil en prose et en vers de morceaux empruntes aux ecrivains les plus renommes du xixe Siecle. Avec des notices biographiques et littéraires, par P. POITEVIN, M. ROCHE, L. GRANGIER, etc., etc. 12mo., pp. 310.

Messrs. Leypoldt & Holt, New York, publish these volumes in their Educational Series. Both these volumes are entirely new to the American public, and are designed to present together a clear outline of French literature, from the earliest times to the present day. In the first, the writer of the book acts as historian and interpreter of the literary period of which he treats. The primitive language is almost a different language from the modern one, and requires special study. Moreover, in the French "classic period" there were many peculiar features which could not be appreciated by a mere cursory reading of specimens of the literature. Hence an adequate work on the early and classic period, should describe and elucidate its subject, rather than confine itself to presenting examples.

In the second volume, the respective authors are made to describe themselves: a brief biographical and critical notice of each is given, followed by a specimen of his writings. The author deals with the language, as now used and studied, and with principles of literary art, which are "matters of course" to all readers of average intelligence. In *La Littérature Française Contemporaine* these services have been done with the most conscientious care. It is believed that no

writer of the present and recent times, whose name frequently occurs in polite literature and conversation, has been omitted, and that no selection has been made from any writer, which will not present a fair idea of his merits and peculiarities. The brief outline of each author's personal and literary biography, has been taken from sources whose accuracy and discrimination are undoubted.

MANUAL OF PHYSICAL EXERCISES. Comprising Gymnastics, Rowing, Skating, Fencing, Cricket, Calisthenics, Sailing, Swimming, Sparring, Base-Ball; together with Rules for training, and sanitary suggestions. By WILLIAM WOOD, Instructor in Physical Education. With one hundred and twenty-five Illustrations. New York: Harper & Brothers. 1867. 12mo., pp. 316.

Next in importance to regular out-door physical labor of some kind, which ought to be dignified, instead of being degraded, in the estimation of the public, is the more general introduction of Physical Exercises. Every School, and especially every School for Young Ladies, should not only have its Gymnasium, but there should be insisted on, a regular, systematic, thorough course of physical exercise. Then we might have some hopes of seeing a race of robust, healthy girls and women springing up around us, in place of the pale, puny, sickly creatures, who constitute so large a portion of what is called American Society. Mr. Wood's book is a step in the right direction, though nearly all its exercises are designed for young men. Of course there is danger that the thing may be carried too far. In England, a Commission has been appointed for the purpose of enquiry, and the following is one of the answers:

"The great drawback to Oxford at present, so far as study goes, (and the cause of no considerable increase in expense,) is the extent to which athletics are carried at present. 'They are becoming a positive nuisance; and, in place of men engaging in the true work of the University, those games and sports are positively almost taking the place of learning.'"

STUDENT'S HISTORICAL SERIES. LIVES OF THE QUEENS OF ENGLAND. From the Norman Conquest. By AGNES STRICKLAND, Author of "Lives of the Queens of Scotland." Abridged by the Author. Revised and Edited by CAROLINE G. PARKER. New York: Harper & Brothers. 1867. 12mo., pp. 675.

A work of this sort, for the use of Schools and Seminaries, is certainly a desideratum; and no one is better qualified to prepare it than Miss Strickland. While all the salient points of history are retained, and the marked characteristics in the lives of the individual Queens are clearly given, the narrative is not a dry one; but the story is told with a freshness which will attract the attention of the student. The Queens of England, beginning the Series with Matilda, the wife of William the Conqueror, are forty in number, including her Majesty Queen Victoria, the present Sovereign, and Adelaide, the late Queen-dowager.

THE FOREST BOY. A Sketch of the Life of Abraham Lincoln. For Young People. By Z. A. MUDGE, Author of "Lady Huntington Portrayed," &c. Four Illustrations. New York: Carlton & Porter. 1867. 12mo., pp. 321.

Mr. Mudge has written his "Sketch" somewhat in the "Abbot" style of biography. It reminds us of the French Count, who, on being told that the facts contradicted his theory, replied, "*Tant pis pour les faits*;" so much the worse for the facts.

HARPER'S PICTORIAL HISTORY OF THE GREAT REBELLION. Nos. 21, 22, 23, & 24. Large 4to. 1867.

We believe this will prove to be the most popular history of the greatest internecine struggle of all modern times. Its profusion of maps, plans, diagrams, and portraits, executed in the most liberal style and without regard to cost—and the large pages give full scope for the art of the designer—and the clearly written narrative, reproduce the stirring events with almost life-like reality. We shall all, some day, begin to catch some true conception of the magnitude of those awful scenes of carnage and valor. The new parts, now issued, describe the war on

the Mississippi, ending on July 4, 1863, with the surrender of Vicksburg to Grant; Hooker in command, and the battles of Chancellorsville; the invasion of Pennsylvania, and the battles of Gettysburg; Meade's campaign in Virginia; the Chattanooga campaign, and Sheridan's Meridian campaign, and ninety-five illustrations, consisting of maps, plans, views, portraits, &c. The narrative, thus far, comes down to April, 1864.

MRS. PUTNAM'S RECEIPT BOOK, AND YOUNG HOUSEKEEPER'S ASSISTANT. New and enlarged Edition. New York: Sheldon & Co. 1867. 12mo., pp. 322.

The former edition of this work was so well received, that Mrs. Putman has been encouraged to devote much labor to this new one, adding largely to the number and variety of the Receipts. She says, "Without any increase of expenditure, one person, by means of good receipts skilfully used, and by a tasteful arrangement of the table, will make a feast out of the articles of food, which would hardly suffice another for the most indifferent meal." She adds several Bills of Fare, and many suggestions, directions, &c., &c. for the use of housekeepers.

MACÉ'S FAIRY BOOK. Home Fairy Tales, (Contes Du Petit Chateau). By JEAN MACÉ, Editor of the *Magasin d'Education*, etc. etc. Translated by MARY L. BOOTH; with Engravings. New York: Harper & Brothers. 1867. 12mo., pp. 304.

Jean Macé was born in Paris in 1815, was educated at the College Stanislas, where he subsequently was Professor of History, and in 1848 was Editor of the Journal *La Republique*. The *Coup d'état* of 1851 exiled him from Paris, and he took refuge in a Ladies' School near the Rhine, where he became a teacher. He has published "Tales of the Little Castle," the translation of which is before us. His great aim is, in his various publications, to popularize Education, and to prepare the masses of the French people for liberty. These Fairy Tales are full of vivacity, and are designed, the author says, to develop sentiments of honor, justice, and goodness. It will be a favorite gift-book, and is sure to be popular with the young.

PRAYERS FROM PLYMOUTH PULPIT. By HENRY WARD BEECHER. Phonographically reported. New York: Chas. Scribner & Co. 1867. 12mo., pp. 332.

In many respects, Henry Ward Beecher is a representative man. In several respects, he represents no body but himself. In the July No. of this Review, we quoted from one of his published Sermons, to prove that he has abandoned some of the most vital Doctrines of the Gospel, and especially the doctrine of the Atonement. Of late, he has been turning his attention in a new direction, and has given himself to Novel-writing; nor only this, but he has publicly sanctioned the dramatizing of his Novel for the use of a Broadway Theatre, and he is also gazetted, as attending the Theatre himself to witness its representation. And all this too, at a time when good men are seeking to devise ways, by means of Midnight Missions and Houses of Refuge &c., to save from ruin the crowds whom these Theatres are alluring to destruction. Whatever the Theatre might be, is one question. Every body knows what it is. It panders to every base lust. Its shameless indecencies are destroying public virtue and uprooting public morality, and breaking down those social restraints, without which Earth would be a Hell. And yet here. Henry Ward Beecher is found giving his sanction and his example to such an overflowing fountain of moral pollution and death.

But we have Mr. Beecher before us now in a new character. His Prayers are copied by the Phonographer, and are offered to the public, "for the general use of devout hearts," and in the belief that the volume will be "of much service to such as are called to be a mouth for others at the throne of grace." They are advertised, as being the most earnest, *effective* and *forcible* part of his public exercises." That advertisement tells the whole story. These "effective and forcible" prayers are very well described by these two words; and, at the same time, we see how utterly all sense of Worship is lost in such a performance, and how

all the attributes of true Prayer are ignored. We have examined these Prayers, only to be amazed, if amazement were possible under such circumstances, at their shocking irreverence, their gross familiarity, the sacrilegious conversion of the ordinance of Prayer into personal compliments, and into all sorts of harangues, social, political, æsthetical, and sentimental. Nor is this all, nor even the worst. Such expressions as the following are scattered through the volume. "Thou needest to die again; Thou art dying and crucified afresh in Thine own churches; Lord, rise again." "O God, we desire to know something of this love of Christ, both as a thing to be thought of, and as a thing more to be felt. We desire to be redeemed by it." We have marked several long passages, too long to be quoted, of mere sentimental rhapsody. How an intelligent congregation can listen to such language, and call it Prayer, is a marvel. The Churchman may well thank God for the Liturgy in which he is permitted to worship. Its wonderful comprehensiveness, its chastened fervor, its evangelical tone and teaching, its Catholic spirit, are worthy of all praise. It is, besides, conservative of the Truth as it is in Jesus. It stands like a wall of adamant against the tide of Error. As Dr. Buchanan said of the old Syrian Christians, we may say now; "they have the Bible, and a Scriptural Liturgy, and these will save a Church in the worst of times. Had they not enjoyed the advantage of their Liturgy, there would have been, in the revolution of ages, no vestige of Christianity left among them. Wo TO THE DECLINING CHURCH WHICH HATH NO GOSPEL LITURGY."

SHALL WE RETURN TO ROME? By D. R. GOODWIN, D. D., Provost of the University of Pennsylvania, and Professor of Systematic Divinity in the Philadelphia Divinity School. New York: Evangelical Knowledge Society. 1867. 18mo., pp. 36.

The tone of this Sermon is so different from that of a Sermon preached by the same gentleman a while since at the Berkeley Divinity School in Connecticut, as to suggest some very plain inquiries. Has the gentleman changed his opinions on certain fundamental questions? He says "our Church" "has never withdrawn her stern protest against the errors and superstitions of Rome; nor has she ever added to it any anathemas against her Protestant brethren or her dissenting children." Does Dr. Goodwin mean, that the horrible blasphemies of modern German and New England Infidelity are not to be protested against? Or that the Church has any more sympathy with one system than she has with the other?

The great point, however, which Dr. Goodwin takes up, and attempts to use, apparently for a particular purpose, is "Ritualism." We had supposed the Doctor to be too much of a scholar and theologian, and too fair-minded a reasoner, to ring changes on a word for mere effect. And when he says, "I do not mean to say, that a man may not be a true believer in Christ and yet a ritualist; *in some degree we are all ritualists*:" he gives us reason for adding, that he might well have taken counsel of his own good sense and better judgment in such a matter, instead of attempting to fan the flames of party strife and animosity in the Church. That Ritualism may be made to teach Romish Doctrines, and Calvinistic Doctrines, and Quaker Doctrines, and any other sort of Doctrines, is, of course, true enough; but there is nothing essentially and of necessity Romish, in adopting a Ritual richer and warmer than that hard, sterile, barren, repulsive Ritual, which Continental Calvinism tried to engraft upon the Church. Besides, with the advance of the age in the love of the Beautiful and in æsthetic culture, and which we see in every thing, in dress, and manners, and domestic Architecture and adornment, some advance in Church Ritual is as certain as any future event can be. We may say if we choose, that there is no religion in such things. Very well. Neither is there any religion in neglecting them. But do they not address powers, susceptibilities of our nature, all of which God claims as His own? Or are we to offer Him only that which is positively ugly and repulsive? A late writer thus describes what he saw in Protestant Germany. "Go to the churches of Protestant Germany, and what will you see? A sprinkling of female worshippers, and one man to every forty women. Every forty? Perhaps, though it is Sunday, there will not be above thrice that number in church. Then do your little sum, and see how sad the result will be. Even the three men who

are there, look infinitely bored and wearied. There is no poetry, no passion, no grace, no attraction, in a Lutheran service. It is cold and utterly formless. It is bare with an almost indecent bareness, and it seems as though the gifts of nature and art were thought to be too good to be used for its adornment; or rather, perhaps, that no hearts can be found loving enough to take delight in beautifying the holy places, or to rejoice in the task of making God's temple 'all glorious within.'" The same writer adds, and it is worth quoting in the present connection, "To me, the longer I looked, the more it seemed, that the Protestantism of Germany was but a sorry pretence at religion; that it was but dry bones, and dust and ashes. What with the feebleness and shortcomings of the clergy, and the coldness and contempt of the laity, the spectacle is a sad one for outsiders to contemplate." The picture, drawn by a great German authority, of the present condition of the Protestant Church in that country, is a gloomy and painful one indeed. He says that "it is eaten to the core by unbelief, and sapped in its very foundations by infidelity."

"Germany does not want for theologians. Of these she has enough, just as she has eminent philosophers and geologists and naturalists, historians and mathematicians and chemists. But talking of religion will not make a people religious, nor will discussing dogmas sow devotion and faith in unbelieving hearts. German theologians, for all their congresses, seem unable to awaken anything like true religious feelings in the hearts of the people."

As to the question, which Dr. Goodwin makes the title and Key-note to his Sermon, Shall we return to Rome? if he will compare any two Dioceses of the Church, one, where true uncompromising Church principles are believed, and loved, and faithfully carried out; and one, where they are studiedly ignored, he will then be able to judge who, as a matter of fact, is most likely to go to Rome. If he wishes to make such a comparison, there are plenty of materials for doing it. As we said before, however, it is the tone of this Sermon which is particularly noticeable, rather than anything in the Sermon itself.

POEMS OF FAITH, AND HOPE, AND LOVE. By PHŒBE CARY. New York: Hurd & Houghton. 1868. 18mo., pp. 249.

The well known characteristics of Miss Phœbe Cary's Poems specially mark the present volume. There is always a vein of true, tender and graceful sentiment running through her lines; indeed their very simplicity, their truthfulness to nature, becomes sometimes a temptation to be too regardless of the rules of art in the structure of her verse. She is capable, however, of writing smoothly; and many of her Poems are exquisitely finished. They are all short.

THE OLD ROMAN WORLD, the Grandeur and Failure of Its Civilization. By JOHN LORD, LL.D. New York; Chas. Scribner & Co. 1867. 8vo., pp, 605.

A more toothsome book we have not seen in a long time. It is not a history, or a narrative. It is in the Review or Encyclopædic style, and is written in that ex cathedra fashion which lecturers and Review writers are in the habit of assuming. There is something verging on the sublime—sometimes it is the sublimity of impudence,—when a man, with a single dash of his pen, attempts to reverse the judgment of writers, who have spent a lifetime in the elucidation of a great subject. Dr. Lord is well known as a clever writer and lecturer; and on much of the ground which he covers in this volume, his criticisms may be read with confidence; but when he discusses certain great problems, the grandest problems in all History, he touches questions, where his own individual opinions are of little moment. Thus, in one of his chapters, he answers the question, why Paganism did not arrest the ruin of the Roman World? In another chapter, he attempts to show, why Christianity did not arrest that ruin. Here, and on the whole subject of the Early Church and its influence on Civilization, he has laid himself open to criticism. We have no room now to follow him. His volume would make an attractive subject for a paper, which we shall be glad to give on another occasion.

THE CITY OF GOD IN THE ANGLO-SAXON CHURCH. By Rev. HENRY M. MASON, D. D. A Sermon preached before the Clergy and Laity of the Eastern Shore of Maryland, at Cambridge, Oct. 10, 1866. New York; Pott & Amery. 1867. 12mo., pp. 42.

Dr. Mason boldly utters the true Notes of the Catholic Church. It is to these few first principles, that the vandalism of the times is fast driving us. Here the true Church of Christ must take her stand, unmoved by the additions of Rome, or the negations of Rationalism. The two appendices to the Sermon, one on the Filioque, and the other, on the independence of the old Anglo-Saxon Church of the See of Rome, are valuable and timely.

ENGINEERS' AND MECHANICS' POCKET BOOK. Twenty-first Edition, Revised and Enlarged. By CHAS. H. HASWELL, Civil and Marine Engineer. New York: Harper & Brothers. 1867. 12mo., pp. 663.

To the practical mechanic and engineer, this volume must be invaluable. Among the carefully prepared Tables, are United States and Foreign Weights and Measures; Rules of Arithmetic; Latitudes and Longitudes; Tables of the Weights of Materials; Cables and Anchors; Specific Gravities; Geometry; Areas and Circumferences of Circles, &c., &c.; Squares, Cubes and Roots; Mensuration of Surfaces and Solids; Conic Sections; Trigonometry; Sines, Secants, and Tangents; Mechanics; Friction; Hydraulics and Hydrodynamics; Aerostatics; Dynamics; Gravitation; Animal Strength; Central Forces; Fly-Wheels; Pile-Driving; Pneumatics; Wind-Mills; Strength of Materials; Metals, Limes, Mortars, &c.; Wheels and Wheel Gearing; Winding Engines; Heat, Light, Water; Gunnery; Railways and Roads; Sewers; Tonnage; Fuel; Combustion; Construction of Vessels; Cements; Alloys; Miscellaneous Illustrations and Notes; Dimensions of Steamers; Mills; Orthography of Technical Terms, &c., &c.; Steam and the Steam-Engine, &c., &c. The book has already reached its twenty-first edition.

AMERICAN EDITION of Dr. William Smith's Dictionary of the Bible. Revised and edited by Prof. H. B. HACKETT, D. D., with the coöperation of Mr. EZRA ABBOTT, A. M., Assistant Librarian of Harvard University. New York; Published by Hurd & Houghton, 459 Broome street. 1867.

This work is so far in advance of anything of the kind which has appeared, or is likely to appear, in the present generation, that we advise all who can to buy it. It is published in Parts at 75 cents each: six of which are already issued. If we were to buy very few books, this would be one of the few.

AN ESSAY ON TRUE CATHOLIC LIBERTY. By Rev. JAS. A. BOLLES, D. D., Rector of the Church of the Advent, Boston, Mass. Boston: Office of the Church Monthly. 1867. 8vo., pp. 24.

Within certain broad but clearly defined limits, the Church does and must allow very great latitude of opinion and practices. This is the point, for which Dr. Bolles clearly and boldly argues. Of course he is right, and Churchmen cannot too soon recognize so self-evident a proposition.

HARPER'S BAZAR. The Messrs. Harper commenced on the 1st of November the publication of a Weekly illustrated Family Journal, devoted to Fashion and Home literature. Their aim is two-fold; to supply the existing need of a Weekly Fashion Newspaper, and to combine therewith a first class literary journal, which will be indispensable to every household. The publishers say that the patrons of Harper's Bazar will receive every fortnight large pattern-plates, containing from forty to fifty full sized patterns of ladies', misses', and children's bonnets, cloaks, dresses, under-clothing, and other articles, accompanied with the necessary descriptions and directions, and occasionally an elegant colored fashion plate.

Harper's Bazar, besides being the leading Fashion Journal in this country, will also aim to present before its readers the very best specimens of Household Literature. It will contain original and select Serial Stories, Poetry, Novelettes, Articles on the Topics of the Day (excluding Politics), on Books, Art, Morals, Familiar Science, Education, Amusements, Hygiene, Etiquette, Housekeeping, Gardening, with Home and Foreign Gossip. No subject of honsehold interest will be excluded from its columns.

Harper's Bazar will contain 16 folio Pages, of the size of Harper's Weekly, printed on superfine calendered paper, and will be published weekly.

The numbers, as far as issued, make good this promise; and we are sure that the Bazar will be conducted with liberality, skill, and enterprise; and will be adapted to the tastes of the ladies especially. It is published at $4.00 per year.

A SYNODAL ADDRESS, delivered at Perth, Sept. 1864. By CHARLES WORDSWORTH, D. C. L., Bishop of St. Andrew's. The Principles of Episcopalians as a Basis of Christian Union." Edinburgh: R. Grant & Son. 1867. 12mo., pp. 124.

A SYNODAL ADDRESS, delivered at Perth, Sept. 11th, 1866. By CHARLES WORDSWORTH, D. C. L., Bishop of St. Andrew's. "The Ministry of the Church historically considered, with references to the circumstances of the Church in Scotland." London: Macmillan & Co. 1866. 8vo., pp. 70.

The excellent Bishop of St. Andrew's is doing a good work in bringing before the people of Scotland the Primitive Scriptural principles of the Church as the basis of Christian Union. Of course there is and can be no other. The Bishop is learned and logical, and there is an air of earnestness and honesty in his writings, which will give him a hearing with those who are open to the truth. His line of argument is that which American Churchmen have pursued in this country. It never has been refuted and never will be.

COMMON PRAISE for the book of Common Prayer. Chants and Tunes. New York: Pott & Amery. 1867. 12mo., pp. 48.

In newly gathered congregations, nothing can be more convenient than this little Manual. The Chants and Tunes are well selected and well arranged.

THE MERCERSBURG REVIEW, etc., Edited by H. HARBAUGH, D. D., Professor of Theology, Mercersburg, Pa., Oct. 1867.

A somewhat careful examination of this Number of the Mercersburg Review, has revived the feeling of surprise, which we expressed a few years ago, that gentlemen who are so unmistakably Churchly, in the Scriptural, Primitive, and Catholic sense of that term, who see and feel the essential infidelity of most of the popular theology of the day, and who are wise enough to discern whereunto it must inevitably come—we say we are amazed, that these gentlemen can be content to remain estranged from that true Branch of CHRIST'S One, Holy, Catholic and Apostolic Church, which is established in this country, and which, in the midst of so much opposition, is trying to do her work alone.

In the Article above referred do, we said, that "'Mercersburg Theology' is the resultant of an attempt to combine in one System the most implicit Faith with the most daring intellectual Speculation. It is child-like belief, cramped and distorted, by what Dr. Nevin, speaking of Germany, somewhere calls "the general disease of the country." If the whole thing is full of dazzling anomalies and paradoxes, if it is an enigma and a puzzle, and so an attraction to young and visionary minds; we may see reason why it should, for the time being, command attention, and yet never be able to prove an element of life and power in the religious history of our country. It is an exotic, which will never flourish, though it may live, in such an uncongenial soil."

We also propounded the following questions. "If CHRIST, in and through His Inspired Apostles, established not only a Church but some particular Church, not only a Ministry but some particular Ministry, not only Sacraments but some par-

ticular Sacraments, not only a Christian Sabbath but some particular Christian Sabbath; if He gave not only a Word, and a Faith, but some particular Word and Faith, then the great question is, what that Church, and Ministry, and Sacraments, and Sabbath, and Word, and Faith, really are? How are we to know? By what rule are we to determine? There is a principle of authority somewhere here. Where is it, and what is it?"

It is very easy to evade these questions now. It will not be so easy to do this by and by. With all proper respect, and in no captious spirit, we put these questions to such men as Rev. Dr. Nevin, and the Rev. Dr. Harbaugh.

LECTURES ON THE EVIDENCES OF CHRISTIANITY IN THE NINETEENTH CENTURY. Delivered in the Mercer Street Church, New York, Jan. 21, to Feb. 21, 1867; on the "Ely Foundation" of the Union Theological Seminary. By ALBERT BARNES, Author, etc. New York: Harper & Brothers. 1868. 12mo. pp. 451.

Mr. Barnes is known to many Churchmen, by his controversy with the late Bishop H. U. Onderdonk on Episcopacy. He is a man of learning, of much reading in certain departments, and a clear and pretty fair reasoner from his standpoint. His present work is on the Evidences of Christianity *in the Nineteenth Century;* and this "Nineteenth Century" aspect of his argument, is really the only one on which the book should be critically examined. We might ask some questions and we think pretty important ones, as to this method of argument. Does not Christianity rest on claims, which render such an argument almost an impertinence? And then again, if men will reject these higher claims, and they can and do reject them, will they be very likely to yield the point, when it is made to rest on extraneous and outside issues? For ourselves, we have not the slightest confidence in this sort of reasoning. It may be ingenious, and conclusive, nay, absolutely unanswerable; but the Infidelity of the Nineteenth Century is of the heart far more than of the head, and 'a man convinced against his will is of the same opinion still.' With these general remarks on Mr. Barnes' method of argument, which indeed grows out of his own Ecclesiastical position, we take pleasure in commending his Lectures to our readers. Several of the points which he makes, are exceedingly well done. His Tenth Lecture, for example, on Science and Revelation, while it tears Presbyterianism all to pieces, although it does not mean to, states certain great truths boldly, although it leaves certain other great correlative truths utterly ignored. Gibbon, Hume, Thomas Paine, Renan, and the whole race of modern skeptics, are generally exposed cleverly, so far as their sophistry is concerned; and yet, we more than doubt if Mr. Barnes has taken the best means of teaching positive Truth, after he has destroyed a stronghold of positive Error. Construction is sometimes quite as important, and a good deal more difficult than demolition. But we are glad to meet with a thoughtful book from a man who has really something to say. The question discussed is one of the great questions of the age and times.

FOUR YEARS AMONG SPANISH AMERICANS. By F. HASSAUREK, Late United States Minister to the Republic of Ecuador. New York: Hurd & Houghton. 1867. 12mo., pp. 401.

Every thing from responsible writers on the South American Republics, is just now exceedingly important. It is so, politically and commercially, but especially is it so religiously. The author of this book is of German origin, and was, for four years, our Minister to Ecuador. He is evidently a man of considerable culture, and a close observer, and his account of the character, the social and domestic life, and the political institutions, of Spanish America is worthy of attention. Spanish Colonization and Spanish Civilization are of course the points, to which, as Church Reviewers, our attention is first directed in his work. His description of the moral and religious character of the Romish priests and of the people under their teaching and influence, only confirms the statements of all modern travellers. That such a system is practically dead, that all intelligent people should loathe and abhor it, and that it should seek to rivet the chains of ignorance and despotism upon the people at large, is all a matter of course. A thorough history of Romanism in Spanish America, is a work yet to be written.

THE LOVERS' DICTIONARY. A Poetical Treasury of Lovers' Thoughts, Fancies, Addresses and Dilemmas. Indexed with nearly ten thousand references, as a Dictionary of Compliments, and Guide to the Study of the Tender Science. New York: Harper & Brothers. 1867. Small 8vo., pp. 789.

Poets ancient and Poets modern, Poets religious and Poets irreligious, Poets philosophical, and Poets sentimental—all these stand ready at the beck of the love-stricken swain, to tell the story of his heart. As it is said, that everybody falls in love once in his or her life, so we suppose there are periods in the history of every body, when such a volume will unburden some poor creature, of a mountain of anguish. We knew of a couple once, who used to make love in the verses of Watt's Psalms and Hymns. Poor souls! we believe they survived it. But such a volume as this, with its Index of nearly two hundred pages, pointing to every phase and symptom of the tender passion, would have been an indescribable boon. To all such individuals, we prescribe the Lovers' Dictionary, as the very thing for them to take. It will doubtless afford instant relief.

ITALIAN JOURNEYINGS. By W. D. HOWELLS, Author of "Venetian Life." New York: Hurd & Houghton. 1867. 12mo. pp. 320.

These "Italian Journeyings," are exceedingly sketchy, and so, amusing; without being particularly valuable in the way of information. Ferrara, Genoa, Naples, Pompeii, Herculaneum, Rome, Padua, Trieste, Lake Como, Verona, and Parma, are the prominent points visited.

WORKS OF CHARLES DICKENS. Globe Edition. Illustrated from Designs by Darley & Gilbert. New York: Hurd & Houghton. 1867.

The Pickwick Papers. Four Volumes in One. For popular use, this Globe Edition of Dickens must be a favorite; being published at a very low price, and yet, on white paper, and in clear distinct type.

COPSLEY ANNALS, Preserved in Proverbs. By the Author of "Village Missionaries," etc. Boston: E. P. Dutton & Co. 1868. 16mo., pp. 256.

This English reprint is beautifully published by Messrs. Dutton & Co. An English Critic passes the following judgment upon the work. "The family histories here described are commendable in no common degree; full of a sweet and gentle spirit, without sickliness; religious in tone and the high morals inculcated, without a trace of such sectarianism as would exclude them from the fireside of church or chapel-goer; not without nice touches of humor, clear of exaggeration. It must be a healthy pleasure to write—it is to read—such books for the young, as 'Copsley Annals.'"

SHORT STUDIES ON GREAT SUBJECTS. By JAMES ANTHONY FROUDE, M. A., late Fellow of Exeter College, Oxford. Few York: Charles Scribner & Co. 1867.

We hoped to give a Review of this work in our present Number. It is mainly noteworthy, as giving a clearer insight into the peculiar notions of the author than is apparent in his history, and will thus help us to understand the history itself.

THE SPONSOR'S GIFT, Or the Candidate for Confirmation Instructed as to its Authority and Nature, and the Qualifications for its due Reception. With suitable Devotions and Practical Directions. By N. S. RICHARDSON, D.D., Author, etc. New York: Pott & Amery. 1868. 18mo., pp. 60.

This is the original work, which was afterwards enlarged and issued under the name of the "Pastor's Appeal." We may say that it was at first prepared to meet a distinct want, and to answer distinct questions. Having been long out of print, and being frequently enquired for, a large edition has been issued, at the cheapest possible rate, for gratuitous distribution. It is neatly bound in illustrated paper covers.

THE STARLING. By NORMAN MACLEOD, D.D., Editor of "Good Words," London. Boston: Littell & Gay. 8vo. 1867. pp. 73.

OLD SIR DOUGLASS. By the HON. MRS. NORTON. Boston: Littell & Gay. 1867. 8vo. pp. 206.

Both the above are reprints from that well known Serial, Littell's Living Age, the Advertisement of which may be found in our Advertising Circular. The same amount of valuable general Literature cannot be found elsewhere for the same money.

CATALOGUE of Juvenile and Miscellaneous Works. Illustrated. New York: Pott & Amery, 1867. 4to. pp. 72.

This nicely illustrated Catalogue is worthy of the notice of buyers of Juvenile books. We also call attention to their Advertisement in our Advertising Circular.

CATALOGUE OF YALE COLLEGE, 1867–68. New Haven: Tuttle, Morehouse and Taylor. 1867.

The students are classified as follows: in Theology, 32; Law, 16; Medicine, 24; Philosophy and Arts, 122; Academical—Seniors, 107; Juniors, 128; Sophomores, 132; Freshmen, 138. Total, 699.

The following new publications have been received:—

THE CURATE'S DISCIPLINE. A Novel. By Mrs. ELIOART. New York: Harper & Brothers. 1867. 8vo., pp. 159.

BIRDS OF PREY. A Novel. By M. E. BRADDON, Author of "Aurora Floyd," etc. etc. New York: Harper and Brothers. 1867. 8vo., pp. 157.

CASTE. A Novel. By the Author of "Mr. Arle." New York: Harper & Brothers. 1867. 8vo., pp. 136.

THE TENANTS OF MALORY. A Novel. By J. SHERIDAN LEFANU, Author of "Uncle Silas," etc., New York: Harper & Brothers. 1867. 8vo., pp. 176.

STONE EDGE. A Tale. New York: Harper & Brothers. 1867. 8vo., pp. 50.

MABEL'S PROGRESS. A Novel. By the Author of "Aunt Margaret's Trouble." New York: Harper & Brothers. 1868. 8vo., pp. 168.

SIXTEENTH ANNUAL ADDRESS of the Bishop of Illinois. 1867. 8vo., pp. 64.

REV. JARVIS BURTON'S SERMON, on the Situation, Wants, and Prospects of the Church in North Carolina. New York: Pott & Amery. 1867. 12mo. pp. 21.

REV. LEIGHTON COLEMAN'S SERMON before the Schuylkill and Lehigh Convocation of Pennsylvania. Boston. 1867. 8vo., pp. 15.

SECOND ANNUAL REPORT of the Missionary Bishop of Nebraska and Dakota. 1867. 8vo., pp. 32.

PROCEEDINGS of Trustees of General Theological Seminary. June 26–7. 1867. 8vo., pp. 113.

THIRD ANNUAL REPORT of "The Sheltering Arms." 1867. 12mo., pp. 43.

FIRST ANNUAL REPORT of Home for Incurables. New York: 1867. 12mo., pp. 48.

FORTY-SIXTH ANNUAL REPORT of Mercantile Library Association. 1867. 8vo., pp. 42.

FIFTH ANNUAL ANNOUNCEMENT of New York Medical College for Women. 1867–8. 8vo., pp. 16.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Carpenter, John T.	Stevens,	Oct. 4, 1867,	Mediator, Philadelphia, Pa.
Carter, Geo. J.	Williams,	Oct. 9, "	Chapel, Middletown, Conn.
Coale, Wm. A.	Whitting'm,	Sept. 22, "	Mt. Calvary, Baltimore, Md.
Dunlop, H.	Green,	Sept. 24, "	St. Augustine's, Univ. Pl., Ten.
Lockwood, Henry R.	Coxe,	Sept. 22, "	St. James, Batavia, W. N. Y.
Lovejoy, David H.	Coxe,	Sept. 22, "	St. James, Batavia, W. N. Y.
Sneed, H. H.	Green,	Sept. 24, "	St. Augustine's, Univ. Pl., Ten.
Tongue, Thos. Orkney,	Clarkson,	Sept. 22, "	Trinity, Omaha, Nebraska.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Gilliat, F.	Williams,	Oct. 9, 1867,	Chapel, Middletown, Conn.
" Griswold, George C.	Williams,	Oct. 1, "	St. Luke's Chpl, Middlet'n, Ct.
" Holmes, Stephen F.	Williams,	Sept. 10, "	St. John's, Stamford, Conn.
" Mines,	Baily,	Sept. 25, "	Christ, Eastport, Maine.
" Turner, William	Talbot,	Aug. 21, "	Grace, Indianapolis, Ind.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Christ,	Randall,	Sept. 17, 1867,	Nevada, Colorado.
Christ,	Williams,	Oct. 29, "	East Haven, Conn.
Christ,	Kip,	Aug. 11, "	Napa, Cal.
Emmanuel,	Randall,	Sept. 18, "	Empire, Colorado.
Emmanuel,	Hawks,	Oct. 24, "	Fairview, Missouri.
Epiphany,	Williams,	Sept. 19, "	Southbury, Conn.
Grace,	Coxe,	Sept. 14, "	Carthage, W. N. Y.
St. Andrews,	Williams,	Nov. 7, "	Meriden, Conn.
St. James,	Clarkson,	Sept. 15, "	Fremont, Nebraska.
St. Michael's,	Coxe,	Sept. 7, "	Geneseo, W. N. Y.
Trinity,	Kip,	Sept. 22, "	San Francisco, Cal.
Trinity,	Armitage,	Aug. 15, "	Platteville, Wis.
Trinity,	Kip,	July 27, "	San José, California.
Trinity,	Potter,	June 12, 1866,	Whitehall, N. Y.

OBITUARIES.

The Rev. JAMES S. JARRATT, Rector of St. Mary's Parish, Milton, Florida, died at Milton, Aug. 17, 1867. He had just entered on his Rectorship. He was ordained Priest by Bishop Cobbs, in St. John's Church, Montgomery, Ala., Sept. 21, 1860; and he officiated as Rector of St. Thomas' Parish, Greenville, Ala., and also in Montgomery.

The Rev. THOMAS HOUSE TAYLOR, D. D., Rector of Grace Church, New York City, died at West Park, on the Hudson, Sept. 9th, aged 68 years. The Rev. Dr. Taylor was born in Georgetown, S. C., Oct. 18, 1799, and was of English parentage. His early education was acquired, in part, at Guilford, Conn. He graduated at South Carolina College, at Columbia, and was the Valedictorian of his Class. He studied Theology under the Rt. Rev. Bishop White, and was ordained Deacon, by that Prelate, in Christ Church, Philadelphia, Nov. 16, 1861. He was ordained Priest, in St. John's Church, Colleton, John's Island, South Carolina, by Bishop Bowen, March 16th, 1826. He was, for nine years, Rector of St. John's, Colleton, John's Island, S. C. In April, 1834, he became Rector of Grace Church, New York, where he remained thirty-five years, and until the close of his life. Dr. Taylor was a fine belles-lettres scholar, a man of very marked character, and retained the respect and affection of his large and wealthy Parish. He held several positions of honor and trust. As a Churchman, he never allowed himself to be called a party man, and he belonged to a school of men which, in the Diocese of New York, has now no prominent survivor left.

The Rev. STEPHEN C. MILLETT died, near Beloit, Wis., Sept., aged 57 years. He was born in Salem, Mass., May 20, 1810, and there fitted for College; graduated at Amherst College at the age of twenty; entered the Andover Congregational Seminary, having in view the Congregational Ministry, where he remained two years, when he changed his opinions as to the Orders of the Christian Ministry. The following words from the Preface to the Ordination Office in the Prayer Book arrested his attention, and, after a thorough examination, received the full assent of his judgment.

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that, from the Apostles' time, there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also, by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

On March 8th, 1833, he was admitted to Deacon's orders, by the Rt. Rev. Alexander V. Griswold, D. D., in St. Michael's Church, Marblehead; and, on June 26th, 1834, was admitted to the Priesthood, in St. Peter's Church, Salem, by the same Bishop. In 1833, he became Rector of the Church in Clappville, Mass.; in 1834, Rector of the Church in Saco, Maine; in 1839, Rector of the Churches in Pompey and Jamesville, W. N. Y.; in 1842, Rector of the Church in Stafford, W. N. Y.; and, in 1845, Rector of the Church in Beloit, Wis. Enfeebled health, for many years, here compelled him to relinquish the charge of a Parish; but, till the last, as health and strength permitted, he continued to render Missionary and Ministerial Services. He has left six sons, one of whom, the Rev. J. H. Hobart Millett, of the Diocese of Penn., succeeds him in the Ministry.

The Rev. JOS. S. SAUNDERS, died at Troy, N. Y., Sept. 28, 1867. He was ordained Deacon by the Rt. Rev. Bishop Doane, in St. Mary's Church, Burlington, N. J., Sept. 19, 1859. He officiated as Assistant in Grace Church, Newark, N. J., and afterwards, in Christ Church, Guilford, and Grace Church, Mount Upton, and at Clinton, Western New York; and, afterwards, was Rector of St. Mark's, West Troy, New York.

The Rev. J. W. MCCULLOUGH, D. D., died at Waverly, N. Y., Oct. 14th, 1867.

CONVERSIONS TO THE CHURCH.

Rev. RICHARD BRASS, lately ordained Deacon in Indiana, was formerly a Methodist preacher.

Rev. THOMAS R. AUSTIN, lately ordained Deacon in Indiana, was formerly a Methodist preacher.

Mr. BENJ. F. MILLER, a licensed Presbyterian Minister, has applied to become a Candidate for Holy Orders in Massachusetts.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

The thirty-second Annual Meeting of the Board of Missions, commenced its Sessions at the Church of the Ascension, New York, on Wednesday, Oct. 16th.

The Rev. Dr. Twing read the Report of the Domestic Committee. Total receipts for general purposes during the year, $78,449.51; for special purposes, not under control of Committee, $30,832.48, showing an increase on preceding year, for general purposes, of $23,803.59, and, for special purposes, of $7,296.10. Some $70,000 or $80,000 has been contributed to the work of our Missionary Bishops, without going through the hands of the Domestic Committee. The next topic was the Field. Encouraging signs of Missionary interest are everywhere apparent. There are 248 Missionary stations in thirty-three different Episcopal jurisdictions. The number of Missionaries now at work is 213, of which North and South Carolina have twenty each; Missouri and Minnesota, eleven each; Nebraska, Michigan and Louisiana, each ten; Wisconsin, Texas, Tennessee, Mississippi and Kentucky, each nine; Georgia and Indiana, eight each, &c. In conclusion, the Committee appeal to the Church for $200,000 during the coming year.

The Report was referred to a Committee of two Bishops, Presbyters, and Laymen, each. The Chair appointed, as such Committee, Bishops Whipple and Neely, Drs. Littlejohn and Paddock, and Messrs. Otis and Sheldon.

The Rev. Mr. Morrell read the Report of the Foreign Committee. The financial statement showed total receipts of $82,604, of which, for general purposes, was contributed $57,374.59. The expenditure leaves a balance on hand of $1,010.29. The amount of the "Five-Cent Collections" was $3,645.94, and the amount received from legacies was $11,055.04. This Report was referred to a Committee, consisting of Bishops Coxe and Clarkson, Drs. A. Burgess and J. L. Clark, and Messrs. Garthwaite and Bohlen.

The Report of The Freedmen's Commission was then read by Dr. J. Brinton Smith, the Secretary and General Agent.

The Financial statement of the Freedman's Commission shows; total receipts for the year, to October 1st, $29,223.54; total expenditure, $30,319.42; overdrawn, $1,095.88; adding disbursements of Pennsylvania branch, total is $35,130.65; books and clothing, $1,698.70.

The number of teachers has increased from 23, last year, to 45, and the scholars, from 1,600, to 3,200. Adding those of the Pennsylvania branch, there are now 62 teachers, and 4,016 scholars.

The South Carolina Diocesan Convention appointed a Board of Diocesan Missions to the Freedmen, which purchased the United States Marine Hospital, a building that will accommodate 1,500 pupils. The Executive Committee of our Commission have undertaken to appoint and support a principal for a High School for Freedmen, to be kept in this building. About a thousand scholars have been enrolled, out of 1,500 applicants, making eight additional teachers necessary. The Committee have pledged $7,000 to its support the coming year.

A school for the preparation of colored teachers is greatly needed. The Executors of the late Charles Avery, of Allegheny, Pa., who left a large sum for the education of colored people in the United States, have given, as an endowment, $25,000, for a Normal School at Raleigh, N. C., to be known as the St. Augustine Normal School and Collegiate Institute; the money to be held in trust by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the interest to be used in support of said school. The Bishop of North Carolina proposes to have, also, at Raleigh, a training school for colored Ministers.

The Report of the Freedman's Commission was, on motion, referred to a Committee, consisting of Bishops Odenheimer and Armitage, Rev. Messrs. Duane and Morris, Dr. Shattuck, and Judge Conyngham.

The Committees, to whom these several Reports were referred, subsequently reported, and their Reports were publicly considered. The Reports of the Missionary Bishops, the Rt. Rev. Daniel S. Tuttle, Bishop of Montana, Utah, and Idaho; of the Rt. Rev. Bishop Randall, of Colorado; and of Bishop Clarkson, of Nebraska and Dakota, attracted deep attention, and added greatly to the interest of the meeting. The Rt. Rev. Bishop Neely stated, plainly, the spiritual destitution of his Diocese, and, on motion, $1500 was appropriated to the work of the Church in Maine.

The Annual Sermon, on Wednesday evening, was preached by the Rev. Dr. Rylance, of Chicago; and, on Thursday morning, the Holy Communion was celebrated. On Thursday evening, a public Meeting was held, at which addresses were delivered by the Rev J. G. Auer, the Rev. Dr. Littlejohn, the Rt. Rev. Bishop Clarkson, and the Rev. Melancthon Hoyt. This Meeting, at New York, was one of the best ever held: there was no attempt to get up an excitement; but the indications of Church life and of rapid and vigorous growth, were unmistakable.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

The Eleventh Annual Meeting of this Society commenced in Christ Church, New York Sunday evening, Oct. 13th.

The Service was read by the Rev. Drs. Vinton, Scott, and Goodrich, and the Rev. Mr. Goodwin.

The Annual Report of the Society, submitted in behalf of the Executive Committee by the Rev. F. D. Harriman, Corresponding Secretary, was read by Bishop Armitage.

The Sermon was preached by the Rev. Wm. F. Morgan, D. D., Rector of St. Thomas' Church, New York, who took his text from Isaiah, xxiii, 6: "Wisdom and knowledge shall be the stability of thy times."

The Report says:—"The Treasurer's statement, herewith submitted, shows, that we began the year with $206.40 on hand, and that we have received $21,917.18, being an increase of $3,003.65 over last year, and making our resources for the year $22,123.58.

The expenditures, including outstanding drafts, amounted to $23,012.48, leaving a deficit of $888.90.

During the year, we have aided 132 scholars, or 323 in all, since our organization. Of this number, 24 have been ordained during the year, making 124 who have actually reached the ministry by the Society's aid."

It appears that contributions have been received from twenty-nine Dioceses; and young men, from twenty-four Dioceses, have been aided. The Report has also the following language:—'We begin the year with a list of scholars and an amount of liabilities, almost as large as we have been accustomed to have at its close. More than 100 young men begin the year with us; a hundred more, before it ends, will seek our aid. Can we keep our promises to the first hundred? What can we say to the last? Does not the Church need every one? Twenty-four of our Bishops offer employment to 500 additional Clergymen at once, and would then have none to spare for the hundreds of places calling for their ministrations. These facts call for redoubled exertions."

NEW YORK. THE CHURCH UNION.

Churchmen in all parts of the country will be glad to know, that, at last, an organization has been formed, in the City of New York, of those who are charged with certain special duties, which the startling events of the times have created. The facts which we record below prove that there is a fixed determination, and an organized band of men in the Church, pledged to revolutionize the Church, and to effect radical changes in her Faith and in her Order. The leniency, with which this treachery has heretofore been treated, has only emboldened to a spirit of open and bold defiance. At last, a spirit of loyalty has been aroused. What Churchmen all over the country have been looking for, has at last developed itself. True men, earnest men, Clergymen and Laymen, have at last moved, and, with a firmness and moral and material strength, which will assuredly vindicate the principles and honor

of the Church. This movement will prove itself to be no boys'-play. Treachery will lay down its weapons, or it will betake itself to its own place.

This new Organization has taken the name of THE CHURCH UNION. Its general objects are, to maintain and defend the Doctrine, Discipline and Worship of the Church, and to extend a knowledge of her principles throughout the community. There is nothing of party in this movement. It comprises men who stand aloof from all parties, and who are, and who will prove themselves to be, true to the principles of the Scriptural, Primitive, Catholic, and Apostolic Church, and who will maintain those principles at every sacrifice. A full statement of the principles and objects of "The Church Union," and the names of its officers, will shortly be given to the public.

ANNIVERSARIES OF PARTIZAN SOCIETIES.

There are three Societies, composed of men who refuse to sustain the Missionary work of the Church, undertaken in her organic responsibilty and duty, and who have formed Societies, by themselves. These Societies are, the Evangelical Knowledge Society, the Church Missionary Society, and the Evangelical Education Society; and their Anniversaries were held in the Church of the Epiphany, Philadelphia, Nov. 5th, 6th, and 7th. The Anniversaries, a year ago, were held in New York, when the famous "Delmonico Breakfast" came off, and other scenes occurred, which perhaps have not escaped the recollection of our readers. We gather, from published Reports, the doings of the Societies at Philadelphia.

EVANGELICAL KNOWLEDGE SOCIETY.—The Society was called to order by Bishop McIlvaine. The Rev. H. Dyer, D. D., Corresponding Secretary of the Society, read the Annual Report, the summary of which is as follows:—The receipts of the financial year, from all sources, were $45.506.08; the expenditures, $43,106.12, leaving a balance in the Treasury of $2,399.96. The property of the Society amounts in value to $59,785.58, and the legacy fund to $13,416, making the total assets $73,201.58. There is no indebtedness. The whole number of publications now issued by the Society is 628, which is a larger number than that issued any previous year. The Annual Sermon was preached by Rev. Dr. Samuel Cooke, of New York.

CHURCH MISSIONARY SOCIETY.—From the Report, it appears, that the receipts of the financial year have been $82.334.97, and the expenditures for the purposes of the Society were $76,544.04, leaving, together with an unexpended balance on last year's account, the sum of $8,975.53 in the Treasury.

The Society has employed fifty-nine Missionaries during the year. This is an increase, over last year, of thirteen. They are distributed as follows: Delaware, 4; Illinois, 2; Iowa, 10; Kansas, 9; Kentucky, 1; Maine, 1; Massachusetts, 2; Missouri, 1; Nebraska, 1; (under the N Y. Diocesan Committee); Virginia, 3; Nevada, 3; West Virginia, 3; New York, 17; Tennessee, 2.

Of these, 40 were now appointments, and 27 were recommissioned. Two have resigned, leaving the present number 57.

EVANGELICAL EDUCATION SOCIETY.—Its active operations had extended only over a period of nine months; yet, in that time, the aggregate of the receipts had been $33,031.99, and the expenditures $25,968.84. Of the amount contributed, $5.000 had been reserved towards the Endowment Fund, thus leaving a balance in the Treasury of $2,263.15.

There have been 100 young men receiving the benefaction of this Society: they are pursuing their studies in various places, as follows: Philadelphia Divinity School, 24; Gambier, 29; Virginia, 16; Griswold College, 13; Iowa, 7; New York, 77: Mission House, 2; Mobile, 1.

During the past nine months, 8 have been ordained, 5 have been dropped, 3 have withdrawn, and, at the beginning of its second year, the Society has 84 students, requiring partial or full support from its funds.

There was one demonstration made at Philadelphia, which was somewhat peculiar. It seems, that at the same time the Presbyterian General Assembly were in Session at Philadelphia, and, during the Meeting of one of the Church Societies, a Presbyterian Delegation was announced, consisting of Rev. Messrs. H. B. Smith,

D. D., and J. M. Stevenson, D. D., and Elders Drake and Carter, who were appointed to convey the following resolution of salutation to the Evangelical Societies:

Resolved, That this Convention send its cordial salutation to our Episcopal brethren now assembled in Convention in this city, praying that grace, mercy, and peace may rest upon them, from God our Father and the Lord Jesus Christ.

The business was suspended, in order that they be received.

On motion of Rev. S. H. Tyng, Jr., a Committee, consisting of Bishops McIlvaine and A. Lee, Rev. S. H. Tyng, Jr., and Messrs. J. N. Conyngham and F. R. Brunot, was appointed to respond personally to the resolution, on Friday morning at ten o'clock. On Friday these gentlemen proceeded in a body to the Reformed Presbyterian Church, Broad Street, below Spruce. Geo. H. Stuart, Esq., the presiding officer, advancing to Bishop McIlvaine, said: "Brother,—I shall not call you Bishop now, for we are brothers in Christ Jesus—I, on behalf of the Presbyterian Convention, welcome you and your colleagues." After various speeches and prayers, Mr. Stuart, the layman, addressing Bishop McIlvaine, pronounced the following Benediction. "The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenanceupon thee, and give thee peace." After which, the Doxology was sung, and the Benediction was pronounced by Bishop McIlvaine.

But there was still another Demonstration made at Philadelphia. It was presented in the form of "A NEW DECLARATION." We have before said, that there is a party in the Church, (we believe a small one), who are pledged to effect, if possible, radical changes in the Doctrine of the Church, and in the Ministry of the Church. During the Meetings at Philadelphia, as above stated, this subject was brought forward, and in the *Protestant Churchman* of November 14th, we find the following:

"The most important feature of the week, however, was the series of meetings held for the purpose of consultation upon Evangelical interests in our Church. These meetings were preceded by one held in New York, at which representatives were present from Philadelphia, Boston, Chicago, and other places, in response to a public notice which had been given. At this meeting, a paper declaratory of our position as Evangelical men in the Protestant Episcopal Church, was considered and unanimously adopted. A Committee was appointed to present the paper to the delegates at Philadelphia, and, if possible, secure its adoption there.

The "Declaration," after a brief preamble, referring to the growth of errors in our Church, *declared the "liberty of preaching," the liberty of recognizing the validity of the ministry of the Evangelical Churches, and the expediency of appointing a Committee to consider whether any, and, if so, what, changes in the Liturgy, are desirable under the present state of things.*

Of course there is an "unwritten history" to this movement, which is the real history. The secular papers, which are a little more particular, give us the following:

They say, "After the adjournment of the regular meeting, on Wednesday night, a large meeting of the clergy and laity was held in the lecture room of the Church. Stewart Brown, Esq., of New York, presiding. The object of this meeting was, to discuss a declaration of grievances, prepared by some of the New York Clergy, and presented by Rev. John Cotton Smith, D. D.

These grievances consist chiefly of three points, the "Stubbs-Tyng" grievance, which relates to the territorial jurisdiction of the Episcopal clergy; the "Tyng-Spring" grievance, which relates to the interchange of pulpits with clergymen of other denominations; and the "Baptismal" grievance, which relates to certain phrases in the Book of Common Prayer, which are supposed to trouble the consciences of some of the Clergy.

The debate which ensued was a very lively one, and brought out some of the ablest talent of the Episcopal Church. Among the prominent speakers, were Bishops McIlvaine, (who also spoke for Bishop Johns, absent from indisposition,) Lee, and Eastburn, and Rev. Dr. Howe, all of whom strongly condemned the introduction of the paper under discussion, as unnecessary, and as calculated to produce dissensions among the Evangelical party.

Rev. Alexander H. Vinton, D. D., made a powerful speech, defending the right of discussion, but strongly repudiating the idea that such a document should

be based upon conscientious grounds. He averred, that, if men's consciences were not satisfied in the Episcopal Church, they should not continue in it. He confined his argument, as did all the speakers, to the third grievance, and argued that there was no real difficulty in the Baptismal service. He advocated, however, a Memorial to the General Convention, asking for the introduction of such "alternative' phrases as would enable each Clergyman to suit himself on the mooted points.

Rev. S. H Tyng, D. D., followed in a characteristic speech. He declined to subscribe to Dr. Smith's paper, because he had no grievances to redress. He referred to his long experience in the ministry, as a constantly accumulating testimony to the soundness and wisdom of the Book of Common Prayer. He wanted no change. He had been instrumental in bringing large numbers from other denominations into the Episcopal Church, and he had never found that any part of the Prayer Book was an obstacle in their way. He defended the right to discuss such subjects in a fraternal spirit, but strongly asserted his constantly growing satisfaction with all the Offices of the Church in which he had been cradled, and in which he had labored, through a ministry of forty-seven years.

Rev. Myers Smith, of New York, also made a speech on the same side, asserting, from his personal former experience in the Presbyterian Church, that the language of the Prayer Book was no obstacle to the mind of any intelligent member of that Communion.

On the other side of the debate, the Rev. Dr. Smith defended his document with good temper. He was supported by the Rev. Dr. Nicholson, of Boston, who admitted that he had not read the paper, and did not know its contents.

Rev. S. H. Tyng, Jun., made a few remarks on the side of the "Declaration," and the meeting adjourned, without taking any action, until Friday, at 11 A.M.

The *Protestant Churchman* says:—"On Friday morning, the Clerical and Lay conference of those favoring the Declaration re-assembled in the Lecture Room of the Church of the Epiphany, *Rev. Prof. Bancroft in the Chair.* [Prof. Bancroft's Ecclesiastical and Doctrinal position may be known to some of our readers.] The Declaration, as revised—the part referring to revision of the Prayer Book having been omitted—was then, after silent prayer, adopted for signature, and signed by a large number of the Clergy and Laity."

Subsequently, the following was also adopted:—

WHEREAS, There are many among us who have serious conscientious difficulties in regard to certain expressions in the Book of Common Prayer, especially in the Baptismal Office; and

WHEREAS, There is reason to suppose that many are deterred, by these difficulties, from entering our Communion and Ministry; in view of these and other considerations, therefore

Resolved, That a Committee, consisting of —— be appointed, and is hereby appointed, to consider and report upon the whole subject of the Revision of the Book of Common Prayer.

On motion, the blank was filled with ten, and the following were chosen, by resolution, as the Committee:—

Rev. F. M. Whittle, D. D., Rev. Alexander H. Vinton, D. D., Rev. John S. Stone, D. D., Rev. C. W. Andrews, D. D., Rev. Richard Newton, D. D., Rev. Clement M. Butler, D. D., Rev. Samuel Cutler, Rev. W. R. Nicholson, D. D., Rev. L. W. Bancroft, D. D., Rev. John Cotton Smith, D. D.

As exhibiting still more clearly the *animus* of these men, we quote from the Protestant Churchman of Oct. 10, 1867, on "Our relations with non-Episcopal Ministers of the Gospel." "The position, which Evangelical men generally have held, in this respect, is one which it is humiliating to reflect upon. Holding strongly, as they have done, the validity of the Ordination of non-Episcopal Ministers, they have acted just as if they believed them to be unauthorized to discharge the duties of their office, and their congregations as left to the "uncovenanted mercies of God." The necessary consequence has been, that the Christian Communions, outside of the Episcopal Church, have felt more aggrieved at the position of the Evangelical, than of the ultra-Church party."

"Liberty, in this respect, is to be secured by the bold and repeated exercise of it. The Ecclesiastical authority of the strongest ultra-Church Diocese in the land, does not dare to lay its finger upon those, by whom this liberty is already claimed

and exercised. It is too late in the world's history for any Ecclesiastical tyranny in such a matter as this. We have but to unite for mutual support and defence, and another victory over Ecclesiastical exclusiveness and bigotry will be won."

Such language cannot be mistaken. Its tone of insolent defiance, and its open avowal of the most radical and revolutionary measures, are the points to be noticed. We are right in saying now, what we have so often said before, that there are men in the Church, holding prominent positions, who are not Churchmen. They have not only no sympathy with her, but they now declare themselves hostile to her, on certain great principles of Faith and Order. If, heretofore, these men have remained in the Church on sufferance, it seems they do not propose to remain hereafter on that ground. Happily, the Civil Laws will sustain the Ecclesiastical tribunals,—and it will finally come to that,—and the Schism, which these men threaten, is impossible, if the Church is but true to herself. The Rev. Dr. Vinton was quite right in saying, as above, "that if men's consciences were not satisfied in the Episcopal Church, they should not continue in it."

If our readers will study the character of the Puritanism of two hundred years ago, as portrayed by Cotton Mather on the one hand, and Zachery Grey on the other, they will come to the conclusion, that the race of "Praise-God Barebones" is not even now extinct, though all the features of the family are not preserved. There are the contortions of the Sibyl, without her inspiration. There is the same underlying temper of Calvinism; the same spiritual arrogance; the same reliance on frames and feelings, as the only evidence of a religious life; the same cant and whine; the same unscrupulous use of means to ends; the same fondness for gossip and scandal; the same self-conceit and self-will; the same ceaseless intermeddling with other people's business; the same bitter intolerance and denunciation; and last, but not least, the same determination to "rule or ruin." We only add, in conclusion, that, if any one supposes that these men will voluntarily leave the Church, such a hope is not for one moment to be entertained.

NEW YORK. DIVISION OF THE DIOCESE.

At an adjourned Convention, held in St. John's Chapel, New York, Nov. 14th, the Committee on the Division of the Diocese, appointed at the last Annual Convention, made a full and elaborate Report. They say, the results of this inquiry may be thus summed up:—

1. In the case of Long Island,—the Circular of the Committee was sent to sixty Clergymen entitled to seats in Convention. Answers were received from fifty-three. Forty-nine expressed themselves in favor of the erection of Long Island into a separate Diocese, and four were opposed to the said measure: one declined to answer, several (of whom three have since resigned their cures) did not reply.

These Clergymen represent:

In favor of the new Diocese—	Opposed—
6,391 communicants,	637 communicants,
$150,450 offerings last year.	$7,981 offerings.

To the fifty-one Circulars addressed to the Vestries of the Parishes on Long Island, replies in favor of the proposed new Diocese were received from thirty-six; opposed to it, from four; two had not been able to meet, and nine did not answer.

These Vestries represent:

In favor of the new Diocese—	Opposed—
5,882 communicants,	1,167 communicants,
$131,659 offerings.	$26,052 offerings.

From this statement it appears, that the Clerical vote represents about nine-tenths of the Churchmen on Long Island in favor of the erection of the new Diocese, taking the number of the communicants as the basis, and about nineteen-twentieths of the financial strength of the Church, taking the offerings reported last year as a basis, and that the lay vote, on the same basis, represents about five-sixths of the Churchmen on the Island, and more than six-sevenths of their financial strength, as in favor of the measure. It should be observed, that most of the replies received in favor of Division expressed themselves in favor of it, whether any connection with the mother Diocese should be retained or not; and that not a

single Vestry, and but one Clergyman, expressed a doubt as to the practicability of raising the endowment of $40,000.

2. The Committee proceed now to give the results of the inquiry, touching the sentiment of the Clergy and the Parishes in the section of the Diocese, lying north of the southerly boundaries of the Counties of Columbia, Greene and Delaware, relative to the erection of the said section into a new and separate Diocese.

In this region, there are seventy-one Clergymen. Of these, fifty-four, or about four-fifths, declare themselves in favor of the measure, if a connection with the mother Diocese can be retained, and four are opposed to it. From thirteen, no replies were received, or replies of an uncertain character. Thirty-six of these seventy-one Clergymen state, that they desire that the proposed new Diocese should be created, even if a connection with the mother Diocese cannot be maintained, while, in this event, thirteen do not desire that the new Diocese should be formed. Forty-five of these seventy-one Clergymen think, that an endowment of forty thousand dollars can be raised, while four are of a contrary opinion.

The Parishes existing in this northern portion of the Diocese are, nominally, ninety-six, but of these there are twenty, which are either extinct, or having barely a name to live, and therefore cannot properly be taken into account in this connection. Of the seventy-six Parishes remaining, after deducting those just referred to, thirty-six, not quite one-half, declare that they are in favor of the proposed new Diocese, fourteen, less than one-fifth, are opposed to it, and from twenty-six, none, or doubtful replies have been received; and this, upon the basis of a connection with the mother Diocese. Without such connection, twenty-six Parishes, about one-third, are in favor of the measure, and sixteen, about one-fifth, are opposed to it; while from thirty-four, no answers, or doubtful ones, have been received. In regard to the endowment of forty thousand dollars, twenty-five Parishes think it can be raised, eleven are of a contrary opinion, and forty express no opinion.

If we look at the strength of the northern portion of the Diocese, as represented both by the number of the communicants and by the last annual contributions of the Parishes reported, we find that there are in favor of the creation of a new Diocese, having regard to the Clerical returns, eighty-two per cent. in one case, and in the other, eighty-three and a half per cent.; while only five per cent. in the one, and three and a half in the other, are opposed to the measure. Looking to the Lay returns, forty-nine per cent. of the communicants, and forty-eight and a half of the contributions, are in favor, and twenty-two per cent. of the communicants, and fourteen and a half of the contributions, are opposed to it. In other words, as represented by the Clergy, there are 5,647 communicants, and 104,419 dollars of contributions for the new Diocese; and, as represented by the Vestries, 3,775 communicants, and 69,555 dollars of contributions, in favor of the Diocese; and opposed thereto, 357 communicants and 4,447 dollars of contributions, as represented by the Clergy, and 1,684 communicants, and 20,801 dollars of contributions, as represented by the Vestries.

The Committee say, that, should these two new Dioceses be created, there will still remain in the old Diocese, 166 Parishes, 271 Clergymen, and at least 20,000 communicants, and that this portion contributed last year $570,000,—the population of the region being 1,360,000 souls. So that the Diocese of New York would still stand foremost in all the great elements of power and influence among her sister Dioceses in this land, and have ninety more Clergy and 10,000 more communicants than she had, when, twenty-nine years ago, the Diocese of Western New York was formed within her borders; while the offerings of her children are fifteen times greater now than then.

The Report concludes with the following Resolutions:

I. *Resolved*, That a new Diocese be created in the present Diocese of New York, to consist of the Counties of King's, Queen's, and Suffolk, commonly known as Long Island; that such Division take effect on the 15th day of November, A.D. 1868, and that the deputies from this Diocese to the General Convention present this Resolution (accompanied by a copy of the foregoing Report), duly authenticated, to that body, and request its consent to the ratification of the same.

II. *Resolved*, That a new Diocese be created in the present Diocese of New York, to consist of the nineteen Counties lying north of the southerly boundary

lines of the Counties of Columbia, Greene, and Delaware; that such Division take effect on the 15th day of November, A.D. 1868; and that the deputies from this Diocese to the General Convention present this Resolution (accompanied by a copy of the foregoing Report), duly authenticated to that body, and request its consent to and ratification of the same.

III. That the names of the new Dioceses, respectively, be determined by the primary Convention thereof, with the consent of the Bishop of New York.

IV. That the General Convention be requested to enact a permissive Canon, authorizing a federal council of the Dioceses now existing, or which may hereafter be created within the limits of the State of New York: and that it be referred to a special committee of five, to be appointed by the Bishop, to prepare a draft of memorial to that body on the subject, and to report to the next Convention.

V. That this Convention recognizes the duty, resting on the older and more wealthy portions of the Diocese, to aid liberally in the endowment of the Episcopate of the new Diocese in Northern New York, and most earnestly commends this measure to the sympathies and generous contributions of the members of the Church.

Benj. I. Haight, D.D.,
A. N. Littlejohn, D.D.,
A. H. Vinton, D.D.,
John I. Tucker, D.D.,
Wm. F. Morgan, D.D.,
Eugene A. Hoffman, D.D.,
Saml. B. Bostwick, D.D.,
J. Livingston Reese,
Hamilton Fish,
D. Floyd Jones,
Fredk. De Peyster,
Orlando Meads,
Edward Jones,
Henry E. Pierrepont.

New York, November 12, 1867.

After the Report was read, Bishop Potter made a few remarks, in which he indorsed its recommendation.

The first three Resolutions were adopted *unanimously*. On motion of the Rev. Dr. Dix, the following Resolution was adopted in place of the fourth.

That the General Convention be requested to enact a permissive Canon, authorizing a federal council of the Dioceses now existing, or which may be hereafter created within the limits of the State of New York; and that it be referred to a special Committee of five, to be appointed by the Bishop, to report to the next Convention a draft of a memorial to that body on the subject, together with a plan of such Council, in conformity with the principles of this Report.

Thus is accomplished a great work. The Diocese of the Empire State has practically adopted a principle, which is to make and mark an era in the Church's history. Everything now depends, under God, on the men to be chosen. Let cliques and parties keep silence, and all little petty envies and jealousies be laid aside, and personal qualification for the office be the only question.

ASSOCIATE MISSION ON THE PACIFIC COAST.

On Wednesday evening, Oct. 9th, the formal inauguration of this Mission took place in the Church of the Holy Communion, New York. The Rt. Rev. Bishop Southgate presided. Evening Prayers and Service were said by the Rev. Mr. Lawrence, Rev. Dr. Watson, and Rev. Mr. Shackelford. Addresses were delivered by Rev. Drs. Littlejohn, Twing, Tuttle, and Haight, and Rev. Mr. Breck, of Delaware.

Bishop Southgate then called for the reading of the Articles of Organization, which were accordingly read by the Rev. Dr. Merrick, as follows:—

In the name of God. Amen. We, the undersigned Clergy of the One, Holy, and Catholic Church of Christ, with such coadjutors of the Laity as are enlisted for the said work of His blessed Missions, do, for the honor of Almighty God and the salvation of souls, hereby organize ourselves into an Associate Mission, for special labor on the Pacific coast, embracing the departments of Christian education and Evangelization of the people, whom we shall be called to serve, and particularly pledging ourselves, of Christ's Priesthood, to seek and train the lambs of His fold for the understanding and acceptance of this holy and Catholic faith, by means of pastoral schools in the several Parishes and stations within the bounds of our ser-

vice; and also to lead onward, by means of the sacred studies of divinity, those of His children whom we may find worthy, ready, and desirous to serve the same blessed cause in the Ministry of our Saviour Christ Jesus.

And, in view of this said purpose and agreement, we hereby, God willing, pledge ourselves, each to the other, and to Christ and His Church, in the work of this Mission, promising godly diligence and reverent obedience to the Episcopal authority and other chief Ministry, under whose oversight we shall be called to serve.

The Bishop called upon the congregation to rise, and then, in the name of the blessed Trinity, declared the Mission organized. The Clergy of the Mission then knelt in front of the Bishop, while the "*Veni, Creator Spiritus,*" was sung over them. The Bishop then offered a special and most appropriate prayer for them, and, laying his hand upon the head of each, said over every one the solemn benediction, "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make *thee* perfect in every good work to do His will, working in *thee* that which is well pleasing in His sight, through Jesus Christ; to Whom be glory forever and ever. Amen." The Bishop then addressed them most affectionately, bidding them "God speed," and charging them to rely upon the precious promise of Christ, "Lo, I am with you." The Meeting concluded with the offertory, singing, prayers, and the Benediction.

A second Service, with the Holy Communion, was held the next morning, at St. Luke's Church. The service was said by Rev. Drs. Haight, Haskins, Tuttle, and Shackelford, and the Sermon preached by the Rt. Rev. Bishop Coxe, when the Holy Communion was administered to a large number. The Services, throughout, were very inspiriting.

The Clergy connected with the Mission at present, are the Rev. J. L. Breck, D. D., the Rev. J. Austen Merrick, D. D., the Rev. Benjamin Webb, the Rev. James H. Smith, and the Rev. E. C. Cowan. There are also seven young men who are Candidates for Holy Orders, and five female teachers; in all *seventeen*. The precise point in California, at which the Associate Mission will be located, is yet to be determined. There will be a Divinity School attached, with Dr. Breck, for Dean, and Dr. Merrick, for Professor; and Schools for the education of the young will be established at several openings.

NEW YORK. NATIVITY OF CRIME.

The New York Association for improving the condition of the Poor, have just published their twenty-fourth Annual Report. To the Christian and Philanthropist, the facts there presented are vastly important. *It is proved*, that Popery does not reach the conscience, or improve the morals of the community. It is a system of shams. It dazzles the ignorant, and plays upon their credulity. It is always ready to drive a bargain with unscrupulous politicians. Here are the facts, carefully prepared:—

The following is a classification of the inhabitants, according to their nativity, as exhibited by the census of 1865 :

American born	407,312	or	56.85 per cent.
From Ireland	161,334	"	22.21 "
" German States	107,269	"	14.77 "
" England	19,699	"	2.71 "
" Other foreign countries	30,772	"	3.46 "
Total	726,386		100

The foregoing figures show the aggregate of the foreign born in the city to be 319,074, or 43.15-100 per cent. of the population.

It may be further remarked, that the native-born, who comprise rather more than half the inhabitants, give about twenty-three per cent. of our city indigence; the foreign-born, including those aided by the Commissioners of Emigration, amount to seventy-seven per cent., which is nearly four imported paupers for one American. The statistics of crime exhibit results as marked and striking. Of the 68,873 per-

sons, arrested for offences against person and property, for the year ending October 31st, 1865,—45,837 were foreigners: and of these, 32,867 were Irish, and but 23,036, white and black, all told, were natives. Of the whole number arrested, 13,576 could neither read nor write. Nor should the fact be overlooked, that many of the native-born paupers and criminals are the offspring of foreigners, who were themselves paupers and criminals.

We see by the public press, that crowds of Romish Ecclesiastics, who are driven out of Europe as public pests, are arriving upon our shores, here to play their desperate game.

SUMMARY OF FOREIGN INTELLIGENCE.

The Rt. Reverend JOHN LONSDALE, D. D., Bishop of Lichfield, England, died suddenly at his Episcopal residence, at Eccleshall Castle, Oct. 19th, in the 80th year of his age. "The late Bishop was the son of the late Rev. John Lonsdale, B. A., Vicar of Darfield, and Incumbent of Chapelthorpe, Yorkshire. He was born in 1788, and educated at Eton. He afterwards went to King's College, Cambridge, where he graduated B. A., 1811; M. A., 1814; B. D., 1824; and D. D., 1844. While at Cambridge he gained the University Scholarship, and twice the Latin Alcaic Ode Prize, by which he obtained Sir Wm. Browne's Medal. In 1821 he was appointed to the office of Christian Advocate to the University, and in the following year became Domestic Chaplain to the then Archbishop of Canterbury. From 1831 to 1843, he was Prebendary of St. Paul's. His lordship was, from 1839 to 1843, Principal of King's College, London, and was, during that period, Rector of Southfleet, Kent. He was also Archdeacon of Middlesex, during 1842 and 1843, and was for some time Chaplain at Lincoln's Inn. The Rev. Dr. Lonsdale was appointed, by the late Sir Robert Peel, Bishop of Lichfield, in 1844. He was the ninetieth Bishop of Lichfield. The Diocese includes Derbyshire, Staffordshire, and parts of Shropshire, and the annual value is £4,500. He was a man of learning; was the author of an Ode on the death of William Pitt (1807), a volume, entitled *Popular Objections against Christianity considered;* a volume, entitled *General Character of Unbelief;* another, *The Testimonies of Nature, Reason, and Revelation, respecting Future Judgment;* a Sermon preached at the Consecration of Bishop Blomfield to the See of Chester in 1828, and many Latin Poems." The English *Churchman* says of him: "Never was a man more universally beloved and respected, than the late Bishop, in his Diocese. His industry was remarkable. He rose regularly at a very early hour, always answered his letters himself, and never delayed a reply. He was constantly in different parts of the Diocese, preaching often in small villages, and affording his countenance, advice, and most liberal aid, to every effort for the promotion of the work of the Church. He was specially earnest in the promotion of the education of the poor, and his zeal for the extension of the Church in his Diocese may be estimated from the fact, that on four occasions he had headed an appeal for the Lichfield Diocesan Church Extension Society, with a contribution of £1,000."

CONSECRATION. COADJUTOR BISHOP OF NEWFOUNDLAND.

The ven. Archdeacon Kelly was consecrated Coadjutor Bishop of Newfoundland, on Saturday, Aug. 25th, at St. Matthew's, Croydon, by the Archbishop of Canterbury, assisted by the Bishops of Rochester and Gibraltar. The Sermon was preached by the Rev E. J. Beck, M. A., Senior Fellow of Clare College, Cambridge, and Vicar of Litlington, in the Diocese of Ely, from Rev. i., 16.—"He had in His right hand seven stars." The Bishop was formerly Vicar of Kirk-Michael, in the Diocese of Sodor and Man, and for many years Chaplain to the Bishop. He was subsequently appointed Archdeacon of Newfoundland and Labrador.

IRELAND.

The Rev. WILLIAM ALEXANDER, D. D., Dean of Emly, was consecrated Bishop of Derry on Sunday, Oct. 6, at Armagh, by the Primate, assisted by the Bishops of Meath and Limerick Dr. Alexander was the first Bishop of Derry consecrated in Armagh Cathedral since the Reformation. Most of the Derry Bishops were Englishmen, translated from less wealthy Sees. The consecration Sermon was preached by the Ven. Archdeacon William Lee, of Dublin, from the text, "I have set watchmen upon thy walls, O Jerusalem."—Isaiah, lxii., 6.

PAN-ANGLICAN CONFERENCE.

As this Conference is sure to fill a place in the history of the Modern Church, we compile, from English and American papers, a succint account of its proceedings. We hoped, in this Number of the Review, to have offered some comments on the subject, but must defer these to a future occasion.

On Tuesday, the 17th of September, at the invitation of the Archbishop of Canterbury, a "preliminary meeting" of the Bishops of the Anglican Communion was held at the house of the S. P. G., No. 5 Park Place, St. James' street. The Archbishop himself took the Chair at noon, and some thirty or forty Bishops were present, about one-third of whom were American. Among these last, were the Bishops of Vermont, Illinois, North Carolina, Iowa, New York, Rhode Island, Arkansas, Louisiana, and the Assistant Bishops of Ohio and Indiana. The meeting was altogether informal; none but Bishops were present; and no minutes were kept. It was opened with prayer by the Archbishop. Matters of detail were then settled:—That the meetings of the Council, including the opening meeting for Divine Service, and sermon and Holy Eucharist, should be at Lambeth; that a stenographer should be present, to make a verbatim report for publication; that none others but Bishops should be present; that the Bishop of Gloucester and Bristol should be the Secretary of the Council; that the Proposed Programme of proceedings should be open to germane amendment, on the motion of any Bishop, and that any new business, not on the Programme, might be introduced, after the subjects set down for the day were disposed of; that on Friday, (the fourth day,) a sort of *Conversazione* meeting should be held for more general discussions; and that, on Saturday, the closing Service,—a public Service,—should be held in Westminster Abbey, or some other large city Church, with the Holy Eucharist.

A series of public Services, in connection with the Pan-Anglican Conference, was commenced on Saturday afternoon, Sept. 14th, at St. Lawrence, Jewry. Three Services were held each day, in the morning, with the celebration and administration of the Holy Communion. At most of these Services, and at others, held in other Churches, the American and Colonial Bishops were preachers.

The Conference was formally opened on Tuesday, Sept. 24th. About eighty Bishops were present, all in their Robes, and there was Divine Service and the Holy Communion. The Sermon was by the Rt. Rev. Bishop Whitehouse, of Illinois. The business Sessions were held on Tuesday, Wednesday, Thursday and Friday, and lasted, each day, from 11:30 A. M. to 5:30 P. M. None but Bishops were admitted; except one stenographer, whose verbatim report is to be published in full, in the course of time, with such omissions as the Archbishop of Canterbury may deem judicious.

The following Pastoral has been issued, signed by the Bishops, whose names are appended:—

TO THE FAITHFUL IN CHRIST JESUS, THE PRIESTS AND DEACONS, AND THE LAY MEMBERS OF THE CHURCH OF CHRIST IN COMMUNION WITH THE ANGLICAN BRANCH OF THE CHURCH CATHOLIC.

We, the undersigned Bishops, gathered, under the good providence of God, for prayer and conference at Lambeth, pray for you, that ye may obtain grace, mercy, and peace from God our Father, and from the Lord Jesus Christ our Saviour.

We give thanks to God, brethren beloved, for the faith in our Lord Jesus Christ, and the love towards the saints, which hath abounded among you; and for the knowledge of Christ, which, through you, hath been spread abroad among the most vigorous races of the earth. And, with one mouth, we make our supplications to God, even the Father, that by the power of the Holy Ghost He would strengthen us with His might, to amend among us the things which are amiss, to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshipping Him, and in making known His name; and we pray, that, in His good time, He would give back unto His whole Church the blessed gift of Unity in Truth.

And now we exhort you in love, that ye keep whole and undefiled, the faith once delivered to the saints, as ye have received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties, wherewith the faith hath been aforetime, and is now, assailed.

We beseech you to hold fast, as the sure word of God, all the Canonical Scriptures of the Old and New Testament, and that, by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very man, ever to be adored and worshipped, Whom they reveal unto us, and of the will of God, which they declare.

Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions, with which, in these latter days, the truth of God hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage, asserted for the See of Rome; and by the practical exaltation of the blessed Virgin Mary as Mediator, in the place of her Divine Son, and by the addressing of prayers to her, as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honor to another.

Build yourselves up, therefore, beloved, in your most holy faith; grow in grace, and in the knowledge and love of Jesus Christ our Lord. Show forth, before all men, by your faith, self-denial, purity, and godly conversation, as well as by your labors for the people, among whom God hath so widely spread you, and by the setting forth of His Gospel to the unbelievers and the heathen, that ye are indeed the servants of Him Who died for us, to reconcile His Father to us, and to be a sacrifice for the sins of the whole world.

Brethren beloved, with one voice we warn you; the time is short; the Lord cometh; watch and be sober. Abide steadfast in the communion of saints, wherein God hath granted you a place. Seek in faith for oneness with Christ in the blessed Sacrament of His body and blood. Hold fast the Creeds, and the pure worship and order, which, of God's grace, ye have inherited from the Primitive Church. Beware of causing divisions, contrary to the doctrine ye have received. Pray, and seek for Unity among yourselves, and among all the faithful in Christ Jesus, and the good Lord make you perfect, and keep your bodies, souls, and spirits, until the coming of the Lord Jesus Christ.

BISHOPS OF ENGLAND AND IRELAND.—C. T. Cantuar; M. G. Armagh; R. C. Dublin; A. C. London; C. R. Winton; C. St. David's; J. Lichfield; S. Oxon; Thomas Vowler, St. Asaph; A. Llandaff; John Lincoln; W. K. Sarum; John T. Norwich; J. C. Bangor; H. Worcester; C. J. Gloucester, and Bristol; E. H. Ely; William Chester; T. L. Rochester; Horace, Sodor and Man; Samuel Meath; H. Kilmore; Charles Limerick, Ardfert and Aghadoe.

BISHOPS OF SCOTLAND.—Robert Eden, D. D., Bishop of Moray, Ross, and Caithness, Primus; Alexander Ewing, Bishop of Argyll and the Isles; Charles Wordsworth, D.C.L., Bishop of St. Andrew's, Dunkeld and Dunblane; Thomas G. Suther, Bishop of Aberdeen and Orkney; Wm. S. Wilson, Bishop of Glasgow and Galloway; Thomas B. Morrell, Coadjutor Bishop of Edinburgh.

COLONIAL BISHOPS.—F. Montreal, Metropolitan of Canada; G. A. New Zealand, Metropolitan of New Zealand; R. Capetown, Metropolitan of South Africa; Aubrey G. Jamaica; T. Barbadoes; J. Bombay; H. Nova Scotia; F. T. Lauban; H. Grahamstown; H. J. C. Christchurch; Matthew Perth; Benjamin Huron; W. W. Antigua; E. H. Sierra Leone; T. N. Honolulu; J. T. Ontario; J. W. Quebec; W. J. Gibraltar; H. L. Dunedin; Edward Bishop Orange River Free State; A. N. Niagara;

William George Tozer, Missionary Bishop; James B. Kelly, Coadjutor of Newfoundland; J. Angl. Hierosol.

BISHOPS FROM THE UNITED STATES.—John H. Hopkins, Presiding Bishop of Pr. Ep. Church in the United States; Charles P. McIlvaine, Bishop of Ohio; Manton Eastburn, Bishop of Massachusetts; John Payne, Bishop of Cape Palmas and parts adjacent; Henry J. Whitehouse, Bishop of Illinois; Thos. Atkinson, Bishop of N. Carolina; Henry W. Lee, Bishop of Iowa; Horatio Potter, Bishop of New York; Thomas M. Clark, Bishop of Rhode Island; Alexander Gregg, Bishop of Texas; W. H. Odenheimer, Bishop of New Jersey; G. T. Bedell, Assistant Bishop of Ohio; Henry C. Lay, Missionary Bishop of Arkansas and the Indian Territory; Jos. C. Talbot, Assistant Bishop of Indiana; Richard H. Wilmer, Bishop of Alabama; Charles Todd Quintard, Bishop of Tennessee; John B. Kerfoot, Bishop of Pittsburgh; J. P. B. Wilmer, Bishop of Louisiana.

ENGLISH MISSIONARY BISHOPS.—C. M. Williams, Missionary Bishop to China; J. Chapman, Bishop; George Smith, late Bishop of Victoria, China; David Anderson, late Bishop of Rupert's Land; Edmund Hobhouse by Bishop of New Zealand.

The following Resolutions were adopted by the Bishops at their Conference:—

RESOLUTIONS PASSED AT THE CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION HOLDEN AT LAMBETH PALACE, SEPTEMBER 24—27, 1867.

(Published by Authority.)

We are authorized to publish the following Resolutions, passed at the Conference of Bishops of the Anglican Communion, holden at Lambeth Palace, September 24—27, 1867.

INTRODUCTION.

"We, Bishops of Christ's Holy Catholic Church, in visible Communion with the United Church of England and Ireland, professing the Faith delivered to us in Holy Scripture, maintained by the Fathers of the English Reformation, now assembled, by the good providence of God, at the Archi-Episcopal Palace of Lambeth, under the Presidency of the Primate of all England, desire, *First*, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; *Secondly*, we desire to express the deep sorrow, with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfillment of the prayer of our Lord, 'That all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me;' and, *Lastly*, we do here solemnly record our conviction that Unity will be most effectually promoted by maintaining the Faith in its purity and integrity—as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils,—and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing."

Resolution I.—"That it appears to us expedient for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new Sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all presiding Bishops of the Anglican Communion."

Resolution II.—"That, having regard to the conditions under which intercommunion between members of the Church, passing from one distant Diocese to another, may be duly maintained, we hereby declare it desirable,—

"(1.) That forms of Letters Commendatory, on behalf of Clergymen visiting other Dioceses, be drawn up and agreed upon

"(2.) That a form of Letters Commendatory, for lay members of the Church, be in like manner prepared.

"(3.) That his Grace, the Lord Archbishop of Canterbury, be pleased to undertake the preparation of such forms."

Resolution III.—"That a Committee be appointed to draw up a Pastoral Address to all members of the Church of Christ, in communion with the Anglican Branch of the Church Catholic, to be agreed upon by the assembled Bishops, and to be published as soon as possible after the last sitting of the Conference."

Resolution IV.—"That, in the opinion of this Conference, Unity in Faith and Discipline will be best maintained among the several branches of the Anglican Communion, by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them."

Resolution V.—"That a Committee of seven members (with power to add to their number and to obtain the assistance of men learned in the Ecclesiastical and Canon Law) be appointed, to inquire into and report upon the subject of the relations and functions of such Synods, and that such report be forwarded to his Grace, the Lord Archbishop of Canterbury, with a request that, if possible, it may be communicated to any adjourned meeting of this Conference."

Resolution VI.—"That, in the judgment of the Bishops now assembled, the whole Anglican Communion is deeply injured by the present condition of the Church in Natal; and, that a Committee be now appointed at this general meeting, to report on the best mode by which the Church may be delivered from the continuance of this scandal, and the true faith maintained. That such report be forwarded to his Grace, the Lord Archbishop of Canterbury, with the request that he will be pleased to transmit the same to all the Bishops of the Anglican Communion, and to ask for their judgment thereupon."

Resolution VII.—"That we who are here present do acquiesce in the resolution of the Convocation of Canterbury, passed on June 29, 1866, relating to the Diocese of Natal, to wit—

"'If it be decided that a new Bishop should be consecrated, as to the proper steps to be taken by the members of the Church in the Province of Natal for obtaining a new Bishop, it is the opinion of this House, *first*, that a formal instrument, declaratory of the doctrine and discipline of the Church of South Africa, should be prepared, which every Bishop, Priest, and Deacon, to be appointed to Office, should be required to subscribe; *secondly*, that a godly and well-learned man should be chosen by the Clergy, with the assent of the lay-communicants of the Church; and, *thirdly*, that he should be presented for Consecration, either to the Archbishop of Canterbury, if the aforesaid instrument should declare the doctrine and discipline of Christ as received by the United Church of England and Ireland, or to the Bishops of the Church of South Africa, according as hereafter may be judged to be most advisable and convenient.'"

Resolution VIII.—"That in order to the binding of the Churches of our colonial empire and the Missionary Churches beyond them in the closest union with the Mother Church, it is necessary that they receive and maintain without alteration the standards of Faith and Doctrine, as now in use in that Church. That, nevertheless, each Province should have the right to make such adaptations and additions to the Services of the Church, as its peculiar circumstances may require, *Provided*, that no change or addition be made, inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican Communion, in which the said Province shall be represented."

Resolution IX.—"That the Committee appointed by Resolution V., with the addition of the names of the Bishops of London, St. David's, and Oxford, and all the Colonial Bishops, be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each Province of the Colonial Church, and that their report be forwarded to his Grace, the Lord Archbishop of Canterbury, who is requested to communicate it to an adjourned meeting of this Conference."

Resolution X.—"That the resolutions submitted to this Conference, relative to the discipline to be exercised by Metropolitans, the Court of Metropolitans, the scheme for conducting the election of Bishops, when not otherwise provided for, the declaration of submission to the Regulation of Synods, and the question of what legislation should be proposed for the Colonial Churches, be referred to the Committee specified in the preceding Resolution."

Resolution XI.—"That a special Committee be appointed, to consider the Resolutions relative to the Notification of proposed Missionary Bishoprics, and the Subordinates of Missionaries."

Resolution XII.—"That the question of the bounds of the jurisdiction of different Bishops, when any question may have arisen in regard to them, the question as to the obedience of Chaplains of the United Church of England and Ireland on the Continent, and the Resolution submitted to the Conference, relative to their return and admission into Home Dioceses, be referred to the Committee specified in the preceding Resolution."

Resolution XIII.—"That we desire to render our hearty thanks to Almighty God for His blessings vouchsafed to us in and by this Conference; and we desire to express our hope that this our meeting may hereafter be followed by other meetings, to be conducted in the same spirit of brotherly love."

After a resolution of hearty thanks to his Grace, the Archbishop of Canterbury, for having convened the Conference, and for having presided at it, the Archbishop solemnly offered up the prayer for the Church militant. The *Gloria in Excelsis* was then sung by the assembled Bishops; His Grace, the President, pronounced the Benediction, and the present Session of the Conference came to its close.

DIOCESAN SYNODS IN ENGLAND.

A plan has been put forth for the Diocesan Synod of Lichfield, which it seems is to be summoned this year, and which will thus achieve the honor of taking precedence in the race. Here it is proposed to bring the Synod of the whole Diocese within the modest bounds of 350 persons, of whom it is expected, that some 250, or 300, will be present at a sitting. It is to be composed of the Bishop, three Archdeacons, two Convocation Proctors, the Dean and Chapter of twenty-four, forty-eight Rural Deans, and two Clergymen, elected by their brethren from each Rural Deanery: or 174 Clergy, besides their Bishop. The Laity will probably be summoned as follows:—The Vicar General of the Diocese, the Diocesan Registrar, the Bishop's Secretary, all Peers and Members of the House of Commons, being Churchmen, resident in the Diocese, two (or one) Churchwardens, elected by their brother Churchwardens in each Rural Deanery, and one (or two) Lay Consultees of the Church Institution, elected also from each Rural Deanery, so that the number of Laity might equal the number of Clergy. The number of elected Laity would be, in Lichfield Diocese, three times forty-eight, or 144, besides the officials, the Peers and M. P.'s, making 179 in all, and, with the Clergy, 353.

The (London) *Churchman*, an excellent paper, thus speaks of this important movement:—"Parliament cannot be permitted to legislate for the Church, as it once used, when its members were all Churchmen. The Royal Supremacy has dropped away, with its power of regulating Church affairs, and is now represented by lawyers, who may be Infidels, in the Privy Council. Convocation, into which, on its revival, some choice portion of the "lay element" might, it was thought, be introduced, is discovered to be quite unavailable for that purpose. The English Church Union has drawn within its ranks a small number of men, of a particular section, but their feeble action and narrow sympathies fail to make any sufficient or very valuable opening for the influence of the Church Laity. The Church Congresses call together, year by year, a few earnest men, but they are exceedingly few, and the best stay away, while people are tired of the same speakers constantly appearing on the boards."

NOTE.—A large amount of Foreign Intelligence is necessarily crowded out.

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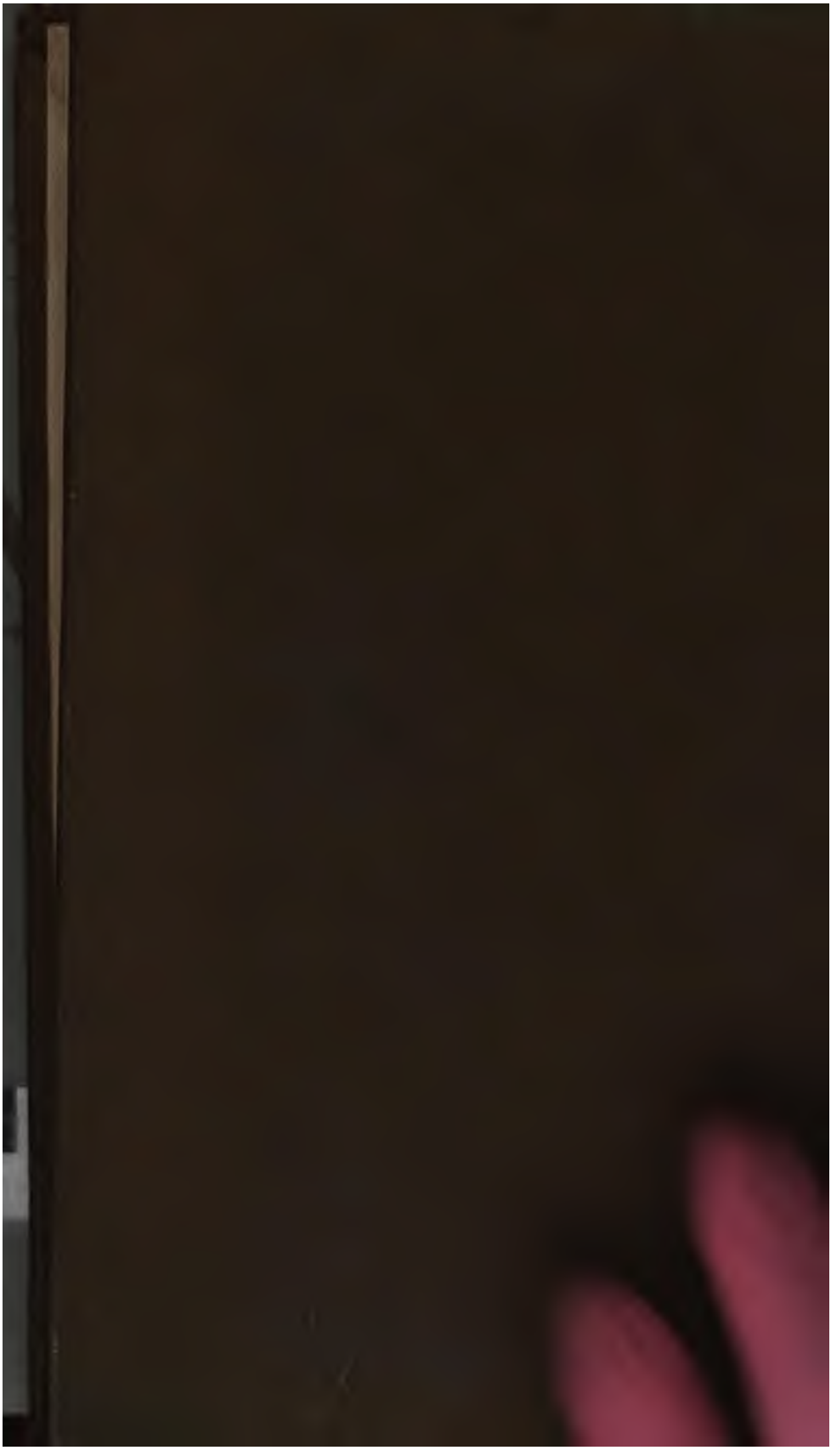
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